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49. 1936.

SCRIPTURAL COMMUNION WITH GOD;

OR,

THE PENTATEUCH,

AND THE

BOOK OF JOB;

ARRANGED IN HISTORICAL & CHRONOLOGICAL ORDER,

IN SUCH MANNER

THAT THE BOOKS AND CHAPTERS MAY BE READ AS ONE CONNECTED HISTORY,

IN THE WORDS OF THE AUTHORIZED TRANSLATION;

NEWLY DIVIDED INTO SECTIONS;

FOR

Families and Individuals;

WITH

INTRODUCTIONS AND PRAYERS; AND NOTES FOR THE STUDENT
AND INQUIRER.

BY THE

REV. GEORGE TOWNSEND, D.D.

CANON OF DURHAM;

AUTHOR OF "THE HISTORICAL AND CHRONOLOGICAL ARRANGEMENT OF THE HOLY BIBLE."

"According to the present state of learning in many of its branches, and in none more than in that of Religion, we seem to be busied in shaking the leaves of the tree of knowledge, and making a stir among them, instead of reposing beneath its shade, or gathering its fruit; which last are the satisfactions of other and better studies, such as bring the *substance* of Divine Truth and its *use* more nearly together."

Preface to Davison's Inquiry into the Origin and Intent of Primitive Sacrifice.

IN TWO VOLUMES.

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SCRIPTURAL COMMUNION WITH GOD;

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DEDICATION

TO

MOTHERS, FATHERS, AND HEADS OF FAMILIES.

I. The mother the first guardian of the soul of her child ; the father the second. Duty of family religion.—II. The value of the immortal soul : its salvation or damnation may be the result of its earlier biasses.—III. Object—and, IV. Plan of the present Commentary.

I. THE biography of the most illustrious men of all ages, proves the truth of one remarkable fact, that those who have been eminent for goodness, greatness, or virtue, have generally owed the excellence which has been the basis of their reputation, to the teaching, the example, or the influence, of their mothers at home. The mother is the chief biasser, for good or evil, of the mind of the child. Before the tutor, the master, or the clergyman, can impart one lesson either of a secular or of a religious nature, the soul of the child has received its earliest, and very frequently its most indelible impressions. That Christian mother, therefore, neglects her first, and most bounden duty, who permits the earlier years of infancy to pass away, without elevating the primal thoughts of her child to God. If the Christian mother do not teach her beloved offspring to pray as soon as it can clasp its hands, bend its knee, or lisp its first stammering words : if, when her child is born into the world, the mother do not hear, as it were, a voice from heaven, saying to her, with more than mortal eloquence, "Take this child, and nurse it for God : take this child, and train it up, to live here as the spiritual member of Christ's Holy Catholic Apostolic Church on earth, and to live hereafter as a member of Christ's Holy Church, triumphant over evil in heaven,"—she is the enemy of the soul of her child. The day must come when death shall part the mother from her children. At that hour, when all the gold, and wealth, and fame, and honour, in the world, which children are so often taught to regard as the only things needful ; shall appear as the toys of forgotten infancy, or as a heap of sand to the traveller who is dying for a drop of water in the desert,—how bitter will be the remembrance of the mother who has seen her children depart from the ways of peace and true happiness, into folly, worldliness, or wickedness ; if she is compelled to check

her dying remonstrances to her children, and to say, "I—I am to blame; I dedicated my children to God by holy baptism in their infancy, but I taught them no prayer. I neglected religion in the nursery. Their early days began and ended, without my attempting to direct their hearts to God. I taught them to please man, and not God; to adorn the body, and to neglect the soul. I feel—I see—I know the vanity of all things but the religion which should speak peace to the dying; yet now my words mock me, when I would pronounce a blessing, or utter my words of parting advice to my children. Oh! that I had practised as well as known my duty. Oh! that I had valued the best happiness of a Christian mother, and enabled them to thank their dying parent for the care she had bestowed on their souls. Oh! that I had endeavoured to bias the minds of my dear children, as I now wish that I had done, when the hour of my death is before me!"

The same reflections are applicable to fathers as well as to mothers. If remorse and self-reproach will attend a dying mother who reflects on her neglect of the souls of her children, when they were committed to her more peculiar charge; no less will the Christian father mourn at the last, if he be guilty of the same crime. The children descend from the nursery, to the parlour, the drawing-room, the fireside. If the religious mother has consecrated the nursery to God in such manner that every day has been begun and ended with the lisped and broken prayer; it becomes the duty of a religious father to go on with the good work that is begun; to make the domestic hearth the first Church, and to bring back, as it were, the days of the pristine Paradise to an united religious Christian family. *The first Church upon earth was a family*; the first priest was a father; the first congregation were the elder and the younger children; the first altar was the domestic spot around which they assembled to worship. So it may still be. *Every family may be regarded as a Church*; every father as a priest to offer prayers; every child and servant as the member of a domestic congregation; every spot in the house set apart for worship, as the altar at home to which the lambs of Christ's fold should be duly brought, as living sacrifices to the God of all the families of the earth, "holy, acceptable to God, a reasonable service¹." The impressions of the nursery must continue in the household, and the further preparation thus be made at home for the public reception of the baptized child, into the communion of the visible Church. The stones of the temple which Solomon built and dedicated, and which the God of Israel accepted and possessed, were prepared at a distance from Jerusalem; they were squared and polished on the spot where they were found, until the "great stones, and the costly stones, and the hewn stones²," were ready for their removal. They were all, one by one, gradually taken away from their native home, to be placed in their destined positions in the temple, without any sound of the axe or the hammer³ within the sacred precincts of the holy city; till "like some tall palm the noiseless fabric grew⁴," and the temple of Jerusalem was completed. Just so it must be in these latter days; and just so it will be, if the

¹ Rom. xii. 1.

² 1 Kings v. 17.

³ Ib. vi. 7.

⁴ Heber's Palestine.

parents of families will do their duty to their children and their servants. If we desire the building up of the Holy Catholic Apostolic Church on earth; if we seek for the extension of the Church of Christ among ourselves; if we pray for the peace of our Jerusalem; if we would say to Jerusalem, "Thou shalt be built;" and to the temple, "Thy foundations shall be laid;"—we must prepare in our domestic circles the polished stones of the temple, for their places in the House of the Lord. If parents of families would but thus do their duty to their baptized children; if the Christian father would but proceed with the domestic religion which the Christian mother has begun; then the temples of Christ would silently and slowly, but surely and certainly, spring up among us. The fountains of infidelity, and of indifference to religion, would be stopped at their source. The general demoralization would be suspended. The impure literature which curses our age would become distasteful even to the young, for whom it is especially written; and one generation would not pass away before a national reformation would follow the prevalence of domestic religion.

II. If family religion be thus important and valuable, what, it may be asked, are the causes why this duty is so generally neglected even by those who are in other respects diligent and earnest in their Christian duties?

Many causes may be assigned. Some have not been accustomed to call their children and servants together, and are unwilling to commence a new custom. Others dread the introduction of a new check upon careless living. Some fear lest the charge of inconsistency might rest upon them if they did not persevere. Some imagine that they sufficiently discharge their duty if they take care that their children and servants attend Church, and avoid censure. Some mistake the nature of education. The error is not so universal now as it was many years ago: but education is still too frequently regarded as a preparation of the mind for the present life alone, from which religion ought not to be altogether excluded, because it is the best basis of the morality which is essential to respectability;—but in which religion should be regarded merely as subservient to success. *Education rightly considered is that drawing forth of the powers of the human mind, which shall enable it, by the union of knowledge, discipline, and energy, to attain to the highest fitness for the state or condition in which the person educated is to be, or can be placed.* If the soul of man were intended for the present life alone, so much of knowledge only might be required, as would be necessary to attain the advantages which this life affords. It would then be sufficient to adopt religious opinions, merely because they were established. Whereas the immortality of the soul compels us to believe that training alone to be worthy of the name of education, which enables the mind by religious knowledge, Christian discipline, and spiritual energy, to attain to fitness for the future world, as well as to fitness for an honourable condition in the present; and the foundation of this fitness must be laid in the earliest bias of the soul. Some abstain from family worship because they consider religion as one great controversy, for which the mind should be left unbiassed altogether till the judgment is matured, and

⁵ Isaiah xlv. 28.

the understanding furnished with the knowledge of the arguments on all sides. Because it is necessary that some mode of faith be nominally adopted, they are contented to leave their children to the care of the tutor, or the minister, who shall instruct them in the opinions which are generally received; and the anxiety of the parent, therefore, to direct the child in the right choice of religious conclusion is not considered necessary. These are some of the objections to family worship. But the chief cause of the neglect of this solemn duty is that to which I beg the especial attention of Christian parents. It is, the forgetfulness of the infinite, the unutterable value of the souls, the immortal souls, entrusted to their care; and of the real meaning of the happiness or misery of that salvation or that damnation which is promised or threatened, both to them and to their children—and which may alike depend on the early bias which may be given by the mother, or the father, at home.

The value of the soul may be known from the meaning of the word immortality, and from the question which the Lord of life, when He tabernacled among His friends and enemies on earth, proposed to His disciples, and to ourselves—“What shall it profit a man if he gain the whole world and lose his own soul?” What shall a man give in exchange for his soul? The common arguments to prove its immortality are known to all—and they need not be here repeated: and the meaning of that immortality is but faintly illustrated by the common metaphors, which are no less familiar to all, but which can never cease to be impressive. If the Oceans of earth could be emptied drop by drop into the next planet, and each drop be drained away in a thousand years, or a myriad of years only—if the sand on the sea shore could be removed from its deposit, grain by grain, and the same long period be allowed for the removal of each—the time must arrive when the ocean would be exhausted, and the sand displaced. Both these things might be done; but immortality would be but beginning. And as the thought of the endless duration of the soul is thus overpowering, no less is the remembrance of the things which have been done for its happiness in that immortality equally overwhelming and mysterious. While the animal is governed by instinct alone, and the man who neglects, or is ignorant of Revelation, is governed by a bewildered reason arriving at unsatisfactory conjectures—the Christian sees and believes that a gradually developed Revelation has been granted to him, to acquaint him with all things respecting the Deity, and the soul, which it is necessary that the soul should know; and to exhort him so to use that knowledge, that his immortality be a blessing, and not a curse. To demonstrate the infinite, the unutterable value of the soul, we are assured in this Revelation, that the present condition of man is the result of the influence of invisible beings upon the human soul—that the universe of the Creator contains other spirits which are interested in the welfare or destruction of the souls of men—that some of these are good and others evil—that man in this world is neither an angel nor a devil, but is gifted with a nature different from that which he at first possessed; which is capable of attaining in its immortality to an higher

happiness than the angels of heaven can aspire to, because he may be a partaker of the Divine nature which they are not ;—or it may sink lower than the devils, by committing a sin which they could not commit ; namely, the rejection of a divine atonement which was never offered to them, and the quenching that influence of God's Holy Spirit which was never entrusted to their charge. The value of the soul can only thus be estimated, by considering it in the light which beams from the world beyond the grave. To raise the soul of man from its present degradation, to save it from the society of the evil spirits, to elevate it to the society of the unfallen spirits, to exalt it still more highly to that rank before the Creator, which is called *the joint-heirship with the Son of God*, all the wonderful things were done which are recorded in Revelation. That which is Divine became human ; that we who are human might become divine. The heavenly became earthly ; that the earthly might become heavenly. The Word became flesh on earth ; that flesh might become as the Word in heaven. The Creator who has given the laws of life, preservation, and destruction to animals and plants, to the earth its orbit, and to the universe its expansiveness, has given also the law of happiness to the soul. And that law is, that its happiness shall not be derived from an unavoidable instinct impressed by the Divine Power, and leading to uniform conclusions—not from a defective reason choosing inferior blessings—but from the exercise of a divinely-guided, though not compelled will, choosing the highest good. To enable the soul to understand its true happiness, and to persuade it to accept its holy inheritance, not only was the plan of Redemption revealed which is recorded in the Scriptures ; but now, even now, the Omnipresent God acts upon the human mind according to the laws of the mind, and accompanies the lessons of the mother, the instructions of the father, the sermons of the minister, the prayers of the Church, the use of the Sacraments, the truths of the Scripture, and all other means of grace ; to persuade, bend, influence, and empower the soul to accept, and to be prepared for, that inheritance. This work of God begins with the beginning. The sonship of God in the soul commences, in some mysterious manner, when the parent dedicates the child to the God of Revelation, the Head of the Church visible and militant upon earth. Then the grace of the covenant begins ; and it proceeds with the blessing of God upon the labours of the parent, and the institutions of the Church. To save the soul of man God's grace is given to refine and to purify it. God's Holy Son came down to redeem it. God's Holy Spirit dwells in it, and possesses it, and fills it. It is cleansed by the blood of Christ. It is clothed with His righteousness. It is comforted by the promises of God. It is warned by His threatenings. It is sheltered in the Church. It is nourished by the Sacraments. It is guarded by angels. It is hated by devils. The Son of God intercedes for its welfare in the world of Spirits. The Spirit of God, when it falls from its privileges, intercedes within it, for its welfare, by teaching it to repent and to pray, “with groanings which cannot be uttered’.” The Creator and Governor of the world, who has revealed

’ Rom. viii. 26.

these overpowering wonders to the soul and to the Church, has manifested Himself as condescending to declare with an oath to the sons of man, that He would not the death, the spiritual and eternal death, of the sinful soul, but rather that that soul obeyed His holy laws and lived. Heaven and earth were called to witness, by the Legislator of Israel, if they relapsed into idolatry after the miracles they had seen in Egypt, at the Red Sea, and in the wilderness. Heaven now bears witness by the descent of Christ, the manifestations of angels, and the power of the Holy Spirit. Earth now bears witness by the resurrection of the dead, by the dispersion of the Jews, by the present fulfilment before our eyes of the prophecies of Revelation—against the folly of infidelity, and the neglect of the soul. Heaven and earth, the Church of God, and the Scriptures of God, all that the Deity has done in times past, all which His Providence is doing at present; alike appeal to us to remember the question of the Eternal One, when He assumed our nature to convince us of the value of the soul. What shall it profit us if we gain the whole world and lose it? What can we give in exchange for it? But the soul may be endangered or destroyed by the mother or the father: and heaven and earth call upon mothers and fathers to remember the question, and to train up for heaven, by the earliest impressions and instructions of home, the child, which they have dedicated by baptism to the God and Saviour of the soul.

The value of the soul will be still further demonstrated, if we consider the nature of the happiness or misery; the salvation which is promised, or the damnation which is threatened. *Those Christians greatly err who imagine that the salvation or damnation of the soul commences only at the death of the body, or at the day of the resurrection of the dead.* The state of mind, heart, and soul, which constitutes this salvation or damnation, does not then *begin*; it is only then *completed*. As is the acorn, so is the oak. As is the bud, so is the flower. As is the soul at the death of the body, so is it at the commencement of its immortality. The grace of the Holy Spirit of God is given to the soul in the present life, that it may make within itself, by the use or abuse of that grace, the acorn or the bud, which shall be fully developed in the future state: and the early germ, both of the acorn and the bud, is implanted by the mother or father, in the very infancy of the immortal soul.

Both the philosophy of the human mind, and the fearful representations in the Holy Scriptures, of the condition to which the human soul may be degraded, unite to confirm the truth of this statement. Philosophy tells us, that *if the soul be indeed immortal, it is so with all its properties, faculties, and powers—with the understanding, the affections, and the will.* When the soul, at the death of the body, enters upon the unseen state, it will bear within itself *the remembrance of the past life, the affections of the heart, and the consciousness of its religion or irreligion.* As these are, such will be its happiness or its misery. As these are, such will be its fitness or its unfitness for its highest good. The representation of the rich man in the narrative of our blessed Lord demonstrates the accuracy of this view. “The rich man died.” His soul was unfit for the blessing of its best inheritance. In the day when he died he did but become

conscious of that unfitness. *The affections of the heart* were with him, and he pitied, but too late he pitied, his brethren. *The remembrance of the past was with him.* "He seeth Abraham," into whose covenant he had been in vain admitted. *The consciousness of his irreligion and neglect of the soul was with him.* "Thou in thy lifetime receivedst thy good things." The children which are taught from the cradle to consider the portion which they may possess in this world as their only real good; are in danger of partaking the same unfitness for a better state, the same misery, the same damnation.

Neither is this the only passage of the New Testament which teaches this doctrine. It may appear strange and novel to many, when I say that the *mournful representation which is given to us of the demoniac* in the Evangelists is nothing else than a *portrait of one of the common characters* which are to be met with in society. The only difference between them is, that the demoniac in the gospels was conscious of his misery; while the persons to whom I refer are unconscious of it. The demoniac in the New Testament is described to us as a being in whose soul were united these four things—knowledge of religion, continued unrepented evil, hatred of Christ, and deep despair of pardon. There was the knowledge of religion.—"*I know thee, who thou art.*" There was continued unrepented evil.—He was possessed by an unclean spirit, an evil spirit. There was hatred of Christ.—"*What have I to do with thee?*" There was deep despair of pardon.—"*Art thou come hither to torment us? I beseech thee torment us not.*" The words are spoken to the Giver of Mercy Himself, who came down from heaven to break the fetters of the demoniac, to cast out the evil spirit, and to speak peace to man. If any baptized Christian looks into his own heart, and finds there, leagued in one sad and one unholy union, the same four things—knowledge of religion, love of evil, hatred of Christ, and deep despair of God's mercy, because he resolves to remain under the dominion of evil, which he knows the Almighty has condemned; that person is unfit for the condition for which he was created, and to which he is commanded to aspire. May not such a person be said to be living under the influence of an evil spirit? He may be unconscious of his lamentable condition before the body dies. The result of his unfitness for a better state may not be made known to him until the death of the body; but if such a person is not healed of his plague—if the leprosy is not removed by 'the blood of Christ shed for him—and by the waters of the Holy Spirit poured forth upon the soul—that leper cannot be received within the holy Jerusalem, into which nothing that defileth can enter. He is as unfit for the society of the angels of heaven, and of the spirits of the just, as the leper was unfit for the congregations, or society of his countrymen. Even if he could be received among them, he would be miserable among them. Like Uzziah, in the holy temple of Jerusalem on earth; the consciousness of his leprosy would make him hasten from their presence. It may appear strange to many, but *the character which is represented by the demoniac abounds among us.* I have known it among all classes of society, high and low, rich and poor. And well may that man tremble who is conscious that this character is his own. Mothers and fathers! let not this sin be on your souls, that you neglected to

teach your children so to love God, that they ever live in the well-founded hope of His mercy.

This view is confirmed by the language of Scripture. "*He that believeth not,*" says St. John, "*is condemned already*⁸;" that is, his condemnation has begun upon earth. "*He that hath not the Son,*" says the same Evangelist, "*hath not life, but the wrath of God abideth on him*⁹;" that is, the wrath which shall be fully developed hereafter, abideth on the soul at present, whether the soul be conscious of it or not. We read in another place¹ of those who are twice dead; that is, the first spiritual death having been removed by the grace of God, they have finally so rejected the truth and grace of God, that a second death has begun within them while they still live. The whole volume of Revelation proves the same truth, and confirms and enforces, therefore, on mothers and fathers the duty of which I have been speaking; that they so train up their children, that if those children fall away from the grace of the covenant which God has made with his Church, their heavy condemnation may not be imputed to the parents.

III. Reflections of this nature induced me to resolve upon the republication of the arrangement of the Old and New Testaments, in the form which I have now adopted. *My object is to assist fathers, mothers, and heads of families, in their holy labour of preparing the children, the youth, and the servants committed to their charge; for their places in the Church on earth, and the Church in heaven, by uniting scriptural knowledge with spiritual prayer.* Such union of truth with holiness would, I believed, enable them better to appreciate the public services, and to be more effectually benefited by the instructions of the clergy. All religion is essentially sacramental; that is, the grace of God, by which alone man is made religious, is generally granted in alliance with the means of grace. The two means of grace which may be and ought to be united in families, are the word of God and prayer. *The frank and fearless simplicity with which the primitive Churches rested their cause upon the Holy Scriptures, has been followed by the Church of England.* Not only does that Church declare that she will teach nothing but what may be proved to be true by the word of God, but she interweaves the Holy Volume in her services in such manner that the Old Testament is read nearly through, once every year, and the New Testament three times. The proper training, therefore, of children, to be well-informed members both of the visible Church upon earth, and of the invisible Church above, is pointed out by the national Church. It is, to unite the knowledge of the Scriptures, with the spirituality of prayer. It is *by the union of these two great blessings, by the fearless appeal to the word of God, and by the holy spirituality of its prayers and praises, that the Church of England has triumphed, and by God's continued mercy will triumph over all contending opinionists.* Three centuries ago, one class of persons, which had withdrawn from its communion, were enabled to commit its bishops to the flames. Two centuries ago, another class of separatists were enabled to murder their

⁸ John iii. 18.

⁹ 1 John v. 12.

¹ Jude 12.

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the atonement of Christ may be accepted for us, that we suffer only in this world, and not in the world to come.

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may have been given in the portion of Scripture to be read ; by critics, authors, expositors, and commentators : but without alluding to their names, or canvassing the merits or demerits of their arguments. *The result of their respective criticisms alone is given.* The design of each introduction is to exercise the knowledge, and call forth the devotion, of the humble and believing Christian. The objections and difficulties which the introduction may be intended to remove, will be considered and replied to in the notes ; but the introduction itself will contain neither discussion, nor controversy, nor arguments of any kind. It is intended only to convey to the believing reader or hearer the conclusions to which the impartial and simple-minded student of the Holy Scriptures must be supposed to arrive ; after he may have considered the portion of Scripture selected for the section itself, with attention, humility, and desire for spiritual improvement. The mind of the learner will thus be improved, while the spirit of speculation and curiosity will not be called forth by the too common method of raising scruples for the purpose of replying to them ; and those who desire to obtain further information may consult the notes.

The *third part* of every section will consist of the portion of Scripture to be read in the family. The average length of each of these portions may be said to be about twenty verses. By adopting this quantity, the whole Bible will be read through in about three years. Many whole chapters, it is needless to say, will be marked for omission in family reading, as well as portions of various chapters, other parts of which are ordered to be read in our churches ; but, as the work is an arrangement of the whole Bible, not one verse will be entirely expunged.

The *fourth part* of the section is the Prayer, founded both on the introduction and on the portion of Scripture which may have been read. My great object in composing these devotional parts, is to express in words the language of the heart of the humble, the simple, the pious, and the Catholic believer. I wish to write no prayer but such as a Christian, who worships the Father, the Son, and the Holy Spirit—who desires to obtain the blessings of holiness, joy, and peace—and who loves the unity of the Church, will offer at the altar of God, in life or at death. Christians who believe in one Scripture may be taught to join in one prayer, or in one collection of prayers, such as are the liturgies of the English, Scottish, American, and other Episcopal Churches. We are taught by one Scripture ; we are members of one Church ; we believe in one Saviour ; we are sanctified by one Spirit ; we partake of the same sacraments ; we are nourished by the same bread of life. One grave awaits us ; one faith unites us ; one hope animates us ; one language of prayer and praise may lead us to God, and to each other, in the bond of that Catholic love and union which shall soften our asperities, and revive the ancient days when the enemies of the Christians exclaimed, “ See, how these Christians love one another ! ” I would write such prayers only as those may utter before the King of kings, and Lord of lords, who desire, with Christ and St. Stephen, when they die, to commend their souls to God ; and who no less desire, while they still live, to commit the

same soul to God, in "the unity of the Spirit, in the bond of peace, and in righteousness of life." *I wish the prayers of home to be the best introduction to the prayers of the Church, and the praises of heaven.*

The *fifth and last* portion of each section is the notes.

All commentators, annotators, and expositors of Scripture address their notes to believers, or enquirers, or to both². The mass of illustration which has been accumulated since the closing of the canon of Scripture by the Ante-Nicene and early Post-Nicene fathers,—by the authors of the middle ages, such as Anselm, Bernard, Thomas Aquinas, and others,—by the writers of all communions at the period of the Reformation,—from that time down to the time of the writers commonly known as the *Critici Sacri*,—by the numerous authors referred to by Pfeiffer,—and by the commentators of our own age, has been so great that no individual industry, even in the longest life, could master it. *As the profound learning of one age, however, may be said to be the alphabet of another, so it has been in theology.* The substance of the learned dissertations, discussions, and criticisms which have been submitted in former ages to the world, have become for the most part melted down, as it were, into the common stock of the commentaries which are now familiar to the general reader. The results of the five great sources of Scriptural interpretation, namely, the Jewish Targums, the Septuagint, the Vulgate, the concurrent testimony of Fathers, and the labours of the chief Theologians at and since the Reformation—whether they be Reformers, Puritans, or more modern divines—may be said to be the rendering, in the more well-known commentaries, the most learned discussions, and the most profound criticisms, familiar to the common reader. Nearly one hundred authors and nineteen councils, for instance, are referred to by Aquinas. The same number are quoted by the *Critici Sacri*. Poole, in his synopsis, refers to an hundred more. One hundred and sixty Church of England divines are cited by Mant and D'Oyly: and one hundred more, with the substance of the labours of Henry, Scott, Patrick, Lowth, and Whitby, are referred to by the compilers of the smaller Commentary. The mass of illustration which has thus been gradually collected, and rendered familiar to the reader of the Holy Scriptures, may be called the general knowledge which must be supposed to be possessed by all. The notes now given shall not, therefore, be merely a repetition of those illustrations, whether they are addressed to the believer or the enquirer. The substance of the useful interpretations which are given in these commentaries I shall endeavour to compress into the Introductions. The improvements, or the devotional reflections, which are likewise addressed by former commentators to believers alone, I shall endeavour to compress into the Prayers. The interpretations and reflections, which I may find in the course of my reading, and which have not generally found their way into the common stock of commentary, will alone form the substance of the notes. I address them principally to the student and enquirer. They will relate chiefly to the difference between the ancient and invaluable Theology, which is founded upon the literal and uni-

² See Horne's Classification, Introd. vol. ii. p. 570.

formly received interpretation of the Holy Scriptures by the devout members of the Church of God in all ages ; and that strange system of sceptical objections and imaginary difficulties, which so many consider to be philosophy and wisdom ; because it is opposed to the only true faith, the common faith, which is summed up in the Creeds, and is inculcated by the Primitive and Reformed Churches—that common faith which was and is enforced by the Church of Rome, though she has disfigured it by adding to it the twelve articles of the Trentine creed—that common faith which the Puritans and Presbyterians enforce and teach, though they have subtracted from it the discipline of Episcopacy, the Catholic inference from Scripture. My remarks and replies to infidel objections I confine to the notes, because I do not deem it wise to admit them, even to refute them, in the introductions and prayers. “The knowledge of sin is not wisdom,” says a wise man : and the very answers to difficulties may injure rather than benefit the devout and simple minded. The suggestion of evil thoughts, where they had not previously existed, inflicts a wound for the sake of healing it : and the prevention of an injury is better than its remedy. Yet the tares are growing amongst the wheat ; and the observer of the field of the Church cannot but perceive their baneful and poisonous luxuriance. The object of the notes, therefore, shall be to consider the doubts, objections, and difficulties, which I may have met in the pages of infidel or sceptical writers. I address them partly to the humble and devout Christians who may seek for information on topics which may have been ridiculed, and on which they may desire satisfaction : but I address them principally to the studious and the enquiring. I shall endeavour, so far as my reading allows me, to point out the probable meaning of some more difficult passages where this may not have been already done ; but I shall more especially desire, with all humility and self-distrust, to excite in the mind of the reader, admiration of the wisdom and goodness of God, by pointing out the peculiar propriety, fitness, and reasonableness, of the circumstances which are recorded in the Holy Scriptures. We are accustomed in natural theology to prove the existence of God from the argument of the adaptation of one object to another. Thus the curve of a snowdrop is shown to bear a proportion to the magnitude of the earth³. The round stone in the highway demonstrates the wisdom of its Heavenly Maker as certainly as the watch demonstrates the skill of its human maker⁴. So it is with the Scriptures. We may discover throughout the whole of them one design, one scheme, one plan, upon which the Almighty has governed and does govern the world,—which shall eventually end, by the united means of more extended scriptural knowledge, and a gradually increasing influence of the preaching and discipline of the Churches of Christ,—in the predicted establishment of that Church universal, which shall include within its fold all kindreds, and nations, and languages. The Bible is the alphabet to the language of immortality. It is the connecting link between the knowledge which begins on earth, continues at death, and increases in heaven. If the religion it reveals to us be true, it is true with all

³ Whewell's *Bridgewater Treatise*.

⁴ Paley's argument. *Natural Theology*.

its mysteries and all its difficulties; and *that is the worst philosophy which receives its evidences and rejects its conclusions*. Its miracles may not be interpreted as exaggerations, nor its prophecies as coincidences, nor its facts as myths and legends. I wish in these notes to advocate the ancient, true, and common Christianity, which is identical with the literal and correct interpretation of the inspired volume, as received and understood by those, who, when they are convinced by evidence and enquiry, that God has spoken, submit their reason to the God of reason, and receive the conclusions and truths of revelation, on the authority which is granted to direct them. I wish to build up the faith of the humble and simple-minded enquirer into truth; for whose use it may be said that the Scriptures were principally written. I would aspire to assist the student, so far as my reading will enable me to do so, in pursuing those studies which alone are truly valuable as the combiners of time and eternity. Very wonderful is the volume of Scripture in this respect: that one little book which all Christians (even those who place the highest value on the traditions which are independent of the Scriptures) regard, as the inspired teacher of the teachers, the guide of the guides, the instructor of the instructors, the rule of the rule of faith, the basis of the Creeds, and the only acknowledged safeguard of the truth,—that one little book which guides the wayfaring man, though a fool, (if it be implicitly followed,) in peace and safety through earth to heaven,—should have employed the learning of all the universities that have ever yet been founded; should have been made the subject of comment by the Fathers and the Reformers, by Romanists and by Puritans, by travellers and by students; and still remain the exhaustless source of delightful, varied, endless knowledge. *The exhaustlessness of the Bible is one great proof of its divine origin*. As the visible creation is the source of perpetual discovery in science, so the Holy Scriptures are the fountain of perpetual discoveries in the knowledge of God, His mercy and His providence. The poor and the unlearned walk upon the earth, and look up to heaven, and enjoy the bounties, and admire the greatness of God, though they are ignorant of the complex laws, which He has appointed to the earth in its orbit, or to the stars in their courses; while the most learned philosopher knows only sufficient to make him lament that he knows no more. So it is with the peasant, and the theologian. The peasant loves his Bible, and understands it, sufficiently to know, to admire, and to love, the God who creates, redeems, and sanctifies him; while the most profound theologian knows only sufficient to make him long for that brighter day when the body shall be dissolved, and the knowledge of the soul be enlarged.

While, however, I thus venture to submit my objects and plans to the Church, which I would serve and strengthen, I am deeply, deeply sensible, both of the arduous nature of the task I have attempted, and of my inability to accomplish my labour in the manner, which is worthy of its greatness, usefulness, and importance. If I say more than this, I may be condemned for affectation. If I say less, I may be accused of presumption. It is in my heart to do what I can, to lay the offering upon the altar, and to pray to God that His mercy may bless it, and that His Church may accept it; that Christian fathers, and mothers, and

heads of families may avail themselves of my labours, so far as to abridge or condense them ; even if they do not adopt them as the form of Scriptural worship in their households. I would, that I possessed the *varied learning and knowledge* of many whom I could name, and who, I believe, *would benefit the Church much more by illustrating the Holy Scriptures, than by engaging too incessantly in controversies of doubtful utility.* But even if I had all, and more than all their knowledge, I should still say, Who is sufficient for these things ? Who may presume to enrol his humble name among the commentators on the holy Scriptures ? Imlac enumerated a list of the qualifications of a poet, and his princely hearer exclaimed, “Thou hast convinced me that no human being can ever be a poet⁴.” The catalogue of higher attainments requisite to make a commentator will convince the critic on his labours, that it is impossible to complete a work on the Holy Scriptures in such manner as to be free from censure for some defect or omission in the prosecution of so great an effort. He who would be a commentator on the sacred writings must be well skilled in *every* department of Theology. Is the holy volume a collection of books, tracts, psalms, and prophecies, penned at long intervals by various writers ? He should be acquainted with the age, origin, contents, and character of all. He should be versed in the criticism which relates to the words of the text, the readings in the margin, the differences in manuscripts, the authenticity of the several books, and of disputed portions of books. He should be accurate in his hermeneutical interpretations, so that he know the rules and principles by which the meaning of the sacred writers may be ascertained. He should be no less accurate in the exegetical application of those rules, so that he clearly expound to others, what his own understanding first clearly comprehends. He should have the knowledge which enables him to prove the teaching of the Church to be right, and the conclusions of its opponents to be wrong. —The forgeries in the patristic writings, the value of clashing traditions, the claims of antiquity, the evidences which establish the truth of Christianity, and the inferences or doctrines relating to God and man, to the Church in general or to the soul individually, ought to be alike known and understood. The history which proves the truth of prophecy, and the prophecy which anticipates history ; the fierce divisions, the doctrinal disputes, the decisions of councils, the confessions of Churches, the arguments of the Romanist, the Reformer, the Puritan, and the sectarian ; the metaphysical subtleties, the verbal discussions, the controversies between the divisions of sects, and the parties in Churches, should all be familiar to him, who would presume to lay this offering on the altar of the Church. And as it is impossible that any one individual can be master of all these, it necessarily follows that no individual should make any effort of this nature ; or that he who does make the attempt, should commence, and proceed with his labour, apologizing for his defects, and palliating with excuses, his apparent presumption. He must expose himself to the charge of arrogance if he venture to express a hope that he can execute his task with satisfaction to all parties ; or he must be subject to the retort, that if

⁴ *Rasselas*, chap. x.

his words of self-distrust, and conscious weakness be sincere, his hope and his perseverance are alike indefensible. I can only therefore say, that I will endeavour to be useful. I make no pretensions to any other learning than that which my library affords me. If I can use well and faithfully the resources which are there placed at my disposal, I trust I shall be numbered among those who have not been altogether unsuccessful in their attempts to render some humble service to the souls of men, the cause of Christianity, and the Holy Catholic Church of Christ.

Such is the object and plan of the work, of which the first part is now submitted to the Christian parent, student, and reader. May it please God to enable me to accomplish my humble, useful purpose. With the exemplary and useful Clergyman⁶, the last author who has given a Commentary on the whole Bible to the world, I desire to ascribe to the Great Head of the Church, (if I may be so favoured by Him, that I complete my design and be made serviceable to the Church and to the world,) all the honour of success; and I implore my brethren of the Clergy, and every Christian who may be interested in the extension of Scriptural knowledge, and in the enlargement and union of Christ's Holy Catholic Church, to aid me in this humble but laborious effort. *I should be indeed obliged to those who would send me either from authors, or from their own conclusions, illustrations of any portions of Scripture.* I ask this for the truth's sake; and I conclude with the prayer (slightly altered) prefixed by one of another communion, to his work on the spirituality and perfection, to which it is the duty and privilege of every Christian to aspire⁷.

"Almighty and Everlasting God, who enlightenest the understanding, directest the will, and rulest the affections of sinful men, by sending to them the light and power of Thy Holy Spirit; grant to me, a weak and sinful creature, that I may so follow the example of Thy Blessed Son, that it shall be my meat and drink to do Thy will. Direct my thoughts, that I may think what is right. Govern my affections, that I may desire what is holy. Prompt my words, that I may utter what is profitable. Guide my pen, that without any admixture of error, according to the doctrine of Thy Holy Church, which Thou ever guidest and governest by Thy good Spirit; I may show forth the truth of Thy holy word, as a faithful minister and steward of Thy mysteries. Let not the numerous occupations of my place in the world impede my writing, or my meditation. Grant me a quiet home, well-ordered hours, and so much only of worldly duties, that the din of cares disturb not the tranquillity of the time devoted to Thee. Dispel my bodily infirmities, and soothe my pains, that they interrupt not my labours. And do Thou, Oh bounteous Giver of long life, who didst miraculously grant to Hezekiah fifteen years, grant me life and strength, that I may commence, continue, and, if it be Thy will, complete my task of making known Thy wondrous works, 'to man's everlasting good, and to Thine everlasting glory.'

⁶ Mr. Girdlestone.

⁷ De Vita Spirituali, ejusque Perfectione, libri quinque, auctore Jacobo Alvarez de Paz, Toletano, e Societate Jesu, &c. &c. Lugduni, 1608.

This my prayer I offer in the name of Thy Son, Jesus Christ our Lord, who with Thee, and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen¹."

¹ *Oratio pro gratia scribendi.*

Omnipotens sempiterne Deus, qui es Deus scientiarum Dominus, ac vera lux mentis nostræ, cæcitatem illuminans, et incomprehensibilis ardor duritiem humani cordis emolliens, et gelicidium voluntatis inflammans : concede mihi, fragilissimo ac miserrimo peccatori, (Beata Virgine Maria intercedente) naturam veræ virtutis et sanctitatis a Jesu Christo filio tuo Domine nostro, verbo et exemplo demonstratæ, cognoscere, cognoscendo tua gratia diligere, diligendo cupere, concupiscendo petere, petendo exercere, et exercendo tandem comparare. Fac, Domine benignissime, ut jam tibi impense servire incipiam, et ex virtutis initio ad ejusdem profectum et augmentum progrediar, et ex profectu in virum perfectum, ac in mensuram ætatis plenitudinis ejusdem filii tui Jesu Christi perveniam. Dirige obsecro cogitationes meas, ut recta sentiam ; desideria mea, ut sancta cupiam ; eloquia mea, ut utilia pronuntiem ; et calamus meus, ut sine ulla erroris nota juxta Doctrinam sanctæ Matris Ecclesiæ, quam Spiritu sancto tuo semper doces et regis, perfectionis naturam ac dignitatem, necnon idonea instrumenta ejus adipiscendæ, declarem. Retrahe, suppliciter oro, Domine Deus meus, occupationes nimias, ne me scribentem et meditantem impedian ; da locum quietum, et tempus aptum, et ministerium accommodatum, ne strepitus curarum me tranquille tibi vacantem inquietent : mitte corporeæ imbecillitatis remedium, et dolorum levamen, ne me pro tua gloria laborantem interpellent. Et tu o donator vitæ largissimæ, qui Ezechis quindecim annos vitæ mirabiliter concessisti, concede mihi tempus, ut magnalia tua his libris explicare exordiar, et in hoc labore scribendi procedam, et si tibi placitum fuerit (quod mihi quidem impossibile est, tibi vero admodum facile), ad finem usque perducam. Per eundem Dominum nostrum Jesum Christum, filium tuum, cum quo et cum Spiritu sancto vivis et regnas per infinita sæcula sæculorum. Amen.

PREFATORY ADDRESS AND PRAYER.

THE father, or mother, or head of the family, who may wish to adopt the more systematic plan of domestic worship, founded on the regular reading of the Holy Scriptures, in their historical order, may possibly deem it advisable to mention their purpose to their visitors, children, and servants. In such case the following, or some part of the following, preface and prayer may be considered useful.

“Though the worship of God has not been neglected among us, I am desirous that it should for the future be conducted on a more regular plan than that which I have hitherto adopted. To obey the commandments of God is our first duty. To pray daily to God, to praise Him, to thank Him for his mercies, and to hold communion with Him as our Father and our Friend, is our best privilege and highest happiness. But to be able to obey God, and to worship God, and to walk with God, in that manner which is most acceptable to Him, and most profitable to ourselves, we must possess some knowledge of those three things, which the unassisted reason of man could not have discovered, and which must have been made known to us from the very beginning by the power of God alone granting revelation to mankind. We must possess some knowledge of the *nature of God*, of the *government of the world by His Providence*, and of the *destiny of the soul*, which we know to be rational, and believe to be accountable and immortal. The heathen and the pagans, who have forgotten the revelation which God gave at the first, still worship and pray; but their worship is not that which God has commanded. We in this favoured country have not forgotten the revelation which God has given, because we possess the Holy Scriptures in which that revelation is written down. And that we may know that these Holy Scriptures are true, God has given us the evidence of the whole history of the past, and the testimony of one continued unbroken succession of persons, from the day of the creation of man to the present hour. These persons have constituted, and are called, the Church of God; and they are and have been the uniform keepers and witnesses of the truth of that revelation, which was imparted at sundry times and in divers manners, and which is now collected in the Old and New Testaments—one book, the Bible. When we

meet to pray to, and to praise God, we know that we are enabled to offer to Him a worship founded upon the knowledge which holy men, speaking under an influence more than human, have imparted to us ; of God and of His nature, of the providence which governs the world, and of the duty, and destiny, and happiness of the souls of men. And I am anxious, therefore, that the future worship of God in this family should be established upon the holy revelation contained in the Scriptures, of that threefold knowledge which God has imparted. *Because the nature of God* is revealed to us, I am desirous that we should pray to Him, and praise Him, in conformity with the faith of the Holy Church throughout the world ; as the Father Who created us, the Son Who redeemed us, the Holy Spirit Who convinces, sanctifies, and comforts us in the performance of present duty, and in the prospect of death and immortality. *Because the plan of providence which governs the world* is revealed to us, I am desirous that we should pray to Him, and praise Him, for having made known to us the origin of the wickedness which prevails among us ; and for having vouchsafed to us a remedy for the consequences of it, in the promise, which is the foundation of religion, that Christ the only Saviour should be the bruiser of the serpent's head. I wish you to trace and admire the government of the world and the Church in the dreadful punishment of the first generations of man by the deluge ; and the constant preservation of the one true religion from that time to the present, in the histories of Job, of Abraham, of the patriarchs, and of Moses ; of the Israelites in the wilderness, and in the land of Canaan, till for their idolatry Jerusalem was destroyed, and the people were led captive into Babylon. I wish you to see how they were restored to their own land, as their prophets had foretold, till, by committing the greater sin of crucifying the Lord of life, they occasioned another destruction of Jerusalem, and their present wanderings in the wilderness of the world ; until the same providence which preserves them shall, upon their true repentance, pardon and restore them. I wish you to pray to God the Father of our Lord Jesus Christ. I wish you to pray to God the Son, Who came down from heaven as the Evangelists in the New Testament have recorded ; Who lived, and died, and now lives again, as our Prophet to instruct us, our Priest to intercede for us, and our King to rule over us ; and Whose mysterious atonement must ever be pleaded when we pray for the pardon of the sins of our souls. I wish you to pray for the influence of that Holy Spirit of God which descended upon the first disciples of the Son of God, as we read in the book of the Acts of the Apostles ; which continued with the Apostles and their followers, enabling them to complete the volume of revelation, and to build up the Church of Christ ; of which we are now members, and which so continues, even to this day, with the same Holy Church, that its grace descends upon the means of grace, and blesses alike the private families and the public congregations which implore His holy blessing.

And because the *duty*, and the *destiny*, and the *happiness of the souls of men* are thus fully revealed to us in the volume of truth, I am no less desirous that we, who are members of the Church of God, and are entrusted therefore with the knowledge of the Scriptures, with the privilege of participating in the Holy

Sacraments, and with all the other privileges of the everlasting covenant which the Father of Spirits has made with His Church; should become prepared, by our attention to family religion, first for our assembling with the congregations of the Church militant upon earth; and then for our admission, by God's continued mercy upon us, into the society of the blessed spirits, the Church triumphant in heaven. I wish the knowledge of the head to be attended with the holiness of the heart; the clearness of religious faith to be accompanied with the performance of religious duties; and the possession of the Scriptures, and the fellowship of the Church, to be made the basis of the best earthly happiness; peace with God through Jesus Christ our Lord, and communion with God through the abiding comfort of the Holy Spirit within our hearts. Death and judgment, endless happiness or endless misery are before us. This life is short in its duration, toilsome in its engagements, and transitory in its enjoyments. I desire, as a Christian, to be myself prepared, and to endeavour, by an uniform domestic worship in this family, that you also be prepared to meet God. I desire for myself and you, that as we believe all the truth of God's word, and as we worship with God's Church; so we may pray to God for the pardon of the past, for His grace for the present, for His guidance for the future; that we may live in His fear, and die in His favour, and attain to the end of our faith, the salvation of our souls. This is my wish for myself and for you all. May the blessing of the God of the families of the earth be upon us, that our hope, and faith, and Christian knowledge, and Christian privileges, be not imparted to us in vain.

LET US PRAY.

"Almighty and Everlasting God, Heavenly Father, we give Thee humble thanks that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee¹." We thank Thee that Thou hast banished the darkness of our native ignorance by "sending to Thy servants the Prophets and the Apostles of the olden time, the light of Thy Holy Spirit," that they might deliver to us the certain knowledge of those things which it was essential to our souls to know; but which our own blinded reason, and our own darkened understanding, could not have discovered. We thank Thee, that Thou, and Thou alone, in mercy to the world, to Thy Church, and to ourselves, "hast caused all Holy Scriptures to be written, that we may learn" the things which relate to Thyself, to Thy Providence, and to our own sinful souls. We confess to Thee, that "we have erred and strayed from Thy ways," in which Thou hast commanded us to walk. We are utterly unworthy of the least of these Thy mercies. But, O Lord! have mercy upon us, miserable offenders. Spare Thou them that confess their faults; restore Thou them that are penitent; and as Thou hast revealed to us

¹ I dare not attempt to compile these prayers without keeping constantly in view, not the Scriptures only, but the guiding and teaching of that portion of Christ's Holy Catholic Church in which I am an humble and unworthy successor of his Apostles and their followers. I adopt, therefore, in every instance when it can be done, the expressions which I find in the prayers of the Church. This expression is taken from the baptismal service.

the knowledge of Thyself, grant to us, we beseech Thee, that we may not only believe in Thee, the Father Almighty, maker of heaven and earth, but that as we know Thy laws, we may study Thy word more diligently, love it more fervently, and obey it more faithfully than we have ever yet done. O God the Son, Redeemer of the world, have mercy, have mercy upon us. As the Holy Scriptures have recorded Thy tender love towards us; as Thou didst come to do the will of Thy Father and our Father, Thy God and our God², to take upon Thee our flesh, and to suffer death upon the cross, “mercifully grant that we may both follow the example of Thy patience,” and also be partakers of Thy resurrection. Grant us, we beseech Thee, that we may hearken to Thee as our Prophet, depend upon Thee as our Intercessor and great High Priest, and bow to Thee, and submit to Thee, as the King of our affections and our hearts. Oh! forgive the sins of Thy people.

O God the Holy Ghost, Who didst inspire, control, direct, and guide, the minds and pens of Thy servants the prophets and evangelists, to write the Holy Scriptures for our learning, convince us of the evil of sin; inspire us with holiness of motive, and grant us comfort and consolation of heart. May the truth of Thy word, the ordinances of Thy Church, the administration of the sacraments, and all other means of grace, be so attended with Thy blessing; that we may ever,—now, in life, in death, in judgment, and in heaven, rejoice in Thy holy comfort. Sanctify to us, we beseech Thee, our knowledge of Thy holy word. When we read that our father was created in the image of God, may we remember that Thy power alone can restore that image to the soul. When we read of the flood of waters which destroyed the earth, may we tremble at the judgments of God. When we read of the covenant that the flood shall return no more, may we remember all other promises of His mercy. Grant us Thy power to follow the examples of Thy saints of old. Grant us the patience of Job, the faithfulness of Abraham, the resolution of Moses, “who esteemed the reproach of Christ greater riches than the treasures of Egypt³.” As the people of God were brought up out of that land of Egypt, and guided in the wilderness, as they were led in safety through the desert, and rested in Canaan, so bring us forth in safety from all the temptations of this sinful world; so guide us, we pray Thee, through the wilderness of this life, that we may pass in peace and hope through the dark river which is before us, and rest in a better Canaan, even the heavenly⁴. Never let us fall away from Thee. Keep us from the idolatry of the heart, which worships other gods beside the Lord God, lest we become captive to the world, and disgrace our holy profession; and give occasion to the enemies of God to reproach us for our inconsistency. May we never weep, when we remember Jerusalem. May we never hang our harps of praise upon the willows⁵, in the midst of the Babylon of a sinful and scornful world. When we fall, restore us by true repentance to God. Let not our iniquities separate between God and the soul. Let not our backslidings hide his face from us⁶. O blessed Spirit of God, keep us, we beseech Thee, from the great sin of denying the Lord Who

² John xx. 27. ³ Heb. xi. 26. ⁴ Ib. xi. 16. ⁵ Psalm cxxxvii. 2. ⁶ Isaiah lix. 2.

bought us. Keep us ever steadfast in the faith of Jesus Christ, Who died for us. Preserve us from the deeper guilt, and sorer punishment, of those who have trodden under foot the Son of God, and counted the blood of the covenant, wherewith we are sanctified, an unholy thing⁷. Preserve us from the unpardonable sin, the sin against Thy Holy Power. Save us from all perversion of the understanding, from all pride of reasoning that rejects the evidences to the truth of Thy Holy Scriptures. May we never suppress our convictions, nor quench Thy holy light, nor resist Thy sacred power, till the understanding be blinded, the conscience be seared, and the heart be hardened. So may we receive and love Thy word, so may we be preserved in the communion of Thy Holy Church. Spirit of the living God, be with us when we pray. Attend the means of grace. Bless the ordinances of Thy Church. Sanctify the reading of Thy word, whether in the midst of the faithful, in the domestic worship, or in the secret chamber. Be with us in the breaking of the bread, and in the pouring out of the wine, in our communion with our God at His holy table and altar. Save us from sin. In the hour of death and in the day of judgment, deliver us. Guide us into all truth. May Thy grace be sufficient for us in the hour of temptation. May our hearts and affections be Thine, that we may love the service of God, and of Christ our Lord. So guide us in difficulty, so defend us in danger, and preserve us from all evil, that when the day of death shall at length close the years of our pilgrimage upon earth, our bodies may be buried in peace, and our souls live with Thee, in that world where the eyes shall know no tears, the heart no sorrow, the soul no sin. We thank Thee for the knowledge of these holy things. We thank Thee for all the blessings of this life, but above all for Thy Scriptures and Thy Church, for the means of grace, and for the hope of glory. O holy, blessed, and glorious Trinity, Three Persons, and One God, have mercy upon us, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips but in our lives. These our imperfect petitions we offer not in our own name, but in the Name and for the sake of Jesus Christ our Lord, who hath taught and commanded us when we pray to say,

Our Father, which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil: For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

⁷ Heb. xviii. 20.

SCRIPTURAL COMMUNION WITH GOD;

OR, THE

HOLY BIBLE,

ARRANGED IN HISTORICAL AND CHRONOLOGICAL ORDER,

NEWLY DIVIDED INTO SECTIONS,

WITH

INTRODUCTIONS, PRAYERS, AND NOTES.

SECTION I. GENESIS I. 1—19.

TITLE.—*Moses the author of the first five books of the Bible—writes among idolaters as well as Israelites.—He relates to both the creation of the heavens and of the earth.—The first four days' creation.*

INTRODUCTION.—The foundation of all true religion is the belief in the Revelation of One God, the Father Almighty, the Maker of heaven and earth (Note 1). With faith in this truth, the Christian creed begins. With faith in this truth, the Holy Bible begins. Whether the believer in the God of the one true religion of Revelation, belong to the Patriarchal, the Jewish, or the Christian Church; this doctrine, and this alone, is the solid basis of his faith, hope, and obedience. The fathers of the idolatrous nations, among whom Moses lived and wrote, when they were few in number, possessed the knowledge of this truth. Their descendants, however, had forgotten it; and many of the people of Israel were in danger of being infected with the same ignorance. Some of them professed to believe that the world was eternal. Others did not altogether deny that some Cause superior to themselves had produced the beautiful heavens above, and the earth beneath them; they professed to believe in a Creator, but they did not regard the Creator as a God who caused the world to exist, where nothing had existed before; but that He only set in order a large mass of materials, which had existed from eternity. Thus they imagined that there was something which the great God had not made in the beginning. They consequently believed in a power which was independent of God. Some indulged in speculations about fate, and chance, and necessity, which God could not control; and about waters, and atoms, and a chaos, which God could never form. Others believed in a God which was the soul of the world, but not its Creator and Author. Now all

notions of God, which God's own Revelation does not sanction, lead to that same crime of which the idolaters were guilty. They worshipped those things which God had not commanded them to worship. They bowed down to the sun, the moon, and the stars, because they believed them to be their gods. They worshipped the earth, the seas, and the rivers. They served the creature more than the Creator. The time at length arrived when the Almighty, who framed the world at the beginning, to prevent the total corruption of the world, and to restore the true knowledge of Himself, commanded Moses (Note 2) to relate the truth which had been so long forgotten. In obedience to the Divine power which commanded, and under the Divine influence which enabled him to write (Note 3), the lawgiver of Israel begins the Bible with the declaration which St. Paul repeats, that the whole visible world, the things which are seen, the heavens and the earth, were not made of things which do appear, and which can be seen by the eyes of man, but they were framed by the word of God, out of nothing; they were commanded to exist, and they existed; they were told to be, and they were. The first words of the first verse of Genesis denote therefore, that there was a period, when these heavens and earth were not; and that the time came when the Creator, Who alone was eternal, began to manifest His power, wisdom, and goodness, in ordering the beginning of the world, which the same power preserves, the same wisdom governs, the same goodness directs. The object of Moses is to affirm, that no necessity compelled the God of the Church of all ages, to create the world He upholds; but that of His own will, whatsoever He pleased, that did He. Having thus laid the foundation of all true religion, he is directed to relate the "progress of the work of creation as it would have been seen by a spectator, if there had been a spectator of the newly-created world to behold it." He informs them that the heavens which the idolaters worshipped, were created by Him Whom they had forsaken; and though his words, to an idolater may chiefly refer to the blue sky, and to the sun, the moon, and the stars, which are beheld in it, the belief that God created the heavens will remind the Christian of that world, into which the Body of Christ has ascended, and to which the soul of man is invited to become the companion of angels, and of the spirits of the perfected. The creation of the earth may remind us, that this earth is not our abiding place, but that it is created as our scene of pilgrimage to a better world. Having thus generally declared that the God of Revelation, the God who is more clearly revealed and described in the subsequent parts of the Holy Bible as the Creator, Redeemer, and Sanctifier of man, was the Creator of heaven and earth; he is instructed by the Holy Spirit, which superintended his writings, suggested his thoughts, and preserved him from error, to go on to relate the state of the earth before light was created,—that it was invisible, because it was covered with water; it was not in its present form, it was furnished neither with plants, nor animals, nor men; and that the Spirit of God, which now moves upon the heart of man, to create within him the new life, moved upon the face of the great deep which covered the earth at its creation. He then proceeds to relate the creation of light, and its division from darkness; the creation of the firmament, and the separation of the sea from

the dry land, and the overspreading of that dry land with trees, grass, and herbs. And he is commanded to assure the people, that the God of Israel was not only the Creator of the gods of the heathen, but that the lights in the firmament, which the heathen worshipped, were created for the glory of that God, and for the benefit of mankind, and not to be the objects of that adoration which was due only to that Creator, the God of Israel. The world which God thus created, He still preserves; but the day will come, when the object of this creation will be accomplished, and as the scaffolding of a building is removed, when the building is completed, the elements will melt, and the earth will be burned up. In that day of the Lord, may we whom God has created, and whom His Providence now preserves, be found among those whom He will still preserve, and raise from the ruins of the world He has destroyed, to rest with Him in a better world for ever.

GENESIS I. 1—19.

BEFORE
CHRIST
4004.

IN the ^abeginning ^bGod created the heaven and the earth.

* John 1. 1, 2.

Heb. 1. 10.

* Ps. 8. 3. & 33.

6. & 89. 11, 12.

& 102. 25. &

136. 5. & 146. 6.

Isai. 44. 24.

Jer. 10. 12. &

51. 15.

Zech. 12. 1.

Acts 14. 15. &

17. 24.

Col. 1. 16, 17.

Heb. 11. 3.

Rev. 4. 11. &

10. 6.

* Ps. 33. 6.

Isa. 40. 13, 14.

* Ps. 33. 9.

* 2 Cor. 4. 6.

† Heb. be-

tween the

light and

darkness.

* Ps. 74. 16. &

104. 20.

† Heb. And

the evening

was, and the

morning was.

* Job 37. 18.

Ps. 136. 5.

Jer. 10. 12. &

51. 15.

† Heb. expan-

sion.

* Prov. 8. 28.

Ps. 148. 4.

2 And the earth was without form and void; and darkness *was* upon the face of the deep. ^c And the Spirit of God moved upon the face of the waters.

3 ^d And God said, ^e Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided † the light from the darkness.

5 And God called the light ^f Day, and the darkness he called Night. † And the evening and the morning were the first day.

6 ¶ And God said, ^g Let there be a † firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, ^h and divided the waters which *were* under the firmament from the waters which *were* ⁱ above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, ^k Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth ^l bring forth † grass, ^m the herb yielding seed, *and* ⁿ the fruit tree yielding ^m fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

BEFORE
CHRIST
4004.

* Job 26. 10.

& 38. 8.

Ps. 33. 7. & 95.

5. & 104. 9. &

136. 6.

Prov. 8. 29.

Jer. 5. 22.

2 Pet. 3. 5.

* Heb. 6. 7.

† Heb. tender

grass.

* Luke 6. 44.

BEFORE
CHRIST
4004.

Deut. 4. 19.
Ps. 74. 16. &
136. 7.

† Heb. be-
tween the day
and between
the night.

• Ps. 74. 17. &
104. 19.

• Ps. 136. 7, 8.
9. & 148. 3. 5.

† Heb. for the

14 ¶ And God said, Let there be ^alights in the firmament of the heaven to divide †the day from the night; and let them be for signs, and ^ofor seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^pmade two great lights; the greater light †to rule the day, and

^athe lesser light to rule the night: *he made* ^rthe stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to ^rrule over ^othe day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

BEFORE
CHRIST
4004.

rule of the
day.
• Ps. 8. 3.
• Job 38. 7.

• Jer. 31. 35.

PRAYER.—Let us pray *that we may be guided by the Scriptures, and learn from the creation of heaven and earth, to do our duty upon earth, and to be prepared for heaven.*

O God, the Father of heaven, Creator and Preserver of all things, Who, in the beginning of the time that is past, didst create from nothing the substance of the heavens, and the substance of the earth. O God, the Son, who wast in the beginning with God, and who wast God, and without whom “nothing was made that was made¹.” O God, the Holy Ghost, who in that same beginning wast present to “garnish the heavens²,” and to move upon the face of the waters. O holy, blessed, and glorious Trinity, Three Persons and One God, of the world and of the Church, Creator, Redeemer, and Sanctifier of the souls of men, Whose mercy has given to us the Scriptures of truth, the revelation of Thyself, and of Thy will; and who hast created and preserved us, and brought us through life to the present hour; we, Thine unworthy and sinful creatures, humbly desire to thank Thee for the knowledge of Thy sacred Word, and to confess before Thee, with sorrow and grief of heart, that we have not valued Thy Word as we ought to have done, but have erred and strayed from Thy ways like lost sheep, and have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But, Thou, O Lord, have mercy upon us. Restore Thou them that are penitent, according to Thy promises declared unto mankind in that holy book, which reveals to us Thyself, and Thy Son, and Thine Holy Spirit. May we, for the future, value Thy Scriptures more and more. May we be guided by their teaching in the way from earth to heaven. May we ever learn from them to look up to heaven as the place to which the body of Christ has ascended, and the place in which our own souls shall rest, when the sins of this life shall be forgiven, and the afflictions of this world shall be ended. When we look down upon the earth, may we regard it as the place of our pilgrimage and our trial only, and not as our portion and our home. Spirit of the living God, move Thou upon our dark hearts, as Thou didst move upon the face of the waters at the beginning, and let there be light in our souls to know our God.

¹ John i. 2, 3.

² Job xxvi. 13.

Give us faith to believe in Him, grace to obey Him, and peace when we remember His mercy and His love. When the light of the day returns to us, may we ever pray to Thee to defend us in the same with Thy mighty Power, that we fall into no sin, nor run into any kind of danger, either to the soul or to the body. When the darkness of the night returns, may we ever commit ourselves to the same Providence which has protected us, and pray that Thy mercy defend us from the perils and dangers of the night. When we gaze upon the firmament, and the blue sky above us, may we so consider the work of Thy hands, that we remember that in the midst of the greatness of Thy glorious heaven, Thou visitest and art "mindful of the sons of men". May we mark Thy wonders in the formation of the depths of the sea. May we trace Thy wisdom, which has so ordered the formation of the dry land, that the surface of the earth, and the inward parts of the earth, make provision, by Thy care and Providence, for the wants and necessities of man: and as we love to trace Thy glory in these greater works of Thy hands, no less also may we ever trace Thee in the plants, the grass, the trees, in the beauty and the fragrance of the flowers of the field. May we see the hand of the Creator in the lowliest portions of His creation, and believe that He who adorns the lily will clothe, and feed, and care for us. We thank Thee that Thou hast banished the darkness of idolatry from our land, and that we worship no longer the host of heaven, but regard them as the works of Thy hands, to be for *signs* of Thy Power, for *seasons* in which we shall more peculiarly worship Thee, for *days* in which we shall serve Thee, and for the *years* of which we must give an account to Thee. We thank Thee for these Thy mercies. We thank Thee for all the blessings of this life; but, above all, for the means of grace, and the hope of glory: and we beseech Thee so to make our hearts thankful, that we show forth Thy praise not only with our lips, but in our lives, and begin from this day to love Thee more, and serve Thee better. And because we believe and know that the bodies and the souls which Thou hast created, and which are still preserved by Thy Power, shall be separated for a time, the one from the other; grant us, when that day shall come, to commit our bodies in peace to the grave, and our souls in peace to Thy hands; that when the day of the Resurrection shall come, and the earth which Thou hast created shall be destroyed; they may be again united by Thine Almighty Power, and have their perfect consummation and bliss in Thy better and more glorious kingdom. May we live the rest of our life on earth in Thy faith and fear, and to Thy glory; and when this life is ended, may we dwell with Thee in life everlasting, through Jesus Christ our Lord, in whose name and words we offer to Thee these our imperfect petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. INTRODUCTION, p. 23. "*Maker of heaven and earth.*" Creation being the greatest miracle, interrupting a previous uniformity, demonstrates the possibility of other miracles, interrupting the uniformity of creation. The three modes of receiving Revelation.

The two following propositions may, I think, be considered as the foundation of our belief in Christianity.—That if man has not existed on the earth from eternity, then First, the fact or

miracle of his creation proves to us that the experience of the present age is not the criterion by which we may decide upon the truth of the past: and if He Who interfered to create can also interfere to preserve, either with or without an uniformity of government; and if man is immortal, and requires knowledge essential to that immortality, then Secondly, it is probable that man, when newly created, would be favoured by the Divine interference with a Divine Revelation.

³ Psalm viii. 3, 4.

I submit these two propositions to the student and the enquirer into the truth of the doctrines revealed in the Scriptures, and maintained in all ages by the Catholic Church, because we must begin from some points which may be received as axioms; and it does not appear advisable to commence our notes with any disquisitions on the attributes and being of a God. I take for granted, therefore, that the student is convinced by the arguments of such men as Pearson¹, Bentley², Clarke³, Cudworth⁴, and other writers against Atheism, that something has existed from eternity, which could not be inert matter, but must have been a self-existent, intelligent, immaterial cause of all the objects of sense and reason. Whatever be the difficulty of supposing that a Creator existed without a creation⁵, a Divine Ruler, in a realm of space which should be empty distance, without objects to rule, and without a host of worlds to move within it; this difficulty is less than the supposition of an eternity of matter, self-existent, self-created, self-governed, existing from necessity, uncaused, and yet causing, without a ruler, the beauty, the order, and the complicated laws which direct and govern its passiveness and inertness. I take for granted, therefore, the being of one self-existent cause of all things, whose will alone, as reason and Scripture declare, commanded matter to exist, and motion to begin; and ordered all things according to His own pleasure⁶. But if the world was created, all things within it were created, and there was a time when the human race was created, and this twofold creation of the world and of man was a miracle. It was an act of power such as was not before known. It was an interference which began the "measured portion of eternity"⁷ which we call time. The present experience therefore of the regular return of the seasons, and of the manner in which the world is ordered, is an interruption of the former state in which the universe existed. But if an experience which had existed from eternity of a non-creation, was interrupted by creation, which was therefore a miracle, because it was an unusual and hitherto unknown act of Deity; therefore it must be, that the experience which we now possess of the government of the visible creation may be interrupted by other exertions of Divine power. Belief therefore in the possibility of an interruption in the uniformity which the Creator has commanded in His creation, is but the result of belief in the original interruption

of that state of the universe, which existed before the visible creation; when the universe was nothing but infinite and empty space. The one chief principal doctrine therefore, with which all our reasoning on the nature of God, or the government of the world, must begin, is this; that the working of miracles was the first act of Deity, and that the same working of miracles, or interruption of some previous condition of the created universe is always possible; and therefore that *our present experience is not the criterion of the truth of the past*. It is necessary to commence our views of the government of God with this general truth, because the book we are now to consider is declared to be the record of the manner in which certain interferences, or interruptions of the regular order in which the world is governed by the Creator have taken place, for wise and declared purposes, through the course of more than four thousand years. But *the universe of God consists of two parts*; one, the matter of which the heavens and the heavenly bodies, the sun, the planets, and the earth are composed; the other, the spirits of those who occupy and inhabit them. The records before us accordingly declare that the interferences of the Creator, which we thus prove to be possible, have taken place, and have been twofold. One relating to the changes in the earth after its first production, such as the causing a great deluge, checking the tides of the sea, suspending the course of a river, the resurrection of a body from the grave; the other relating to the manner in which the mind of man, after his creation, before he had, or could have derived knowledge, in the usual manner from experience, observation, or example, was influenced and instructed. They relate the manner in which the God, who created, interfered at first to teach and guide him; and they go on to relate also the manner in which the same mode of Divine instruction was perpetuated, after there had been much experience and observation, whenever such interference was requisite; and they assure us, that the miracles which were wrought in the world of matter, or in the visible creation, were designed as proofs of the interference of the Creator in the impartation of instruction to the soul through the same space of four thousand years, when the miraculous interference relating both to matter and mind was suspended. I lay down, therefore, the two propositions which I have here mentioned as the foundation of all our faith, that God, who interfered to create the soul, would interfere, and has interfered, to instruct the soul, till all the knowledge which the soul required has been imparted; and also, that the manner of His interference, and the results of His interference, are embodied in that collection of records which the Jewish Church and the Christian Church receive as the revelation

¹ On the Creed, art. i.

² Boyle Lectures, vol. I. p. 20. Folio Edition.

³ Boyle Lectures, vol. II. p. 6.

⁴ Intellectual System.

⁵ Δημιουργός ἀπὸ τῶν δημιουργημάτων, Παντοκράτωρ ἀπὸ τῶν κρατούμενων.

⁶ "Whatsoever the Lord pleased, that did He" (Ps. cxxxv. 6.); is a sentiment as sublime as it is unanswerable and reasonable.

⁷ Locke.

from the Creator. The evidences upon which the certainty that these Scriptures are a revelation from God depend, are so satisfactory to the great majority of our countrymen; that some surprise may be excited when we are assured that we are by no means safe from the prevalence of the infidelity, which rejects the records of Revelation altogether, or from the corruptions with which the pride of reason is adding to, or taking from them. The reading and thinking part of mankind is rapidly becoming divided into three classes:—the *Deists*, who believe that man was placed upon the earth to find his own way from the condition of a mere superior animal to civilization, refinement, philosophy, and ultimately to some theistical or pantheistical notion of a Deity, and to some conclusions respecting the possibility of a soul and its immortality; the *Rationalists*, falsely so called, who believe that a Revelation was granted, and that such Revelation is contained in the Scriptures, but that the Scriptures are not to be received and interpreted in the manner of other books, but according to their own conceptions of the Revelation which might have been anticipated. These controversialists change the miracles into exaggerations, and the prophecies into coincidences. Some books are spurious, others corrupted. The history is partly a myth, partly a collection of facts, like the stories of King Arthur, or the legends of Romulus and Remus. The authors of the various books spoke or wrote according to the philosophy of the age in which they lived⁸, and the reason which God has given, is to be made in all cases the criterion of the truth or falsehood of the doctrine there revealed, whether it relate to the nature of God, or the destiny of man. *The third class consists of those who enquire only what the God of Revelation says*,—who receive the whole of the Old and New Testaments in the literal, plain, or evident sense, which results from the use of fair criticism, from the agreement of the Septuagint, Vulgate, and the common translations, and from the general reception of the Church of God in all ages. The old and long-neglected, and almost-forgotten Deistical writers of England, Hobbes, Tindal, Bolingbroke, and latterly and more especially Hume, furnished their weapons to the German Rationalists in the last century. The principal object of the English Deists was to prove the sufficiency of what they called the light of nature, to guide men into all needful truth; and therefore that all Revelation is unnecessary⁹.

⁸ "Quinetiam fuit nonnullus, qui asserere non veritus est Mosis Cosmoporiā cum Gentium antiquitatibus esse contendendam, ut tandem censendus sit locutus ad mentem vulgi Israelitici, λαοδογματικῶς, non ex accurata rei veritate." Leydekkeri "encomium operis," Turretini Theologiæ Elencticæ institutioni præmissum.

⁹ See Henderson on Inspiration, Introductory Lec-

"It is but too evident," says Dr. Mill, "that there is a philosophy in Europe, originating from the combination of the English Deism and the German Rationalism, which has already begun to visit us, which is making great progress among us, which regards God and nature in a light utterly irreconcilable with Christianity,—which rejects all notion of a Creator, Redeemer, and Sanctifier, above and beyond ourselves¹." "Christianity," says another eminent modern writer, "in proportion as education has not been carried on in the great schools of the Church, or on the principles of the Church, is giving way beneath an invading Pantheism²." The chief object of these notes will be to reply to the objections which are urged against this third mode of considering Revelation. It may, I think, be shown that all which the learned have done, confirms and upholds the common faith, and that there is no secret truth with which the most unlearned are not to be made acquainted. If Christianity be true, it is true with all its mysteries and all its difficulties; and he only deserves to be called a Christian Theologian who receives the Revelation of God as the Scriptures have recorded it, and submits his reason implicitly to the God of reason, on the combined testimony of the authentic and genuine Scriptures, the usual evidences of Christianity, and the faith of the universal Church.

NOTE 2. INTRODUCTION, p. 24. "*God commanded Moses to relate.*" *Moses was the author of the Pentateuch.* Mr. Faber³, Dean Graves⁴, Mr. Blunt⁵, Mr. Horne⁶, and others, have presented both their own, and, from the learned of former ages, all the arguments which are now called common, to prove that Moses was the author of the Pentateuch. Few additions can be made to their collections. The student who wishes to read more on the subject may consult the Prolegomena of Rosenmüller, who has considered the objections of his neological countrymen at great length. He demonstrates that Moses was the writer of the Pentateuch from the testimony of Moses himself, Exod. xvii. 14, xxiv. 4—7, xxxiv. 27; Numb. xxxiii. 42, xxxvi. 13, &c.; from the testimony of all the writers of the Old Testament, who, in passages too numerous to be quoted, always call the Jewish laws the laws of Moses; from the admission of their validity by the whole nation from the beginning; from the denunciations of the Prophets as to the fulfilment of the judgments threatened in them; from the in-

ture, p. 38, and Horne's Critical Introduction, vol. i. p. 1—22. 39.

¹ For an account of the Modern Neology, see Rose's State of Protestantism in Germany, and Mill on the Pantheistic Principle.

² Sewell's Introduction to the Dialogues of Plato, p. 380.

³ Horæ Mosaicæ.

⁴ Lectures on the Pentateuch.

⁵ On the Undesigned Coincidences, &c. &c.

⁶ Critical Introduction, &c. vol. i. p. 51, &c.

ternal evidence in its plain subject-matter knowledge, and especially from the allusions it contains to Egypt and Arabia, which prove it to be the work of one who had received a careful and liberal education in that country. He examines with great care the accounts of the Exodus, and of the journeying in the wilderness, of the laws and institutions recorded, and urges from all, the truth of the authorship of Moses. He considers the five books to be written by one hand, but that the Book of Deuteronomy proves advancing age, being written in a more diffuse style, as the work of an aged writer, liable to many interruptions⁷. He then goes on to consider the objections against this supposition, derived from the language and tenor either of the whole work or of single passages, none of which, however, affect the general argument⁸. He then examines the opinions respecting the origin of the Pentateuch, maintained by those who deny that Moses was the author of it. He enumerates the opinions or theories of Hobbes, Peyrierius, Spinoza, R. Simon, Le Clerc, J. Gothofred, Hasse, F. C. Fulda, J. C. Nachtigal, J. Severinus, Vater, William Martin Letrecht, De Wette, Leonard Bertholdt, and C. F. Volney, and classifies and refutes their objections. He arranges these objections under—

1. The objections founded on the resemblance which the language and style of the Pentateuch bear to those of the more recent books of the Old Testament.

2. The objections to the structure of the work.

3. The objections from evident interpolations.

To the first of these he gives a total denial⁹; while he accounts for the absence of archaisms in general, on the ground that changes may have been made in some few phrases at more recent periods. He shows that many expressions are peculiar to the Pentateuch, and demonstrate its antiquity, as there are expressions peculiar to the other books which prove their modernity: neither are there any foreign words in the Pentateuch but such as are of Egyptian origin.

The second class of objections he refutes, by proving that the changes in the style of the Pentateuch are not greater than might have been expected in a writer whose work was composed at intervals through many years. The style only varies according to the subject, whether he relates historical facts from ancient records, or relates the deeds of himself and his contemporaries, or gives laws, prescribes customs, explains precepts, or exhorts to their observance. That certain short

⁷ "Tot tantisque negotiis obrutus, continuisque migrationibus distractus." Proleg. in Pentateuchum. Scholia in Vet. Test., vol. i. p. 13 Editionis Tertie. Lips. 1825.

⁸ Such as Gen. xlii. 7; xxxvi. 5.

⁹ "Omnino verum esse negamus."

clauses have been added to render the narrative more clear, by distinguishing between the sections relating to different subjects, cannot be urged as an argument that the narrative was compiled from different writers. The portions, too, of the four last books, which appear to be better connected with each other, have been arranged according to the circumstances of time and place, and it is difficult to imagine that they could have been well arranged otherwise if they were written as such circumstances demanded. If the Pentateuch had been compiled at a period subsequent to the time of Moses, it is probable that it would have appeared in a totally different form, like other well-ordered histories which are written after the times of the events recorded. The manner in which the facts are put together affords an internal evidence that they were written by a contemporary historian.

To the third objection he shows, that the few evident interpolations which have been made by the prophetic and inspired editors of the books in subsequent ages no more prove that Moses was not the author of the Pentateuch than the insertion of an additional verse in the Georgics or Æneid could prove that Virgil was not their author. The deep veneration for the sacred books which the Jews uniformly manifested did not prevent the insertion of those explanatory words and sentences, by their inspired and authorized editors, before the closing of the sacred Canon.

The existence of the Samaritan Pentateuch before the Babylonish captivity is urged as an additional reason for the truth of the usual opinion that Moses was its author. The fact, indeed, is so well proved, that we may now safely consider its truth to be demonstrated beyond the possibility of reasonable doubt.

NOTE 3. INTRODUCTION, p. 24. "*Influence which enabled him to write.*" *On Inspiration.* *Moses wrote the Pentateuch under the influence of a divine power.* The uniform belief of the Jewish and Christian Churches, from the very beginning to the present day, has ever been, that the books of the Old and New Testaments, and therefore the Pentateuch, were written by their respective authors under the influence of a power more than human. This doctrine is now denied by the Neologian, the Infidel, the Deist. Let us very briefly condense the substance of the controversy under the four heads of,

1. *The reasonableness of the belief in divine teaching by supernatural impression on the mind.*
2. *The meaning of the word inspiration.*
3. *The modes by which it was imparted.*
4. *The peculiar claim of Moses to be considered as divinely assisted in the compilation of the Pentateuch.*

I. The reasonableness of the expectation that some knowledge would be imparted to the human mind by more and other than

human means may be inferred from the nature of the soul of man. If man were a mere beast, governed by an instinct impressed upon his intellect in such manner that he could not make a wrong choice, as well as a right one—if he were uniformly compelled to do that which is most useful, as one animal is compelled to eat grass, and another to devour flesh, then it might have been, that he should have been governed by the laws of animal life alone; and have lived and died the mere mechanized superior beast. But this is not so. The human being as much requires for his happiness that knowledge which is essential to his place in creation, as the animal requires the guidance of its instinct. The human being can look back to the past and forward to the future, and demand when he originated, and what is his destiny; and he is miserable unless he can answer the questions. His love of novelty cannot be satisfied with earthly resources. His capacities, his powers of perpetual mental improvement, his faculty of comprehending studies with which this life has little to do, his aspirations after the knowledge of God, of himself, of his nature, and his destiny, (which are all worse than useless if he was intended for this life alone,) his power of self-reproach for error, whether in life or in opinion, all prove that this earth cannot be his only scene of being; that his soul is capable of immortality, and that nothing but the hope of immortality can content it. But the same mind which is thus restless, and immortal, and created with great powers, is created also without any innate knowledge of the subjects which it desires to understand, and without the knowledge, therefore, which is as essential to its happiness as instinct is essential to a beast. We may justly, therefore, conclude that the same Creator which provides for the happiness of the lowest of his creatures, by thus giving to it instinct to guide it; would grant also to the highest of his creatures that knowledge from a divine source which is essential to its happiness, and which it *could not otherwise obtain*, because all its ideas are originally derived from the senses only; and then from the human sources of reason, experience, observation, and association of ideas, or relative suggestion¹. That is, the expectation of a divine impartation of the knowledge which is essential to immortal happiness, and which is unattainable without it, is a reasonable expectation.

II. *What then is the nature, and the meaning, and the extent of the inspiration or divine impartation of knowledge which might thus be expected?*

¹ See Mill, Locke, Reed, Stewart, &c.

² Note.—I combine the two, though they are separated by Calovius and some others. See the note of Henderson, p. 544.

Inspiration is the *impression on the human mind*, by a divine power, of a *thought or thoughts* respecting the past, present, or future, which it could never have obtained in the usual or human manner, by the exercise of its own faculties, or from the information of others. This supernatural impartation of a thought is variously expressed in the books, the contents of which the Jewish and Christian Churches believe to have been thus given to their writers by terms which beautifully explain its nature and meaning. It is called Revelation³. The original word signifies the rolling back of a veil from before an object, so that things which were hidden by the veil are concealed no longer. Thus the nature of the invisible world, the events which took place before man was created, the events which will follow death, the events which refer to the mystery of the atonement, which began before the world, which was carried on from the fall, which was completed by the death of Christ, and which is still made the foundation of the gathering together in one the whole Church of God; with other mysteries peculiar to Christianity, were concealed or veiled from man; but the inspiration of the mind at various times has gradually removed the veil, so that they are all known, and the Revelation which has unveiled them is contained in the perfect volume of the Scriptures⁴. The divine will or power which thus imparted the concealed or veiled knowledge, and inspired with new thoughts the mind of those whom it affected, was said to fall powerfully on the subjects of its divine agency (רָחַץ, Judges xiv. 19. 1 Sam. x. 10), to rest or continue upon them (רָחַץ, Numb. xi. 26. 2 Kings xi. 15), to cover or invest them (עָבַר Judges vi. 34. 1 Chron. xii. 18), to enter into them (מָלַךְ, Ezek. ii. 2; iii. 24), to fill or replenish them (מָלַךְ, Exod. xxviii. 3; xxxi. 3), or bear them away (רָחַץ, נִפְּץ, Ezek. iii. 12. 14). All these

³ To express the immediate and supernatural communication of truth from God to man, the sacred writers use such phrases as *to open* (פָּתַח) *the ear*, or *ears*, 2 Sam. vii. 27. Isa. xxii. 14. *to see*, Isa. i. 1, &c. and in the New Testament ἀποκάλυψις, *revelation*, Rom. xvi. 25. (see Koppe on Eph. i. 17.) ἀποκαλύπτειν, *to reveal*, *to unveil*, Eph. iii. 3—5. φανερώσει, *manifestation*, 2 Cor. iv. 2. φανεροῦν, *to manifest*, Rom. xvi. 26. St. Jerome (on Gal. i. 12.) says that ἀποκάλυψις is peculiarly a scriptural term, found in no Greek writer, but invented by the LXX. Compare Amos iii. 7. Dan. ii. 22. Porphyry, in Vita Plotini, c. 16, speaks of the ἀποκαλύψεις ζωροάστρου καὶ ζωστριανού. See also Plutarch in Æmil. Paul. 14, and in Cat. Mag. 20. Morren, Bibl. Theol. p. 180.

⁴ Hence it is, that when Balaam describes himself as the recipient of Divine revelations, he calls himself "the man of unveiled eyes" (עֵינַי נִשְׁתַּחֲזְרוּ), and all supernatural truths are called by St. Paul "revelations" (1 Cor. xiv. 6. 26. 2 Cor. xii. 1. 7. Gal. i. 12. xi. 2. Eph. iii. 3); and we read in Daniel (xi. 21.) "He revealeth the deep and secret things."

modes of expression imply an influence, or very great and energetic impulse upon the mind, so that the mind could distinguish between the calm and serene suggestions of thoughts resulting from the exercise of its own powers, and those which were forcibly impressed upon it by the power which was more than human. Numerous expressions in the New Testament confirm this view. Holy men are said to have spoken as they were moved or borne along by the Holy Spirit (ὑπὸ πνεύματος ἁγίου φερόμενοι, 2 Pet. i. 21). The general expression, however, which describes the superhuman influence or interposition is, that of being breathed upon. As the wind, which is invisible, bears away the objects which oppose its course; so the invisible power, breathed upon or into the invisible mind, bore away common and naturally formed thoughts, and impressed new, or spiritually formed, or heavenly thoughts. Hence it is that this power is expressed by a word peculiar to the Revelation, to describe the one mode by which Revelation was given. This word is Theopneustia, a God-breathed (θεόπνευστος, 2 Tim. iii. 16), or a power given by inspiration of God, to speak the revealed thoughts. All Scripture, that is, all the Revelation of the things which have been veiled from man, is breathed into the minds of his servants by the power of God. It was suggested or impressed by an influence superhuman, invisible, and divine.

III. But because the human mind possesses the power of suspending one train of thought, and proceeding to another⁵, we may ask, by what signs or tokens did the recipient of the Divine impressions know that the suggestion or superintendence of the Almighty proceeded from God, and not from himself. We answer, that all the thoughts which present themselves from human sources to the mind, result from circumstances previously known; and are unavoidably suggested by some train of thought resulting from those circumstances. But the thoughts which the Divine power suggested and impressed had no unavoidable connection with any previous influencing circumstances. *Inspiration refers to two points only.* The impartation of things totally unknown, and the guidance of the mind between truth and error in the relation of things which are known. The consciousness of the Divine impartation must have been of the same nature with that of human communication, but different in intensity⁶. The mind is conscious of hearing the voice of a man when he speaks. The Divine suggestions were made in the same manner by an

audible voice, speaking from the invisible world, when no human friend was near to utter the words which were spoken. *A voice from the unseen state was the first and most usual mode* by which the Almighty suggested thoughts, and unveiled the invisible things of God to the soul. Adam and Eve heard the voice in the garden⁷. An audible voice was heard by Christ at His baptism, at His transfiguration, at the coming of the Greeks to see Him. An audible voice was heard by St. Paul. When Moses was in Midian he heard a voice from the bush that burned with fire. When he went into the tabernacle he heard the voice from the mercy-seat. The prophets heard a voice from the unseen state, uttering predictions, informing them of events, commanding duties, directing conduct; and there could be no mistake, on the part of the favoured recipient of the Divine Revelation, that the voice from heaven could not be human.

2. *The second manner in which the inspired servant of God could be certain that he was not deceived*, was from the manifestation of a person, or being, in human shape, but of super-human appearance. The one great object of the whole volume of Revelation is, to direct the mind of man to belief in, love for, and obedience to, the one Divine Being, who was frequently manifested to the chief persons in the Patriarchal and Jewish Churches in the olden time, and who subsequently became incarnate as the Word made flesh, Jesus Christ. The Redemption of the world by the mysterious mercy of this blessed Saviour, is the one chief object of the whole record, and no truth is more clearly, uniformly, and uninterruptedly affirmed by the Church of God, than that this Divine Being was the constant guide and ruler of His Church; and that He frequently as a prelude to His Incarnation⁸ became manifested to His servants. The instances in which He thus appeared as the angel of the covenant are too numerous to be quoted here.

3. *A third proof* that the recipient of Divine suggestions was not mistaken, was the appearance from the invisible world of created angels, as those to Abraham, and to Lot.

4. *A fourth* was the answer given to the wearer of the ephod, on which was worn the breast-plate, the Urim and Thummim. The manner in which this answer was given, is uncertain; but whatever it was, the hearer of the Divine oracle could not be deceived.

5. *A fifth manner in which the Divine will was imparted* to the mind, was by dreams. These were known to be of no human origin by their prophetic nature, as those of Joseph's sheaves, the chief butler's vine, or Nebuchadnezzar's image; or they were not prophetic

⁵ This is denied by Locke, but affirmed by modern metaphysicians, particularly by the Germans.

⁶ See Henderson on Inspiration, the last laborious work, I believe, on this interesting subject, to which I am indebted for much of this note, p. 81.

⁷ See note, infra, Gen. iii. 8.

⁸ A well known expression of Bp. Bull, *prælium incarnationis*.

but monitory, as in the case of Abimelech⁹ and Solomon at Gibeon. In the former case the recipient knew that his dream was not of human origin, because the prophecy it announced was soon accomplished. In the latter we must believe, that the peculiar intensity of the impression, and the consciousness that obedience to the command was a duty productive of happiness, which could not otherwise have been known; demonstrated that the dream was not to be imputed to any common source.

6. *A sixth mode* in which the Divine will was imparted, was that of vision. The vision differed from the dream in this respect. The dream was an impression on the mind, while the body slept. The vision was an elevation, or a supernatural excitement of the mind, in such manner, that it was raised above the influence of material impressions; while its energies were concentrated in the intense contemplation of supernatural objects, and the mental faculties were conscious of their condition. Thus St. Paul informs us of a vision accompanied by a Revelation. He was in an ecstasy, whether in the body or out of the body he knew not; but his mind was elevated above material impressions, he was conscious of that elevation; he heard during that state unspeakable, or more than human things; and he could not be mistaken as to the certainty of the supernatural suggestion, conveyed by the words he heard. This state of mind is sometimes called an ecstasy. It is a state of excitement, an absorption of the faculties in one subject presented to them, with a continuation of consciousness, and willingness to receive the Divine communication.

IV. We are brought, then, to the question, *whether Moses wrote the Pentateuch under this Divine sanction.*

We are willing to admit that the interference of the Creator and Preserver of the world may not be expected without some great and evident necessity. Moses lived at a time when such necessity was undeniable. There have been five nearly total apostasies from God,—in the days of Noah, Abraham, Moses, Zedekiah, and Christ. In the first apostasy mankind was destroyed: in the second, one family was set apart to be the depository of the originally-revealed truth: in the fourth, the descendants of that family were punished with a captivity in Babylon: in the fifth, the long-promised Spiritual Deliverer appeared, to fulfil the prophecies, and commence the establishment of the religion which shall eventually subdue all kingdoms and nations to its dominion. Moses lived at the time of the third great apostasy. All the nations around him were idolatrous. The families which retained the knowledge of the ancient Revelation mingled idolatry, as in the case of Balaam,

with the very influences which enabled them still to speak the predictions of the future¹. The people of Israel in Egypt were infected with the common idolatry; they loved the tabernacles of Moloch, and the star of the idol Remphan. The apostasy was general, and a general destruction, therefore, might be expected, or a miraculous interference, to preserve the ancient revealed religion, and continue the hopes of the accomplishment of the primæval promises. The interference which might have been anticipated took place. The fittest person to receive the Divine impressions on his intellect and resolution was selected to become the recipient of the Divine suggestions. Moses positively affirms that he was commissioned by a Divine Power to give laws to his people; and we are assured God interfered to change the uniformity of the laws by which the world is governed, to demonstrate that this assertion was true. Christ, in the New Testament, speaks expressly of Moses as invested with this power; and further evidence will not be required by the Christian.

The Neological writers, however, are not satisfied with this reasoning. They would persuade us that Moses compiled the Pentateuch from old traditions, metrical histories, the pedigrees of tribes, and the genealogies of families². They would endeavour to prove that he used also various documents. Astruc endeavours to prove that he used ten; Eichhorn, Geddes, and Jahn, that he used two; Ilgen, that three were adopted. The Christian is to be assured, therefore, that no interference was necessary, and therefore that the Divine origin of the Pentateuch is a needless hypothesis.

The usual answer to this is, that Moses does not allude to any such documents; but this answer does not seem to be satisfactory. There is no necessity for supposing that the *inspiration* of the Almighty supersedes either previous knowledge, or the exercise of memory: it *gives new thoughts when they are required; it directs the judgment in the selection of thoughts previously known*. The mind of Moses was not like the mind of Adam at his creation, a mere blank, requiring the impressions of every thought relating to God and his government. He was possessed of all the learning and wisdom of his age. He had, in his mind and on his memory, useful and useless knowledge. He had heard, and he remembered, true and false propositions. He was acquainted, therefore, with all the existing documents which had been handed down by tradition respecting the Creation, some of which were true, and some false. The Holy Power which commissioned him, gave him

¹ See Mr. Faber's beautiful argument, that Balaam was the last prophet of the patriarchal dispensation.

² See Rosenmüller's *Prolegomena*, part II., and Geddes' Preface, p. xix.

⁹ Gen. xx.

that sound judgment in all things which enabled him to select the true: it guided him into all truth; it did not supersede the intellect³; it controlled and guided it; it suggested thoughts when suggestion was necessary; it was the memory, the intellect, the will, the judgment, the genius, the controller, and the inspirer, to the soul and mind of the Theopneusted. If a Christian were now to write a history of England under the immediate command and influence of God, he would not require a suggestion of the thought that the Norman was conqueror at Hastings; but he would prove that he did not say even this, by the unassisted effort of his own intellect, if in the very same book in which he wrote the history; he predicted, and that truly—historical events of the ages which were to follow him; and which suspended the uniformity of the government of the world, to prove the truth of his predictions. It is not necessary, therefore, to deny to Moses the possession of documents, or the acquisition of knowledge. He confirmed the truth of his mission to the heathen and to the Egyptians, by speaking truths which were proved to be true by their own uncorrupted traditions: he demonstrated this mission to his own people, by enabling them to appeal to their own histories for the truth of one part of his affirmations; but he proved to them, and to succeeding generations also, the undoubted certainty that all he said was true, for he added to the testimony of their records, the evidence of prophecy and miracles, as the proofs that *he spoke even common truths under an influence more than human.*

The question, therefore, whether the use of the word Elohim, in the first chapter of Genesis, and of Jehovah in the second chapter, does not prove the existence of two documents⁴ is of little moment. If there were two thousand, all are made sacred by the sanction of the Divine power, under which Moses wrote. But the truth is, that the alternating use of the words Elohim and Jehovah, affords no clue towards distinguishing between the portions of the supposed documents. The practice is common throughout the Old Testament. Even in that part of the narrative which commences at ver. 3, of the second chapter, and continues to the end of the third, in which the common title given to the Almighty is Jehovah Elohim, the simple word Elohim is used three times. In the narrative of Jacob's dream, &c. the words Jehovah and Elohim are used promi-

cuously; so much so, that they cannot be separated, and attributed to different writers, without violence. It is in this as in other instances, that the theories invented by the opponents of the simple truth of Revelation, as that truth is recorded in the books of Scripture, to account for the difficulties which they imagine to exist there; lead to greater difficulties, and to more inconsistencies than they discover in the sacred narrative itself. We shall always find that any attempt to explain away the fair meaning of the letter of the Scriptures, will lead to this result; and that it will ever be found *more philosophical, as well as more Christian-like, to receive Christianity with all its difficulties, than to reject it with all its evidences.* The certainty that Moses wrote or put together the Pentateuch, under the influence of a Divine inspiration in the strictest sense of that word, cannot be done away, by the supposition, that he had numerous documents before him. The believer in the New Testament possesses the most infallible demonstration that Moses wrote under the Divine influence. It is this: whatever Christ assured His disciples that the Holy Spirit would enable them to do, we are assured in the Pentateuch that Moses did; and we therefore attribute the same effects in the actions of Moses to the same cause, the immediate agency of the theopneusting Spirit. Christ mentions nine particular operations of the Divine power upon the minds of the disciples, all of which meet in Moses. The Holy Spirit was declared by Christ to be the Spirit of truth (τὸ Πνεῦμα τῆς ἀληθείας, John xvi. 13), and as such His office was,

1. To guide the Apostles unto all, not partial, truth respecting Himself⁵. So Moses was guided unto all truth respecting his mission to Israel, for God declared that He would be a mouth to him, and teach him what he should say. (Exod. iv. 12.)

2. The Holy Spirit was to recal Christ's words to their remembrance⁶. He recalled to the mind of Moses, whatever had been said to the Patriarchs before him, when He sent him to Israel to speak to them of the God of their fathers, Whom they had forgotten. (Exod. iii. 15—18.)

3. He was to teach the meaning of the things which Christ had spoken⁷. Moses explained in Deuteronomy many of the laws which God had previously more briefly given.

4. He endowed them with the gift of prophecy⁸. Moses predicted many events.

5. He increased their knowledge of the glories and excellencies of the Mediator⁹.

³ Horsley, Bibl. Crit., vol. i. p. 161.

⁴ De Wette refers to the works of Astruc, Eichhorn, Ilgen, J. S. Stahelin, Neile, Bertholdt, Muller, Ewald, Hartman, Vater, and others, to prove the fragmentary compilation of the book of Genesis. The Record, "Jehovah," commences at Genesis, chap. ii. v. 4: chap. i. and chap. ii. v. 1—3, are from the Record "Elohim." They are much interwoven, says the translator of Bauer, but are separated by De Wette. See also Pritchard's Egypt. Antiq. pp. 127—130.

⁵ ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, John xvi. 13.

⁶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν, John xiv. 26.

⁷ ἐκεῖνος ὑμᾶς διδάξει πάντα, John xiv. 26.

⁸ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν, John xvi. 13.

⁹ ἐκεῖνος ἐμὲ δοξάσει, John xvi. 14.

Moses declared that a prophet greater than himself should instruct Israel.

6. He was to confirm their teaching, and enable them to prove their divine mission by miracles¹. Moses wrought more and greater miracles, to prove his divine legation, than any other human prophet.

7. All was given to fit and qualify them for their office². The same object is declared when Moses was commissioned to go to Pharaoh for the impartation of his miraculous power.

8. The invisible influence upon their minds was such as human reason or the world could not comprehend³. Moses was opposed, insulted, and hated by his people, by Dathan and Abiram, by the rebels at Meribah, who could not understand the divine power which prompted and possessed him.

9. The supernatural aid afforded them was to be permanently with them⁴. The divine power continued with Moses to the last. His eye was not dim, nor his natural strength abated, and the Spirit of prophecy and of peace continued with him till he died.

This parallel might be continued at greater length. Sufficient, however, has been said to convince us that a divine power was given to the Jewish lawgiver to effect the objects of his Divine legation, and we cannot but believe that under the influence of this power, for the benefit of the world and of the Church, the Pentateuch was written.

NOTE 4. GEN. i. 1. *The Mosaic account of the creation will be found to be reconcileable with the discoveries of geology.* The Sir Isaac Newton has not yet risen up among us who has fully reconciled the discoveries of modern geology with the right interpretation of the Mosaic account of the origin of the earth. The question has excited within the last few years the attention of the most learned men of all Europe, and it still possesses unabated interest. We are still collecting facts; and we cannot be yet said to possess sufficient data upon which to reason satisfactorily on the subject. Much remains to be discovered, and many difficulties remain to be removed. This truth, however, will, I doubt not, be found to be the result of all our researches; that, whatever be our ability or inability to perceive at present the manner in which the results of geology and the narrative of Moses may be reconciled; it is utterly impossible that they can be inconsistent with each other: for the God of Revelation is the God of nature, the Head of the Church is the Creator of the universe, the Father of the spirits of

all flesh is the God of the sea and of the dry land; and it cannot therefore be, that the word which converts the soul, can be inconsistent with the works which proclaim his glory.

The reasoning on which I have myself come to the conclusion that the accounts of Moses and the discoveries of geology will not be found inconsistent with each other, is derived from the consideration of these three sources of evidence.

First. *What Moses has actually recorded.*

Secondly. *What geology has thus far discovered, or seemed to discover.*

Thirdly. *What are the known, and what may have been the unknown agencies, which have been appointed by the Almighty to be the means of effecting the events which Moses has recorded, and the facts which geology has discovered.*

I. To understand what Moses has actually recorded, we have only to paraphrase his words. 1. We will analyse the first two verses in Genesis; 2. briefly consider the remainder of the account of the creation; and, 3. the account of the deluge.

1. *In the beginning.* The words *ἡ ἀρχὴ*, though sometimes rendered in, by, or with wisdom, are so generally interpreted as our translators have rendered them, that we may safely assign to them this meaning. We may justly, also, believe with Chalmers⁵, Job Orton⁶, Dr. Pusey⁷, the fathers quoted by Petavius, Augustine, Theodoret, and others, with Episcopus, Luther, and the old editions of the English Bible⁸, that the word is designed to express, not the commencement of the six days, but an indefinite period before the six days in which the earth was fitted up for man.

The accuracy of this opinion is confirmed by the Septuagint, and by the Gospel of St. John. The translation of *ἡ ἀρχὴ* in the former, is *ἐν ἀρχῇ*. The Gospel of St. John begins with the same words, and the expression there denotes eternity itself. St. John is speaking of the identity of the Logos with Deity; and he affirms that the Logos was with God in the beginning. Now one attribute of Deity is eternity; and though eternity has neither commencement nor end, the limited faculties of man were accustomed to express in this phrase, the past existence of God. St. John uses the words *in the beginning* to describe the duration of the existence of the Logos, which he himself declares in the words of Christ, to be before the world was, that is from eternity. If therefore the words signify in one part of Scripture a proper eternity,

¹ μαρτυρήσεις περὶ ἡμοῦ, John xv. 26.

² ὑμεῖν δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἡμοῦ ἔστε, John xvii. 27.

³ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό.

⁴ ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, John xiv. 16. καὶ ὑμῖν μὲνεί, John xiv. 17.

⁵ Evidences of the Christian Revelation, cap. vii. ap. Buckland.

⁶ Exposition, vol. i. p. 2.

⁷ Letter to Dr. Buckland, vol. i. of the Bridgewater Treatise, note, p. 23.

⁸ Dr. Pusey's note.

there can be no objection to their here denoting an indefinite period past. The expression cannot here signify eternity, because it relates to the act of creation, which we must call the commencement of time. Whereas in the Gospel of St. John, it relates to the period of the existence of Deity, which had no commencement⁹.

The next word is *created* נִצָּח. This word is used to signify the bringing into existence that which did not previously exist. The inference from this meaning is, that God in the beginning commanded the properties of matter, that is, matter itself, (for a substance, says Locke, is that which is compounded of all the properties of that substance taken together,) to exist; or in other words, that matter having no previous existence, was framed from nothing¹.

God אֱלֹהִים. I shall not here discuss whether the idea of the Trinity is to be included in the meaning of this word; nor whether Horsley's criticisms are correct²; it is evident that Moses intended to say that the Creator, of whom he is speaking, was the God of Israel: this being one of his common names.

אֶרֶץ תְּהִי. The meaning of this word fully confirms the interpretation given to נִצָּח. It denotes, according to the best Jewish critics, the very essence, or substance, or elements, or first properties of anything. It may refer, therefore, to the creation of the very substance of which the things created were composed³.

The heavens and the earth. These words also require no discussion. In the original they

⁹ For other meanings of אֱלֹהִים in the Old Testament, according to the LXX. version, see Kircher.

¹ The interpretation of נִצָּח *ex nihilo creavit*, Dr. Lee rejects as groundless and fanciful, and thinks it greatly to be regretted that any such notion was ever entertained and applied in defence of revealed religion. The Bible, he says, was never intended to teach philosophy, it deals only with facts and doctrines. He calls it a "silly theory" to suppose that נִצָּח signifies created out of nothing. Now Moses is speaking of creation at the beginning. If matter had a beginning, if it ever began to exist,—if there was a time when it had no existence—it must have been created from nothing. Matter is only that union of properties which God commanded to become combined, that they might be the object of the senses.

² Horsley's Biblical Criticisms, vol. i. p. 20, &c.

³ See Fagius ap. Crit. Sacr., vol. i. p. 6. "Majorum verisimilitudinis speciem habet Aben-Ezra judicium, sensus vocis אֶרֶץ est quasi substantiam rei. Hæc certe vocis genuina explicatio ordinem nobis ostendit creationis universæ. Ut enim nuda tantum, rudis, et indigesta, inferioris mundi denotatur moles per אֶרֶץ אֱלֹהִים *essentia terræ* initio creata, אֶרֶץ תְּהִי vero id duntaxat, quod perfectionem cæli contineret *essentialem*: ita reliquam διακόσμησιν sequentibus reservare Creator, ut gradibus opus suum perficeret, voluit diebus." Hottinger, Hist. Creat., quæst. xiii. ap. Faber, Origin of Pagan Idolatry, vol. i. p. 152.

evidently denote the whole universe, as it may be included under the terms, the sky on which we gaze, and the ground on which we tread.

This is the end of the first verse. It declares that God at some remote period before the six days began, created the substance of the heavens and the substance of the earth.

The second verse begins with the conjunction Vau ו which our translators have rendered by the usual term "and." It may, however, be rendered by the word "*afterwards*," or "*then*," and the meaning will be, that after God had created the substance of the heaven and earth, the earth eventually became, before the six days began, in that condition about which so much has been written וְהָאֲרֶץ הָיְתָה תוֹהוּ וָבֹהוּ, "The earth was without form and void." Whatever be the meaning of the original, the translation in our version conveys no clear idea of it⁴. After considering the various interpretations of the expression, I cannot but think the rendering of the Septuagint to be most probably right, as it is confirmed by many passages of Scripture, by the concurrent testimony of the Fathers of the Christian Church for six centuries, by the general affirmations of the pagans, whether Latin, Greek, or Oriental, who may be supposed therefore from their unanimity to allude to a tradition originally given to the world by Revelation; and in addition to all these, it is most remarkably confirmed by every geologist. The interpretation is, that the earth was invisible, and without fitness, or preparation for man⁵. It was invisible, because it was covered with the waters of the great deep. The dry land had not yet appeared, and because the dry land was not visible, the general surface of the earth was unprepared to be the abode of animals and man.

And darkness was upon the face of the deep. וְחָשֶׁךְ הָיָה עַל־פְּנֵי תְהוֹמוֹת. I almost fear to make the remark which is suggested to me by this passage, because of its novelty. With us dark-

⁴ The earth could not be without some form, even though it were void of animal and vegetable life. The meaning of the original is illustrated by the parallel passages, Isaiah xxxiv. 11. and Jerem. iv. 23, where it signifies utter desolation. Almost every commentator has collected some explanations of the words Tohu and Bohu from the traditions of the ancients, the glosses of the Talmudists, or the synonyms of the Aramaic dialects. One of the best of these collections, though too long to be extracted here, is that of Calovius, vol. i. p. 221.

⁵ The Sept. version is ἀόρατος καὶ ἀκατασκεύαστος. The words ought to be translated literally, "invisible and unfurnished," and not, as Fuller would paraphrase them, οὐκ ἦν ὄρασις ἥτοι εἶδος αὐτῇ, non erat aspectus, h. e. quidquam aspectu dignum vel specie, vel forma. The very next expression in the second verse in Genesis, and the command also in v. 9, *Let the dry land appear*, proves that the earth was invisible, because it was entirely covered with water: and because it was so covered, it was unfit for the habitation of man.

Give us faith to believe in Him, grace to obey Him, and peace when we remember His mercy and His love. When the light of the day returns to us, may we ever pray to Thee to defend us in the same with Thy mighty Power, that we fall into no sin, nor run into any kind of danger, either to the soul or to the body. When the darkness of the night returns, may we ever commit ourselves to the same Providence which has protected us, and pray that Thy mercy defend us from the perils and dangers of the night. When we gaze upon the firmament, and the blue sky above us, may we so consider the work of Thy hands, that we remember that in the midst of the greatness of Thy glorious heaven, Thou visitest and art “mindful of the sons of men³.” May we mark Thy wonders in the formation of the depths of the sea. May we trace Thy wisdom, which has so ordered the formation of the dry land, that the surface of the earth, and the inward parts of the earth, make provision, by Thy care and Providence, for the wants and necessities of man: and as we love to trace Thy glory in these greater works of Thy hands, no less also may we ever trace Thee in the plants, the grass, the trees, in the beauty and the fragrance of the flowers of the field. May we see the hand of the Creator in the lowliest portions of His creation, and believe that He who adorns the lily will clothe, and feed, and care for us. We thank Thee that Thou hast banished the darkness of idolatry from our land, and that we worship no longer the host of heaven, but regard them as the works of Thy hands, to be for *signs* of Thy Power, for *seasons* in which we shall more peculiarly worship Thee, for *days* in which we shall serve Thee, and for the *years* of which we must give an account to Thee. We thank Thee for these Thy mercies. We thank Thee for all the blessings of this life; but, above all, for the means of grace, and the hope of glory: and we beseech Thee so to make our hearts thankful, that we show forth Thy praise not only with our lips, but in our lives, and begin from this day to love Thee more, and serve Thee better. And because we believe and know that the bodies and the souls which Thou hast created, and which are still preserved by Thy Power, shall be separated for a time, the one from the other; grant us, when that day shall come, to commit our bodies in peace to the grave, and our souls in peace to Thy hands; that when the day of the Resurrection shall come, and the earth which Thou hast created shall be destroyed; they may be again united by Thine Almighty Power, and have their perfect consummation and bliss in Thy better and more glorious kingdom. May we live the rest of our life on earth in Thy faith and fear, and to Thy glory; and when this life is ended, may we dwell with Thee in life everlasting, through Jesus Christ our Lord, in whose name and words we offer to Thee these our imperfect petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. INTRODUCTION, p. 23. “*Maker of heaven and earth.*” Creation being the greatest miracle, interrupting a previous uniformity, demonstrates the possibility of other miracles, interrupting the uniformity of creation. The three modes of receiving Revelation.

The two following propositions may, I think, be considered as the foundation of our belief in Christianity.—That if man has not existed on the earth from eternity, then First, the fact or

miracle of his creation proves to us that the experience of the present age is not the criterion by which we may decide upon the truth of the past: and if He Who interfered to create can also interfere to preserve, either with or without an uniformity of government; and if man is immortal, and requires knowledge essential to that immortality, then Secondly, it is probable that man, when newly created, would be favoured by the Divine interference with a Divine Revelation.

³ Psalm viii. 3, 4.

thing, of fowl, cattle, beast, creeping thing, and man⁸; whatsoever was upon the dry land died, except those that were refuged in the ark; and the flood *prevailed* ~~ran~~ upon the earth, its *strength and power continued* on the earth one hundred and fifty days.

II. Such is the whole account of the creation, and ordering of the present state of the earth, recorded by Moses. Let us now consider the facts of geology.

Geology is the science which treats of the crust of the earth on which we move: that crust is composed, generally speaking, of three parts,— 1. the surface on which we walk, 2. certain strata immediately below that surface, and 3. certain unstratified rocks below the strata.—By subterraneous or volcanic agency, it has sometimes happened that the unstratified rock has been forced through all the superincumbent strata, and through the surface, and appears as a part of the outermost superficies of the earth. The various strata, also, in many instances, have been divided, shattered, and thrown up, at different angles. The unstratified rocks are fourteen in number⁹; the lowest is generally granite. The strata between the present uppermost surface of the earth and the unstratified rocks have been divided into primary, secondary, and tertiary series. No remains of animal or vegetable life are found in the unstratified rocks. In the transition strata,—of animals are found vertebrata, mollusca, articulata, and radiata¹⁰; of vegetables are found—beds of coal, which are masses of plants and trees. The secondary and tertiary strata also possess their peculiar fossils, both animal and vegetable. “There are eight distinct varieties of the crystalline unstratified rocks, and twenty-eight well-defined divisions of the stratified formations: taking the average maximum thickness of each of these divisions at one thousand feet, we have a total amount of more than five miles; but as the primary and transition strata exceed this average, the aggregate of all the European stratified series may be considered ten miles. The minute strata, of which these larger strata are composed, amount to many hundreds¹.” The question then is, in what manner can we account, first, for the existence of the granite and the unstratified rocks; secondly, for the several strata between them and the surface, amounting to about one-thousandth part of the earth’s diameter; and, thirdly, for the present

confused intermixture of those strata near the surface, as well as for the present superficies of the earth, on the supposition that their existence and arrangement are perfectly reconcilable with the Mosaic account²?

I premise only, that I adhere throughout to the strict letter of the Mosaic account.

1. First, then, I would account for the formation of the unstratified and granitic rocks, which form the substratum, or mass below the strata, by assigning to their creation the first expression in Genesis. “In the beginning God created the substance of the earth.”

2. The formation of the numerous strata between the unstratified rocks and the present superficies of the earth, I would assign to some indefinite period between the creation of the unstratified rocks, and the time when the earth, after many changes and transformations of the strata, was covered with the waters of the great deep; and when the dry land was invisible and unprepared for the use of man. I would assign to this interval whatever space of time might be necessary for the creations, destructions, and changes of the numerous animals and plants which are discoverable in those strata; and which are, as it were, only the successive vestures of the granite, folded up and laid aside.

3. I would assign to the six days’ creation, to the Noachic deluge, and, with Mr. Lyell, to causes now in operation; the breakings up, the convulsions, the changes in the strata, together with the various appearances in the outermost crust of the globe, which are presented to common observation.

This threefold view of the phenomena of geology will give us the remote period which is implied by the expression “*in the beginning*” as the time in which the Deity prepared the earth for the use of man.—It will give us time for the growth of the forests which compose the coal beds that yield him warmth, for the stone that gives him shelter, for the decay and detritus of all the strata, which form the foundation of the fields on which the sheep feed that give him clothing, and on which the harvests ripen that give him food. It preserves the literal account both of the six days’ creation and of the Noachic deluge, and assigns to each its respective place in producing the phenomena which are discovered on the outermost part of the earth’s surface. It represents all the changes in the crust of the earth as contributing to the use of man. It reconciles all the facts of geology with all the truths of Scripture; and thus, by offering no violation

⁸ Gen. vii. 21, 22, 23.

⁹ These, according to Werner, are granite, gneiss, micaceous schistus or mica slate, argillaceous schistus or clay slate, primitive limestone, primitive trap (including hornblend and greenstone), serpentine, porphyry, sienite, topaz-rock, quartz-rock, primitive flinty slate, white stone, and primitive gypsum. Some add to this catalogue jasper and two or three more. These are all crystalline deposits, and contain no fossils.

¹⁰ Buckland’s Bridgewater Treatise, vol. i. p. 61.

¹ Buckland’s Bridgewater Treatise, vol. i. p. 39.

² For the geological theories of Burnet, Woodward, Scheuchzer, Whiston, Leibnitz, Demaillet, Buffon, Kepler, Patrin, Oken and Steffens, Delametherie, Hutton and Playfair, Lamanon, Dolomieu, MM. de Marshall, Bertrand, &c. see Jameson’s Cuvier, fifth edition, p. 38—45.

to the text, but by believing that there has been only one omission, of the conduct of the Almighty between the period when He created the unstratified rocks, which are the substance, and the crust of the earth, which is its present superficies, in which omitted period He formed the strata between both; it strengthens our faith, by affording another instance that science is the handmaid of theology.

To account, then, first for the origin of the unstratified and granitic rocks, to which the geologist so uniformly arrives, we must remember that these rocks are compounded of quartz, mica, feldspar, and other substances, all of which are demonstrated by the experiments of M. Mitscherlich³ to be reducible to gases, or vapour, by means of heat. The minerals, therefore, and other substances which form the granitic and primitive rocks, may have been the solidified residuum of a large mass of gases and vapours. The manner, therefore, in which the Great Creator in the beginning may have commanded the commencement of the nucleus of the substance of the earth, may be illustrated by the discovery of Encke's comet in modern astronomy. A mass of vapour, through which the stars are visible, of sixty millions of leagues in extent, is found to exist in space. This mass of vapour is, probably, composed of gases in an unsolidified condition. If the granite of this earth is composed of gases in a solidified condition; if it is made up of quartz, mica, and feldspar, all of which are reducible to gases; then the earth may have once existed in the form of gases, and have occupied at first a different place in the universe from that in which it moves at present. The earth is now preserved in its orbit by the combined action of a motion originally imparted to it, which would drive it forth into the infinity of space; and of the force of gravity which would drag it into the sun. It may have been, that before these two forces acted upon the substance of the earth, one motion only had been assigned to it. Though creation implies formation from nothing, it does not necessarily imply the instantaneous formation of every thing that was created. God creates the spring and the harvest: but He brings forth the flower and the wheat not instantaneously, but gradually. All things existed in the Omnipotent Will before their actual production, but that production may have been ordered to be gradually and not instantaneously perfected. The past, present, and future form with God, his one "eternal now," and the earth was ever the same to Him, whether as an incipient nebulous gas, or a completed globe. It may, therefore, have been, that the Almighty God created the particles, atoms, or molecules, either gaseous or otherwise, of

which it is composed, at an immeasurable distance from the place which the earth now occupies. He may have commanded these atoms to combine, to blend, to consolidate themselves into the matter which constitutes the present mass of the earth, and into the dark materials of the strata, and of the waters of the great deep, which formed its original surface. This unfinished and incomplete aggregate of the incipient earth the Almighty Creator may have guided from the place in which its atoms were less condensed; till after an indefinite time it reached that part of the universe where it was to be turned aside from its original direction, and made to revolve as a planet round the sun. The one force by which it had been hitherto ruled was that of a falling body only, without centrifugal and centripetal force. It had fallen, or it fell, as a mass through space. It eventually reached the spot in which it was to move more uniformly. If the Almighty first created the substance of the earth of gases in their unsolidified state, and many of these gases by their blending together were kindled, as seems to be the case with Encke's comet, then, to use the words of Dr. Buckland, "the passage of this nebulous matter to a solid state may have been produced by the radiation of heat from its surface into space⁴." If this could possibly have been, then we are at liberty to believe that it was so; and that Moses described only, in anticipation of the discoveries of modern astronomy, the manner in which the substance of the earth was framed, namely, that it was first a mere aggregate of atoms, elements, or gases, similar to Encke's comet; that these constituted the substance of the whole globe; that they were commanded as one congregated mass of vapour to move through space; that they gradually assumed a solid or granitic state; and after proceeding through space for a certain period, without any centre round which they might move, they were guided to that part of the universe which they now occupy in the form of the stratified and unstratified earth.

Having thus accounted for the granitic or unstratified rocks which constitute the substance of the earth, we are brought to the question, in what manner are we to account for the strata which lie above them? The strata which we discover on the surface of the granite abound with vegetable and animal remains, severally peculiar to themselves. These were not at first *confusedly* blended together—the transition, the secondary, and the tertiary series of stratified rocks abound with the fossil remains of buried plants and animals, which are not confounded one with another. The *Araucaria* and the *Trilobite*, with some others, are found in the transition series, and not in

³ Cuvier, note, p. 18, and note D, p. 335.

⁴ Buckland, vol. i. p. 40.

the secondary or tertiary; the scolopendrum, the plesiosaurus, and others, abound in the secondary series only; others are found in the tertiary series of strata⁵. How is it that these organic remains should be peculiar to the first, the second, or the third series of stratifications, in the regular and orderly manner in which they are now discovered?

There are two modes of answering the question. One is given by those who believe, as I think we are compelled to do; that the Mosaic account of the six days creation relates to the fitting up of the earth for man, after the mass of the globe had been gradually prepared for his reception. The other answer is given by those who assign all such phenomena to the results of the Noachic deluge.

The first will say, and I think justly, that it is seemingly impossible to account for the numerous phenomena which exist between the granitic substance of the earth, and the disturbed superficies of the earth, abounding in the intermediate undisturbed strata between the granite and the surface; without believing in numerous unrecorded creations, and unrecorded destructions, of whole races of plants and animals. The effect of these creations and destructions was, that the earth became gradually prepared for the use of the noblest being that was to be created to inhabit it. The last destruction of the last creation, resulted in that condition of the whole surface of the earth which is called in our translation, becoming "without form and void," and which is called by the LXX. invisible and unprepared, or unfitted up, for man. This fact may be said to be implied in the literal narrative given to us in the book of Genesis; and the hypothesis may be received without difficulty, by the believer in the Revelation contained in the holy Scriptures.

The other answer, which may be given by those who are unwilling thus to interpret the book of Genesis, may be thus stated.

We find various plants and animals in one stratum lying in regular order over another stratum. Is it not possible that these phenomena may be the result not of several successive creations, but of the denudation of the soil and surface of various countries at the time of the deluge, by the three successive shocks, or currents, or movements of the great mass of waters, when the fountains of the great deep were broken up? If three currents swept away at different times, the surface of New Holland, of Asia, and of Africa; and deposited the contents of these surfaces upon Europe; while after each shock or convulsion, the heavy mass of the ocean pressing upon the wreck of each, afforded a substratum for a deposit which might remain, with only partial disturbance from any subsequent convulsion;

the very phenomena would be produced which are afforded us by the researches of geologists. There, in the stratum nearest the granite, would be found the fossilized Kangaroo from New Holland. Here would be a coal bed formed of its drifted forests. The pressure of the waters above them would next deposit a stratum of limestone or sandstone. Then higher up, after the second shock, would be found upon that limestone or sandstone, the fossilized elephant, tiger, and banian tree of Asia. Then above these, upon another stratum of limestone consolidated by the same pressure, would be found after the third shock, the fossilized plants and animals peculiar to Africa. No new creation of new tribes of plants and animals would be required. The strata would be in the very order, and abound with remains peculiar to those strata, precisely as we find them at present. Something of this kind may have taken place at the deluge. There appear to have been three several great convulsions of the earth⁶; and if so, no other hypothesis will be necessary to explain the phenomena. Which of these two answers is most correct, remains to be ascertained by future collectors of geological facts. The first, however (and this I think sufficient for the argument), makes all geological discoveries consistent with the Mosaic records. If we adopt the first theory, that after the creation of the unstratified rocks, the Almighty clothed the earth with verdure, and then created successive races of animals, and then destroyed them; that from the decay of all their remains a crust might be formed to the earth, which was essential to the use of man; then there can be no objection to the indefinite period which we require. If the latter theory is adopted, it does but assign to one part of the inspired narrative, the solution of the difficulty, which, I think, may be more easily afforded by another. It gives to the account of the deluge that which I would give to the account of the creation. In either case the phenomena are made consistent with the Scriptures; and this is all that the believer will require.

III. The third great class of facts, which are submitted to us by geology, is that which relates to the outer surface of the earth which covers the strata; as the strata cover the primitive or unstratified rocks, where they have not all been disturbed by subterraneous agency. On these facts it is not necessary to speak; they are all the results of the creation, of the deluge, and of causes, as Mr. Lyell has shown, still in operation,—of currents, volcanoes, oceans, and earthquakes. I cannot, however, but think that we should prove our philosophy, as well as our religion, much more by believing that the Almighty, in

⁵ See Buckland's beautiful plates, vol. II.

⁶ Respecting the three shocks at the deluge, see Sumner's Record of Creation, vol. I. note, p. 355.

forming either the unstratified or stratified rocks, or the superficial crust of the globe, is not and has not been limited to those visible demonstrations of His Power, which we call "causes now in operation." I believe that we have not, by all our geological "searching, found out God." He can act, and He has acted by other powers, and in other modes, than any which our imperfect knowledge enables us to understand. He is limited neither to time nor space, nor any law but His own will and pleasure. By commanding the slightest imaginable alteration in the proportion of the gases in the composition of the air around us, He could change the whole bulk, strata, surface, and atmosphere, of our planet; into fire, air, water, granite, anything or nothing. The law of His Providence which God assigns to Himself, according to His pleasure, is the law of occasional interference with general uniformity. Whether, therefore, we impute the chequered appearances on the surface of the earth to the original creation, to the Noachic deluge, or to any subsequent changes, I adopt the common argument of Derham, Paley, the writers on Natural Theology, and the authors of the Bridgewater Treatises, that all the phenomena which we discover in the visible world prove design, and therefore the agency of a designer; and design and a designer imply and demonstrate so much of interference as may be requisite at any time to accomplish the object proposed. If the phenomenon of the granite may be assigned to the consolidation of gases into one solid mass, before the earth moved in its present orbit; if the formation of the strata between the granite and the surface may be assigned to successive creations and destructions between the period of its beginning to move round the sun, and the period of the commencement of the six days mentioned in Genesis; if the present surface of the earth may be assigned partly to the six days' creation, partly to the Noachic deluge, and partly to causes now in operation, we then come to the conclusion that other agencies than those of fire and water alone, to which, under the Divine direction, Dr. Buckland would attribute the present state of the earth, must have been in operation. The Deity must have acted by other means and by other laws than those with which we are acquainted. We are but too apt to talk of the laws of nature, as if nature was a God. "Nature is but a name," says one of the most devotional of our poets, "for an effect whose cause is God." The belief in the permanency of the laws of nature is

but a conclusion from our limited experience⁸, and it ought not and cannot satisfy a Christian philosopher when he studies geology. We have no experience of creation—none of an universal deluge—none of the convulsions which have heaved up the solid granite from beneath the lowest strata, and covered it with the snows of the Alps. *The phenomena, therefore, of geology cannot be resolved into any laws which can now be known*, and which are resolvable into any such uniformity of action by the Almighty as to be called the laws of nature: *they are resolvable into the immediate agency of the Will of God alone*, sometimes acting with uniformity continued, sometimes with uniformity interrupted,—creating, preserving, disturbing, or destroying, for unknown reasons, and by unknown methods, according to the counsels of His own goodness, will, and wisdom. The results of this pleasure of God are visible to our senses; the causes of the manner in which His pleasure has been exerted are revealed to us in His Holy Scriptures. He has there condescended to relate to us that the earth was formed at the first, is preserved at present, and will be destroyed at the last; that His creature, man, as an immortal and accountable being, might be prepared, by his knowledge and improvement of His holy will, for a higher and a better state of existence. "In the beginning, God created the heaven and the earth;" the heaven to which we aspire, the earth on which we live; and happy shall we be, if we so contemplate our spiritual dignity, that we make our very ignorance of the earth a reason for acquiring that knowledge of heaven, which is as much superior to human wisdom as the soul is superior to the body, immortality to mortality, the religion of Christ to the fancies and theories of the infidel, or the blessedness of peace with God, to the misery of despair of His Mercy. This lesson we may learn from the barrenness of geology itself,—that if the God of Christianity has done so much in creating the round earth, with its strata, for the body of man; how certainly we may be assured He would do much more for the soul; which is far nobler and more precious than the body; and how unwise, how unphilosophical, how absurd, and how insane is the man, who neglects or despises the religion which the God of Christianity has revealed to the soul; that he may live on earth at present, as if there was no heaven in future.

GEN. i. 14. *Let them be for seasons.*—The word *סעסונים* does not denote the seasons of the year, but the fixed and stated times for the meeting of assemblies.

⁷ Cowper.

⁸ Lyall's Propædia, p. 21.

SECTION II. GENESIS I. 20—31. II. 4—6.

TITLE.—*All the Holy Scriptures form but one Revelation.—The creation of reptiles—birds—and fish, on the fifth day;—of wild and tame animals—and of man on the sixth day.*

2. INTRODUCTION.—Having informed the worshippers of the sun, moon, and stars, that the God of Israel was the Creator of the heavenly bodies; Moses proceeds to relate that beasts, birds, and fishes, some of which were no less made objects of adoration by the idolaters, were created also by the same God. It may seem, that as we have believed from our infancy in one God, the Father Almighty, Creator of all things in heaven and earth; we do not require to be reminded of such truths. The Holy Scriptures, however, must be regarded as one revelation; and the books, therefore, of which it is composed, throw light on each other in such manner, that the most common truths are often found to abound with the most impressive instruction. This is the case with respect to the creation of birds, beasts, and fishes. St. Paul teaches us the lesson we are to derive from it. “All flesh is not the same flesh—there is one kind of flesh of men, there is another flesh of beasts, another of fishes, and another of birds.” The flesh of beasts is so created that an animal walks or creeps upon the earth; the flesh of fishes is so created, that the fish can swim in the sea; the flesh of birds is so created, that the bird flies in the air. So also it is that the flesh of the mortal body in which our souls now dwell, is fitted to live only for a few years in this troublesome world. It then dies and is buried; but there is another world beyond the grave, and there, in that world, the soul shall live in a glorified body, which shall be as certainly prepared, fitted, and adapted, for its use; as the bodies of fishes and birds are fitted to live in the sea and air; or the bodies of beasts and men, to live and walk now on the earth. And this explains to us the meaning of the expression relating to the superiority of man. He was created in the image of God. Not only has he a body fitted for the use of the soul in this life: he has a soul fitted to live in another life. That soul was created in the image of God, in knowledge, holiness, and happiness. That image of God has been nearly lost in ignorance, sin, and misery. That image God will and does restore to us, by beginning even in this life to change our ignorance into knowledge, by the Gospel, the Scriptures, and the Church of Christ; then by changing our sin into holiness, by the Holy Spirit of God attendant on the means of grace, and dwelling in us; and then by changing our misery into happiness, by giving us peace with God, through Christ; if, because we believe in His atonement, as the propitiation for our sins; we pray to Him for repentance and obedience, for love and hope, for resignation to His will, and for charity to all men. If the image of God is thus begun to be restored to us, now; then after the death of the body, this vile body of flesh and blood, which must first lie down in the grave, shall be changed into a glorious body, like that of Christ our Lord. The image of God, which can never be entirely restored to

us in this world, shall be restored to us in the world to come. We shall there have our “perfect consummation and bliss both in body and soul.” The body which has been sown in corruption, dishonour, and weakness, shall be raised in incorruption, in glory, and in power; and the soul which has been sunk in ignorance, sinfulness, and misery, shall be for ever united to that body, perfect in knowledge, perfect in holiness, and perfect in happiness, through the grace and mercy of Christ our Saviour. He alone is wise who ponders these things, and learns from the creation of reptiles, and birds, and fishes, and beasts, the higher dignity of him, who even now bears within himself the ruins of the image of God; and who lives and dies in the full assurance that that image shall be restored in perfection hereafter.

GENESIS I. 20—31. II. 4—6.

BEFORE
CHRIST
1004.

Or, creeping.

Heb. soul.

Heb. let fowl
fly.

Heb. face of
the firmament
of heaven.

ch. 6. 20. & 7.
14. & 8. 19.

Isa. 104. 26.

20 And God said, Let the waters bring forth abundantly the || moving creature that hath † life, and † fowl *that* may fly above the earth in the † open firmament of heaven.

21 And * God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

ch. 8. 17.

22 And God blessed them, saying, ^b Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that

creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, ^c Let us make man in our image, after our likeness: and ^d let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, ^e in the image of God created he him; ^f male and female created he them.

28 And God blessed them, and God said unto them, ^g Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that † moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb † bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a

BEFORE
CHRIST
1004.

ch. 5. 1. & 9.
6.

Ps. 100. 3.

Eccles. 7. 29.

Acts 17. 20,

28, 29.

1 Cor. 11. 7.

Ephes 4. 24.

Col. 3. 10.

Jam. 3. 9.

^d ch. 9. 2.

Ps. 8. 6.

1 Cor. 11. 7.

ch. 5. 2.

Mal. 2. 15.

Matt. 19. 4.

Mark 10. 6.

ch. 9. 1, 7.

Lev. 26. 9.

Ps. 127. 3. &

128. 3, 4.

† Heb. creep-
eth.

† Heb. seed-
ing seed.

BEFORE
CHRIST
4004.

ch. 9. 3.
Job 36. 31.
Ps. 104. 14, 15.
& 136. 25. &
146. 7.
Acts 14. 17.
Ps. 145. 15,
16. & 147. 9.
Job 38. 41.
† Heb. a living soul.

Ps. 104. 24.
1 Tim. 4. 4.

= ch. 1. 1.

tree yielding seed; ^b to you it shall be for meat.

30 And to ¹every beast of the earth, and to every ^kfowl of the air, and to every thing that creepeth upon the earth, wherein *there is* [†]life, *I have given* every green herb for meat: and it was so.

31 And ¹God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

4 ¶ ^mThese *are* the gene-

rations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every ⁿplant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not ^ocaused it to rain upon the earth, and *there was* not a man ^pto till the ground.

6 But || there went up a mist from the earth, and watered the whole face of the ground.

BEFORE
CHRIST
4004.

Ps. 90. 1, 2.

ch. 1. 12.
Ps. 104. 14.

Job 38. 26,
27, 28.

r ch. 3. 23.

Or, a mist
which went
up from, &c.

4. PRAYER.—Let us pray *that we may be prepared to meet God in death, and that the image of God and dominion over evil be restored to the soul.*

“ALMIGHTY and Merciful Father, Who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that we may ever be taught by them the certainty and assurance of the blessed hope of everlasting life.” We thank Thee for the knowledge which Thy servant St. Paul has enabled us to obtain from the contemplation of Thy Power and Goodness, in the creation of the birds of the air, the fishes of the sea, and the beasts upon the dry land. As Thou hast given to each of these that nature, instinct, form, and body which are fitted to and adapted for its condition in this Thy lower world; so also hast Thou granted to us the body which shall live for a few short years in this life, and then be committed to the grave; so hast Thou given to us also the soul, which lives now in this mortal body, and which cannot sleep in the grave; but which shall live for ever and for ever in a changed and glorified body, fitted for and adapted to an endless existence in the world to come. We believe that these vile bodies of flesh and blood are not created, and are not able, to inherit in their present form the world beyond the grave. Prepare us for that world. Prepare us for the day of death. Let us not read and hear of these things, and live in this life as if the present world was our only home; and this mortal body in its present form, the only body in which the immortal soul shall live. Oh! restore within us the image of God to the soul, that we may now, even now, receive within us the earnest of our future inheritance. Thou didst create our first parents in Thine image, after Thy likeness, in the knowledge of Thee, in holiness of will and deed, and in happiness of heart and soul. We their children have departed from Thy law. We have broken and defaced the image of God within us. We have changed our knowledge into ignorance, our holiness into sin, our happiness into misery. We have erred and strayed from Thy ways, like ignorant and lost sheep. There is no health of holiness within us. We have followed the devices and the plans, the desires and the inclinations of our own sinful hearts. We are in misery under the sense of our sin. The remembrance of our sin is grievous unto us, the burthen of our guilt is intolerable. But we pray Thee to have mercy upon

us. Have mercy upon us, most Merciful Father. For Thy Son, our Lord Jesus Christ's sake forgive us all that is past, and grant that we may hereafter serve and please Thee in newness of life, that the image of God may once more be implanted within us. Bless the means of knowledge that our *ignorance* may be banished. Sanctify to us the pages of Thy Scriptures, the preaching of Thy word, and the instructions of Thy Church, that we may know Thee, and know ourselves, and the only way of salvation which Thou hast revealed to us. Bless the means of grace, that our sin may be banished, that *holiness* of will and deed may be written upon our heart and our affections, upon our actions and our whole life. Sanctify to us the public worship, and the private prayer, the ordinances of Thy house, and the communion of the Body and Blood of Christ, which Thou hast promised to bless; that the power of sin may be banished, that holiness may be engrafted within us, and the very thoughts of sin be hateful. Bless the means of spiritual *happiness* to the soul, that the conviction of our own guilt, the fear of Thine anger, and the despair of Thy mercy, which form the deep misery we feel within us; may be changed into the happiness of joy and peace in believing. May our faith in Christ, the Lamb of God, Who taketh away the sins of the world, so be blessed to the comfort and the consolation of our hearts, by the influence of Thine Holy Spirit in our souls; that as we know Thee more, and serve Thee better, the peace which the world cannot give nor take away, may be ours. May the blessedness of a good hope complete the image of God within us; and thus may we be ready and prepared, whenever it shall be Thy holy will, to lay down this vile body in the dust; in the assurance that when our souls shall be absent from the body they will be present with the Lord; and that the body which our weeping kindred shall commit to the grave, shall be partaker of the resurrection to eternal life, through our Lord Jesus Christ; Who shall change our vile body, that it may be like unto His glorious body, according to the mighty working whereby He shall subdue all things to Himself. So may the image of our God be perfectly restored to our fallen natures. So may we bear the "image of the heavenly," as we now bear the "image of the earthy." So may we be prepared to meet Thee. And when we have served and loved Thee through our appointed time on earth, may we live with Thee, and praise Thee, and love Thee, as the God of our spirits for ever. We thank Thee that Thy Providence has conducted us thus far onwards in the journey through life to heaven. Still guide us. Still preserve us. As our first parent had dominion over all the beasts of the earth and the fowls of the air, so may we have dominion over the passions of the soul, and the wanderings of the thoughts; over the sins that do so easily beset us; over the temptations of the world around us, and the deceitfulness of the heart within us. Give us this dominion, the proof and pledge of the perfect restoration of that image of God; which we thus ardently desire, and for which we have now presumed, however unworthily, to pray. Hear these our humble petitions, which we offer to Thee, not in our own name, but in the Name and for the sake of Thy Son, Jesus Christ our Lord, Who hath taught and commanded us to call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

GEN. i. 20. *On the Creation of Fowl.* | produced from the water. The marginal
"And fowl that may fly, &c." In our trans- | translation "let fowl fly above the earth" is
lation, the fowl are represented as being | more correct. "וַיֵּרָא מַנִּיפֶסְטִים מֵעַל הָאָרֶץ" manifestum est, non esse

objectum verbi præcedentis *εὐφρόνως* *ebulliant*, sed subjectum prædicati sequentis *εὐφρόνως* *colit*, adeoque exponendum in nominativo non accusativo." See also chap. ii. 19. See Pfeiffer, *Dubia Vexata*, vol. i. p. 6.

GEN. i. 26. *On the words "Let US make man."*—Man by the exercise of his own reason, has never discovered the nature of God. Whatever knowledge we possess of Deity is from Revelation alone. We must therefore receive, and believe in, that God, as Revelation has represented Him. If there be any difficulty in our understanding the mode of His existence, we shall only then act wisely, if we esteem these very difficulties to be a proof both of our immortality and perpetual improvement. That Revelation uniformly represents the Deity to be one God. But that one God is manifested to us, as the Creator, the Redeemer, and the Sanctifier, in the mode of existence which is expressed by the words Trinity in Unity. Through the whole course of Revelation, the Deity is thus mysteriously developed to us. The one God we worship is constantly represented as acting towards the world, the Church, and the souls of men, as the ever invisible Father; as the manifested Word Which became incarnate; and as the agent Spirit, Which influences the human heart, and persuades to belief, to love, to obedience, and therefore to happiness. The Father, the Word, and the Spirit, are revealed as united in various operations for the benefit of man. I cannot, therefore, hesitate to adopt the ancient opinion of the Universal Church, both Jewish and Christian, that the expression "let us make man" is the partial drawing back of the veil which conceals the nature of God from man; and represents also the counsels and plans of the Deity relating to the new being; whose history through the several thousand years which were to follow, was intended to make known to other spirits in the universe between God and man, the wisdom of their common God, in the restoration of man to his Creator¹. Man does not appreciate his dignity as an immortal spirit, capable of being thus restored to the Father of spirits, till he believes that Revelation is given to acquaint him with mysteries, which he is now to welcome on the evidence of Scripture, and the testimony of the Universal Church; but which he shall hereafter understand, because his soul in its immortality shall know what is now utterly incomprehensible to the imperfect intellect. *I always consider the mystery of the Trinity, when contrasted with the undeniable evidences of its truth, to be an unanswerable demonstration to my soul that God will not mock us; but that He will*

¹ Eph. iii. 10. To make known to the angels in heaven through the Church the manifold wisdom of God.

place the soul hereafter in a condition where it will be enabled to understand more and more of God, and of itself, of the world, and of Redemption. If the soul perished with the body, the doctrines of the Gospel would have revealed this doctrine in vain. These reflections make the arguments of Wegscheider, Bretschneider, and other German neologians, as well as those of English infidels, to appear so jejune and valueless. They all reason on man, as if he was neither immortal, nor the recipient of a Divine Revelation. If he is both these, the submission of his present reason to the authority of Revelation is the best proof of his wisdom. We believe, therefore, that the expression "let us make man" is rightly interpreted to be the mysterious language of the Creator Who made man, to the Word Which was the manifested ruler of the world, and to the agent Which invisibly effected the will of the Deity; and that they were not, as some have supposed, addressed to the angels, neither were they a soliloquy or communing of the Creator with Himself; but that they were the communion between the imparted will and mind of the self-existent, one, yet triune Deity, that man should be created. I adopt the decision of the council of Sirmium, *εἰ τις, τὸ "ποιήσωμεν ἄνθρωπον" μὴ τὸν πατέρα πρὸς τὸν υἱὸν λέγει, ἀλλὰ αὐτὸν πρὸς ἑαυτὸν τὸν Θεὸν εἰρηκεῖναι, ἀνάθεμα ἴστω.* Synod. Syrm. ap. Socrat. lib. ii. Hist. c. 30.

GEN. i. 26. *On the creation of man in the image of God.*—Much discussion has arisen respecting the meaning of the expression "the image of God." The New Testament explains the difficulties of the Old. St. Paul informs us that the image of God consisted in knowledge, (Colossians iii. 10.) and in holiness (Eph. iv. 24); and as the union of knowledge of God, with holiness of heart, constitutes happiness, therefore it is that the union of these three may be said to constitute the Divine image after the Divine likeness. The image of God, it is certain, partly consisted in dominion and in immortality. These are not taken away from us. The chief portions however of that image, which man has lost, and which the plan of redemption has been revealed by God's grace to restore to us, may be said to consist in these three; and the whole purport of Revelation, as it relates to man, refers only to the manner in which these are restored to the soul. They may be represented in a tabular form, thus:—

Man was created in the image of God
in { knowledge,
holiness,
happiness. }

Man at the fall lost the image of God, so that

his { knowledge,
holiness,
happiness, } were changed into { ignorance,
sin,
misery. }

The one design of Revelation is to restore the image of God, so that

{ 1. ignorance, } be again { 1. knowledge }
 { 2. sin, } changed { 2. holiness, } by
 { 3. misery, } into { 3. happiness, }

1. The pages of Scripture, and the teaching of the Church.

2. The Holy Spirit of God acting upon the soul by the appointed means of grace.

3. The faith in Christ's Atonement, which produces love, joy, and peace, in believing that sin is pardoned, and the soul for Christ's sake is accepted.

But man consists of body as well as soul; and many theologians have been convinced that the "Image of God," in which man was created, referred to the body as well as to the soul, and thus related to the whole man. The argument is thus given by a divine of the last century³:—"God, when He was about to make man, says not let us make man as one of us, but let us make man in our image, after our likeness; that is, let us make man after that likeness, which intelligent beings call the image or likeness of God, as being that wherein the Son (Who is the perfect image of God) manifests Himself, and consequently is God to them. When Adam, therefore, was made, he was made after this image; that is, besides the shape of man that remained after the Fall, he had at first a *luminous vestment* which was created with him; but when our first parents revolted from God, that *luminous vestment* (which was a pledge of innocence, and of their protection under, and favour with, the Logos or Shechinah) was taken from them, so that they were left naked, to their shame and confusion. That this was the tradition and belief of the ancients, appears from the Targum of Jonathan Ben Uzziel upon Gen. iii. 7, where we have the words, the eyes of them both were opened, and they knew that they were naked, for they found that their white or bright garment, with which they had been created, had gone from them. St. Paul, he argues, sufficiently insinuates (1 Cor. xv.) that when our former bodies shall be raised again, the luminous vehicle or garment, that had clothed the separate soul before, will be so framed and adapted as to become the vestment of the body, and so of the whole man. By this his body will be rendered immortal and perfect in its kind as well as the soul." Lord Barrington, in his *Essay on the Dispensations*, has warmly defended this hypothesis. To all this, however, it may be said, the body with which Adam was created was one of flesh and blood. The body which was surrounded with a luminous appearance, and which was manifested to the Patriarchs, was only in the form of a man. The glory that surrounded Christ at his transfiguration de-

noted that His human nature was for a moment changed. The glory surrounding the forms of Moses and Elias at the same time proved that they, too, were disembodied. The body of glory which shall be given to man, after his resurrection from the dead, in exchange for the present body of humiliation, shall be the receptacle of the soul⁴ in its next existence: and we may believe, therefore, that the expression, the image of God, refers to the soul rather than to the body; and to the mental, intellectual, and moral powers, to which St. Paul alludes, and which man may be said to have in common with the Almighty Himself; but not the body, which was formed of the dust of the ground, in which there cannot be said to be any resemblance to the Creator. The whole history relates to the soul more than to the body; to that part of man which is immortal, rather than to the body, which was but dust and ashes, even when it was sinless.

A late writer, in a course of sermons on the image of God, preached before the University of Cambridge, says, that the image of God was not wholly effaced in our first parents; that between man in his corruption, and God in His glory, immeasurable as is the distance by which they are separated, a distinct likeness has ever been traceable; and that that likeness subsists between the attribute of the Almighty, which is set most prominently forward in the Bible, and a moral endowment, which has been imparted to the mind of man; that this attribute of the Deity, and this moral faculty of the human soul, are alike *love*. The author shows that this image cannot consist in any external resemblance, for there can be no similitude between a corporeal substance and a spiritual intelligence; nor in immortality, for Satan and his angels are immortal; and, moreover, immortality is not a natural property of the human soul, but a grace supernaturally conferred upon it; nor in dominion, for this is the consequence of the likeness, not the ground of it; nor in intellect, for intellectual virtues, as they are called, become either virtues or vices, according to the character of the individual who possesses them, or the object for which they are exercised. Moreover, if the divine similitude were to be discovered in the intellect, it would follow that the virtues of the heart would be commensurate with the endowments of the mind; the contrary to which is shown in the history of all nations in all ages⁴. I shall

³ τὸ σῶμα τῆς δόξης and τὸ σῶμα τῆς ταπεινώσεως, the glorious body, and the vile body; the body of glory, and the body of humiliation, are the expressions to denote the two bodies, which are contrasted with each other; the one of this world, the other of the future state.

⁴ Harness's Sermons before the University of Cambridge, Feb. 1841.

² Fleming's Christology, Cleve's edit. p. 287.

merely observe, with respect to this view of the subject, that it is not only *very* ingenious, but that it is also true in the sense, that love to God, the love of God in the soul, is the foundation of all that holiness, and of that right employment of knowledge, which is the foundation of peace and happiness.

SECTION III.

TITLE.—*Man was created free from evil.—Further account of the creation of man.—He is placed in the garden of Eden.—Institution of marriage.—The ordinance of the Sabbath.*

INTRODUCTION.—When we look about us in the world, we see everywhere misery, wickedness, and death. When we look into our own hearts we no less there discover, affliction, evil, and sickness, the certain proof that our bodies also must die. The question, therefore, must and does present itself to us, was this always so? was man created at the beginning the subject, and the slave of sorrow, sin, and death? and the answer to this question is given to us in the portion of Scripture we are now to read. We are there told that God created our first parents partly such as we are now, and partly such as we are not. He created them as we are now, dust of the ground; and He gave them the life of the body, an immortal soul to keep, and the Holy Spirit to direct them. He made them such as we are not; free from sin, and therefore, free from death and sorrow. But the happiness of man consists in obedience to God, and he could not be obedient to God, unless he had the knowledge of some law which he was to obey. God therefore gave him an easy law, to abstain from the fruit of one of the trees. He placed him in the garden of Eden, as the outward visible sign, of the life of the world to come. His right to eat of the tree of life depended on his overcoming the desire to eat of another tree, the tree of knowledge of good and evil; as our own hope of being made partakers of the tree of life in heaven, depends on our victory over the sin of the heart, through faith in the gospel of Christ. The tree of knowledge of good and evil was there also, as the outward and visible sign of inward and spiritual death, if he broke the holy law. More than human knowledge was imparted to his understanding, so that he was enabled to give names to the animals, which described their natures and their characters. And because the happiness even of religion, which we share with others, is more acceptable than solitary prayer and solitary praise; and because it was not good therefore that he should be alone, an help meet was provided for him. Woman was created, and the friendship of marriage ordained. In order too, that he might ever remember the Creator who had made, and blessed him, the seventh day was sanctified¹, that he might abstain from the common pleasures, and from the common duties, of the employments to which he was commanded to attend; and devote, and dedicate the Sabbath to the more peculiar service of the Lord his God. So lived the first Adam in the garden of Eden, as the head of the human race he was designed to live there, the prophet who

¹ Gen. ii. 2, 3.

should teach his children the will of God, the priest who should offer their praises, the king who should rule and direct them. There, in covenant and communion with his Maker, he lived as the earthly head of the visible Church upon earth, preparatory to his admission into the better Paradise, the Church in heaven. Holiness to the Lord was in his life. The light of truth was on his head. Perfection was in his heart¹. His actions were governed by his will. His will was submissive to reason. His reason was obedient to God. So lived our first parent in Eden; and if he had continued steadfast in his high privileges, he might have been removed, like Enoch and Elijah, without seeing death, to the better Eden in the world invisible. Happy, however, shall we be, if we hope for and look forward to that state, where it is promised to us if we overcome temptation, that we shall eat of the tree of life, and rest in a better paradise than that of Eden, where there shall be no sorrow, no sin, no death.

GENESIS II. 7—25. II. 1—3.

BEFORE
CHRIST
4004.

† Heb. dust of the ground.
* ch. 3. 19. 23.
Ps. 103. 14.
Eccles. 12. 7.
Isa. 64. 8.
1 Cor. 15. 47.
† Job 33. 4.
Acts 17. 25.
* ch. 7. 22.
Isa. 2. 22.
† 1 Cor. 15. 45.
* ch. 13. 10.
Isa. 51. 3.
Ezek. 28. 13.
Joel 2. 3.
† ch. 3. 24.
* ch. 4. 16.
† Kings 19. 12.
Ezek. 27. 23.
† ver. 15.
† Ezek. 31. 8.
* ch. 3. 22.
Prov. 3. 18. & 11. 30.
Rev. 2. 7. & 22. 2. 14.
† ver. 17.

7 And the LORD God formed man † of the ^a dust of the ground, and ^b breathed into his ^c nostrils the breath of life; and ^d man became a living soul.

8 ¶ And the LORD God planted ^e a garden ^f eastward in ^g Eden; and there ^h he put the man whom he had formed.

9 And out of the ground made the LORD God to grow ⁱ every tree that is pleasant to the sight, and good for food; ^k the tree of life also in the midst of the garden, ^l and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth ^m the whole land of Havilah, where *there* is gold;

12 And the gold of that land is good: ⁿ there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of † Ethi-

BEFORE
CHRIST
4004.

† Heb. Cush.

14 And the name of the third river is ^o Hiddekel: ^p that is it which goeth || toward the east of Assyria. And the fourth river is Euphrates.

* Dan. 10. 4.

† Or, eastward to Assyria.

15 And the LORD God took || the man, and ^q put him into the garden of Eden to dress it and to keep it.

† Or, Adam. † ver. 8.

16 And the LORD God commanded the man, saying, Of every tree of the garden † thou mayest freely eat:

† Heb. eating thou shalt eat.

17 ^r But of the tree of the knowledge of good and evil, ^s thou shalt not eat of it: for in the day that thou eatest thereof ^t † thou shalt surely die.

† ver. 9.

† ch. 3. 1. 3. 11. 17.

† ch. 3. 3. 19.

Rom. 6. 23.

1 Cor. 15. 56.

Jam. 1. 15.

1 John 5. 16.

† Heb. dying thou shalt die.

18 ¶ And the LORD God said, *It is not good that the man should be alone;* ^u I will make him an help † meet for him.

† ch. 3. 12.

1 Cor. 11. 9.

1 Tim. 2. 13.

† Heb. as before him.

BEFORE
CHRIST
4004.

* ch. 1. 20, 24.

* Ps. vii. 6.

See ch. 6. 20.

† Or, The man.

† Heb. called.

* ch. 15. 12.

1 Sam. 26. 12.

† Heb.

builded.

* Prov. 18. 22.

Heb. 13. 4.

19 ^u And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and ^v brought *them* unto || Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam [†] gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a ^x deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, [†] made he a woman, and ^y brought her unto the man.

23 And Adam said, This

is now ^z bone of my bones, and flesh of my flesh: she shall be called [†] Woman, because she was ^a taken out of [†] Man.

24 ^b Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 ^c And they were both naked, the man and his wife, and were not ^d ashamed.

1 Thus the heavens and the earth were finished, and ^e all the host of them.

2 ^f And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God ^g blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God [†] created and made.

BEFORE
CHRIST
4004.

* ch. 29. 14.

Judg. 9. 2.

2 Sam. 5. 1.

& 19. 13.

Eph. 5. 30.

† Heb. *Isha*.

* 1 Cor. 11. 8.

† Heb. *Ish*.

^b ch. 31. 15.

Ps. 45. 10.

Matt. 19. 5.

Mark 10. 7.

1 Cor. 6. 16.

Eph. 5. 31.

* ch. 3. 7. 10.

11.

^d Exod. 32. 25.

Isa. 47. 3.

* Ps. 33. 6.

* Exod. 20. 11.

& 31. 17.

Deut. 5. 14.

Heb. 4. 4.

* Neh. 9. 14.

Isa. 58. 13.

† Heb. *created*

to make.

V. PRAYER.—Let us pray *that our souls may so live to God in the Church on earth, that when sorrow, and temptation, and death, shall be no more, we may live with God in a better paradise than that of Eden.*

O God! the Creator and Father of the spirits of all flesh, we, Thine unworthy servants, come before Thee to thank Thee for the Revelation which dispels the darkness of our ignorance; and relates to us the certainty of a better Paradise than Thy mercy vouchsafed to our first parents in the garden of Eden. We thank Thee that Thou hast revealed to us the assurance that there was a time in this Thy lower world, when there was no sorrow to distress, no sin to grieve, no death to alarm, Thy reasonable and immortal creatures; and that there is another world now before us in which the curse shall be removed from men. Thou hast made us, like our first parent, of the dust of the ground. Thou hast given to each of us an immortal soul, to be guarded from evil, to be preserved from the dominion of wilful sin, to be pardoned by the mercy of Thine Holy Son, to be sanctified by the out-pouring of Thine Holy Spirit, and to be returned, when the dust returns to the dust, to the God Who gave it. Thou hast given to us the knowledge of Thy law, that the body and the soul may be obedient to Thee both in will and deed. We desire the strength and power of Thine Holy Spirit to be the director of our actions, the ruler of our wills, the guide of our reason, and the life of our souls. As our body dies when the soul departs from its mansion, so shall our souls die if Thine Holy Spirit cease to live and rule within

us. Send Thine Holy Spirit upon us, to be the life of the life of our souls. As Thou didst appoint to our first parents the duties of common life, and command them to dress and keep the garden, in which Thy Providence did place them; so give us grace that we may perform the common and the lawful duties of our callings, employments, and engagements in life, as in Thy presence, with faith and fear. May we prove our religion to be sincere, by a diligent performance of the humble duties which Thy Providence has assigned to us. As Thou didst give to our first parents the garden of the Paradise of God upon earth, and didst plant therein the tree of life to be the outward proof and pledge of a blessed immortality; so hast Thou planted us also in the visible Church, and given to us Thy Holy Sacrament of bread and wine, to be the outward and visible sign of the promise of immortal happiness, and of the inward and spiritual grace which shall prepare us for the life of the world to come. Preserve us from the power of temptation in our engagements with the world. Keep us, we beseech Thee, from presumptuous sins, lest they get the dominion over us. Enable us, we beseech Thee, to walk as willing members of Thy holy Church. Sanctify to us all the means of grace, but be with us more especially in the communion of the body and blood of Christ. May we eat of the fruit of the tree of life in Thy holy Church, and begin upon earth the life which shall continue for ever. Sanctify to us the afflictions we endure, and the sorrows we suffer. Let not temptations conquer us, nor sin, nor death, prevail against the power of our God within us. Never let us dishonour our holy profession, nor cause the Church of God to be evil spoken of. But so enable us to live, that we may be more than conquerors through Him who hath loved us; and may be admitted to that better paradise, that true garden of God, and eat of the tree of life, and live with our God and Redeemer for ever. And as we thus presume to pray to Thee for a blessing upon our own souls, so also would we desire Thy blessing upon the souls of others. Let us not be contented with the private praise and prayer, nor with the public declaration of Thy glory and honour in the assemblies of Thy saints; give us also, we beseech Thee, to rejoice, that we are permitted to worship Thee in the family round the altar of home. [¹As Thou didst provide an help meet for man in Paradise, and didst ordain the holy friendship of marriage for mutual society, help and comfort that one ought to have of the other both in prosperity and adversity, so guide and direct us, we pray Thee, in the friendships we form; that those who are bound together by the holy bonds of marriage, may be helps meet for each other in the pilgrimage of life. May they live like Isaac and Rebecca, in perfect love and peace together, and walk according to Thy laws. May those who desire at any future time to form that sacred contract of holy marriage, be rightly directed in the choice of their companions through this wilderness to heaven. May husbands love their wives, and know no bitterness against them. May wives love their husbands, faithful and obedient, the followers of holy and godly matrons.] Give Thy blessing to the families, the parents, the children, and the friends, who know Thy name, that they may please Thee both in body and soul, and live together in holy love unto their lives' end. May they train up their children for the service of their God, and rejoice in the hope of the union of the souls of all in the world beyond the grave, in the rest which remaineth for the people of God. Prepare us, we beseech Thee, for that rest. As Thou didst ordain the observance of the Sabbath for the use of man, in the garden of Eden itself, that man might rest from the common and honourable engagements which Thy Providence decreed for him; so hast Thou ordained the holy Sabbath for us. Enable us to keep holy the Sabbath-day, not as a wearisome service or a painful duty, but

¹ The part in brackets may be omitted.

as a day of peace and blessedness. May we esteem the observance of the Sabbath to be a privilege, and its return as a delight. May we esteem it to be holy of the Lord, and honourable. May Thy Sabbaths be a sign between our souls and Thee. May we honour the God of the Sabbath, that on His own day we shall neither do our own ways, nor find our own pleasure, nor speak our own words². May the rest to our souls on our earthly Sabbaths, be the beginning of that peace and rest which Thou hast promised to all who love to do Thy pleasure on Thy holy day. May the communion of our souls with Thee on earth, in the day of the holy Sabbath, be the pledge and earnest of the communion of our souls with Thee in the day of that never-ending Sabbath, which remaineth for the people of God.

These our imperfect petitions we offer unto Thee, not in our own name, but in the name and for the sake of Jesus Christ our Lord, Who in compassion to our infirmities hath taught and commanded us when we pray, to say

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. INTRODUCTION. *On the perfection of Adam in Paradise.* I have before me in this part of the introduction to this section the following beautiful description of the perfection of Adam in Paradise.

“Quanta primi hominis ante miserandum deplorandumque nobis omnibus lapsum fuerit felicitas, quanta dignitas, quantaque sanctitas, ne sensu quidem comprehendere satis, nedum verbis exprimere potest quisquam. Universus enim mundus Templum ipsi, Paradisus Sacellum quasi et Sanctum, arbor scientiæ boni et mali Sanctum Sanctorum erat. Ipse antistes splendidissime non secus ac אֹהֵל מוֹעֵד, Aharon nempe (Exod. xxviii. et xxix.) ornatus; תְּכֵנִיף sive *superhumeralis* imago ipsius DEI: in quo eminebat חֹדֶם הַיָּדָיִם *pectorale iudicii*, cui inditæ erant אֲבִירֵי חַיִּים *Illuminationes et Perfectiones*, plena Sapientia et Cognitio DEI creaturarumque in Intellectu, et perfecta Justitia et Sanctitas in Voluntate. אֶרֶב צִדְדֵי אֶדֶן *Cidaris*, cum זָהָב *flure* sive *lamina aurea*, cui inscriptum שְׁמֵי הַקֹּדֶשׁ *Sanctitas Domino*, vel *Sanctitas ipsi Jehovah*, gratia illa, qua Deus primum hominem complectebatur, erat. אֲבִירֵי חַיִּים *subligacula*, seu, ut alii reddunt, *feminalia*, moriger appetitus, לְבָשׁ *pallium*, et חֲמִשָּׁה *tunica*, reliquæ nimirum vires et potentiæ, אֲבִירֵי חַיִּים baltheo stringebantur, id est, amice inter se et cum superioribus facultatibus conspirabant, ita ut membra affectui, affectus voluntati, voluntas rationi, et ratio legi divinæ adhæreret.” Ziegra de arbore scientiæ boni et mali, ad Genesin ii. 17, ap. Crit. Sacr. tom. x. p. 47.—To which I add, “Unde (i. e. ἐξ ὀνομαθείας Ἀδαμυτικῆς) colligere possimus, Adamum non instar infantis rudem fuisse, ut Socinistæ fingunt, sed tanta sapientia præditi, quanta nullus unquam mortalium fuerit ornatus. Nempe in Adami

animum Deum multa infudisse, quæ non nisi gravi labore, et longa experientia a nobis adiscantur; ita ut non solam superficiem, ut nos hodie, sed et ipsam rerum naturam introspexerit, notante incomparabili Bocharto, l. c. f. m. 72. Cui nos ultro lubenterque suffragamur.” Deylingii *Observationes Sacræ*, tom. i. p. 24.

NOTE 2. GEN. ii. 7. *Parallel between the first and the second Adam.* The first Adam was formed “dust of the ground,” the son of God (Luke iii. 38), free from sin. The second Adam was formed “sinless flesh in the womb of the Virgin.” The breath of lives, which are suited to this world, and suited to the future world, as the best interpreters render the passage, was given to the first Adam—a reasonable soul and human flesh subsisting—or the same nature was given to the second Adam. Both were free from evil. Both endured the same temptation. One fell, and the curse under which we live began. The other conquered, and the curse shall be removed. But the curse is removed from the day of the fall to the day of judgment from the souls of all who approach the God of Adam, with the sacrifice of the Lamb, which predicted, or the offering of bread and wine, which commemorated the manner in which the second Adam removes that curse¹.

NOTE 3. GEN. ii. 8. *On the site of Eden.* “The Lord God planted a garden eastward in Eden.” As a long discussion on this much controverted point would be unadvisable, the reader is referred to Faber’s *Origin of Pagan Idolatry*, vol. i. pp. 281—313, and to Rosenmüller’s *Biblical Geography of Central Asia*, Morren’s translation in Clarke’s *Biblical Cabinet*, vol. xi. pp. 91—98, where will be found

¹ On the parallel between the first and second Adam, see note 51, on the Temptation of Christ, arrangement of the New Test. part i. sect. xx.

² Isaiah lviii. 13.

the subjoined synoptical view of the principal opinions on this subject, with notes, both drawn up by the translator.

A Synoptical View of the principal opinions regarding the site of the Terrestrial Paradise.

Hebrew Names.	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.
רֶעֶד Eden	Reland, Calmet.	Huet.	J. D. Michaelis.	Von Hammer.	Le Clerc.	Josephus. Theophilus. Autol. Epiphanius.	Wilford.	P. Buttmann (opinion of certain German Neologians).	A. T. Hartmann (another neological theory).
פֶּלֶשׁ Pishon	Armenia	{ Korneh in Babylon	{ Country near the Caspian Sea	{ Bactria	{ Syria	{ Country between the Ganges and Nile	{ Bameean	{ India	{ Cashmere
גִּיחוֹן Gilhon	{ The Phasis	{ Western mouth of the Shat.al.Arab	{ The Araxes	{ The Sihon, or Iaxartes	{ The Chrysorrhoas	{ The Ganges	{ The Nileab, or Lesser Sind	{ The Irabatti	{ The Phasis
חִידְדֵּקֶל Chiddekel	{ The Araxes	{ Eastern mouth of the Shat.al.Arab	{ The Oxus, or Ilioon	{ The Oxus, or Ilioon	{ The Orontes	{ The Nile	{ The Hirmend	{ The Ganges	{ The Oxus
פְּרָת Phrath.	{ The Tigris	{ The Tigris	{ The Tigris	{ The Tigris	{ The Tigris	{ The Tigris	{ River of Bahlac	{ The Indus	{ The Tigris
כּוֹלְכִיִּשׁ Chavilah	{ The Euphrates	{ The Euphrates	{ The Euphrates	{ The Euphrates	{ The Euphrates	{ The Euphrates	{ River of Cudnuz	{ The Euphrates	{ The Euphrates
כּוֹשׁ Cosh	{ Colchis	{ Arabia Felix	{ Chwala on the west of the Caspian plan	{ Chworasmia	{ Chavilah in Arabia	{ India	{ Cabul	{ Ava	{ Colchis
אַשּׁוּר Asshur	{ Land of the Cossæi	{ Chusistan, or Susiana	{ Chworasmia on the east of the Caspian	{ Hindoo Cosh	{ Cassiotis	{ Nubia and Abyssinia	{ Cusha	{ The extreme South	{ Bactria
	Assyria	Assyria	Assyria	Assyria	Assyria	Assyria	Hazarah	Assyria	Assyria

NOTE 4. GEN. ii. 8. Warburton's hypothesis of the original state of man. "There He put the man whom He had formed." Bishop Warburton imagines that God created man out of Paradise before He placed him in the garden of Eden, and that he lived in the world as mortal, without the promise of immortality, under the government of natural religion. To this it is answered, that we have no account whatever that immortality was promised when he was received into Paradise, or subsequently to his creation. He was threatened with death if he disobeyed. Now this threatening implies, not that immortality was then first bestowed, but that he was to lose his immortality; and, therefore, that he must have possessed it. And as we have no account that he was gifted with immortality at any time after his creation, consequently it must have been at his creation that immortality was imparted.

But he was created in a state of nature (how exquisitely absurd is the phrase!) for two reasons. First, God had not limited the grant of food when he was first created (Gen. i. 29), but He did limit that grant when man was in Paradise; and, secondly, God made the seeds of trees and plants (Gen. ii. 5) before He made the trees themselves of which Adam was permitted to eat.

To the first of these we reply, that one passage mentions the general law, and the other the limitation of that law; and to the second, that if Adam, in his supposed state of nature, being without permission to eat flesh, had no fruit to eat, then he must have been starved altogether, a supposition which is not tenable. See the whole discussion in Faber's Treatise on the Three Dispensations, vol. i. pp. 24—63. So true is the remark of Sir William Jones, that a theorizing and systematizing spirit is the one great enemy to truth, and that every interpretation which destroys the literal sense of the narrative of Moses, raises more difficulties than it solves.

NOTE 5. GEN. ii. 20. On the supernatural knowledge of Adam. "Adam gave names," &c.—Few things are more absurd than some modern theories respecting the state of man at his creation. The wisdom and philosophy of the Deist and the Neologian would make him a mere savage, gradually exploring his way to knowledge, language, and society, in which he might have perished from hunger, or have been devoured by beasts. These men represent the Deity as absurd, unjust, and cruel, to avoid what seems to them some difficulty and mystery in the Mosaic narrative: they embrace the hypothesis that these narratives of Moses are legends or myths, invented at some uncertain and unknown period to solve the enigma of the origin of evil, and the causes of the present state of mankind. By so doing they plunge into much greater difficulties; they embrace hypotheses which explain nothing; they banish God from his own world;

they destroy the notion of a Providence; they account for nothing; they represent the world as governed by accident or chance; they discover no plan, no regular system of government,—no definite object for the permission of evil at first, or for its present continuance; and all this they call philosophy. How different is the philosophy of Christianity! It presents to the curiosity, the reason, the soul of man, a picture of man at his creation, which accounts for every fact, though not for every speculative doubt, which the senses and the understanding of man can discover. It tells us that the first man was superior in intellect and purity to his descendants; that he fell from his high rank; that his sons continued to retrograde; and that all his children would have sunk into the condition of mere fleshly, worldly, and therefore inferior beings, unless it had pleased God to provide a remedy for the evil.

The history of the world, too, is nothing else than the narrative of the results of the fall from a higher state of moral and spiritual excellence,—of the contest between the upholders and rejecters of the one truth which was gradually revealed,—of the tendency to retrograde among all, and of the perpetual interference of the Almighty to prevent their total apostasy; till the New Testament was completed, the Church established, and the gradual improvement commenced, which shall never cease till the kingdoms of the world become the kingdoms of the second Adam. He has bought them with the blood of the cross, and the heathen shall become his inheritance. Give us the simple, literal account of the dignity of the first Adam as the son of God, as the prophet, priest, king, representative, and head of his race: give us the fall of the first Adam, and the plan of Providence revealed in the Bible, which was begun, continued, and will be ended by that atonement which consists in the whole work of the second Adam, from the day of the fall to the giving up of the last soul of the redeemed; and all the ways of God are plain, and easy to be understood. No other philosophy can either answer the questions of the intellect, or satisfy the cravings of the soul for peace, as well as knowledge. "Aristotle," says South, "was the wreck of Adam. Athens was but the ruins of Paradise. None of the sons of Adam were wiser than their newly-created father. None of the universities, or of the schools, have given to man that learn-

ing by which Adam could name the beasts of the field according to their natures; none of his children have attained to that holy state in which he held communion with the spiritual Head of the Church, when He spoke from the invisible world, and in which he walked with God, as the narrative in Genesis implies, free from fear, free from sorrow, and free from sin."

NOTE 6. GEN. ii. 21. *On the creation of woman.*—The creation of woman was from man. The German critic Rosenmüller interprets this affirmation to be a myth, intended to describe the attachment of woman to man. By whom it was invented, or when, or in what manner it was received as a myth, he does not inform us. The Christian rejects all such supposed learning with disdain. For what possible reason are we to reject the declaration, that it pleased God not to create woman from the dust of the ground? All that is revealed in the Holy Scriptures forms but part of one system. St. Paul informs us of the causes of the forming of woman from the flesh of Adam, that it might represent to us the forming of the Church from the flesh of Christ; so that the people of that Church should be loved by Him, and should show love to Him, as if they were members of His body, of His blood, and of His bones. (Eph. v. 30.) Poor Rosenmüller! he is illustrating the book of Genesis. He would consider a quotation from St. Paul a derogation from his judgment, learning, good sense, and wisdom; but he quotes an expression from Plato to illustrate the words of Moses, that a man shall leave his father and his mother, and cleave to his wife, and they twain shall become one flesh; and then he proceeds to call the Mosaic narrative a fable: and this is learning, philosophy, and theological truth!!! A Christian child is wiser. It is true now, as it ever has been. The communion with God, which the world despises, but which alone makes the soul happy, is hidden from the worldly wise, and revealed to babes. "Quod Deus Adamo," he says, "somno sopito, ne dolorem sentiret, costam exemissee narratur, homo autem expergefactus, conspectâ fœminâ, exclamasse dicitur, hoc demum esse animal, sibi simile, id aperte est additum fabulæ exornandæ causâ."—Rosenm. in Gen. ii. 21.

NOTE 7. GEN. ii. 4. *On the order of Gen. ii. 1—4.*—The account of the institution of the Sabbath is placed here, as the day of rest was appointed to commemorate the completed creation.

SECTION IV. GENESIS III. 1—13.

TITLE.—*The origin of evil on the earth.—The temptation of the woman by the serpent.—The Fall.—The coming of the Judge.—The excuses of the sinners.*

INTRODUCTION.—Having been informed of the state of man at his creation, we are now told of the first cause of the wickedness which abounds in the earth.

Some persons have asked, why our first parents were placed in a state in which they were exposed to temptation? We may as well ask why a child is sent to school. A child is sent to school to learn those things which shall be the foundation of lasting, though mortal blessings to him after he has left school. So it was that our first parents were placed in Paradise, to learn those things of obedience which should be the foundation of lasting and immortal blessings to them after they were removed from Paradise into another life; and as a child at school generally commits its first fault under the influence of companions more wicked than himself, so it was in the beginning. We are told in the New Testament that there are other beings than man between God and man, some of whom are good and some evil; and we are assured also in many places, that as God's Holy Spirit can impress good thoughts upon the mind, so also evil spirits can suggest bad thoughts to the mind. When our first parents were in Eden the beasts of the field were all subject to them; the lion and the lamb alike lay down before them: the serpent was one of these animals. It was then in a different form from that which it now bears; for it did not move as it now does. The serpent, like all the other animals, was known to our first parents; and it seems probable that it was preferred by them to other animals. When we are tempted to do wrong, the evil spirit that tempts us finds within our own hearts the tempers and the dispositions which he would persuade us to indulge. When our Lord Jesus Christ was tempted, the evil spirit found no sinful tempers or dispositions in Him, to which he could appeal; and therefore it was that our Lord was tempted from without, and not by His own heart within. So it was with our first parents; they had not fallen, and there was no sinful temper or disposition within, and therefore the temptation proceeded from without. The account of the Fall relates to us the manner in which this was done¹. An evil spirit took possession of the serpent, and then did that which is not only the foundation, but the still-existing cause, even among ourselves, of the present continuance of wickedness, as well in our own hearts as in the world. He insinuated the thought, the hope, and the belief, that if sin was committed, God would not execute the sentence He had pronounced against it². The account of the temptation and fall of our first parents, therefore, explains to us the *origin*, the *nature*, and the *effects* of sin within ourselves; and it affords us, therefore, the most solemn instruction.—It explains the *origin* of sin within us. Men never commit wilful sin from ignorance; they always sin because they employ their reason against their knowledge: so it was now. The tempter said to Eve, "Hath God said? Hath God forbidden the fruit of the tree? Ye shall not surely, certainly, inevitably die." Such was the thought which made the reason of the woman begin to oppose her knowledge, and such is the origin of our wilful sin.—The temptation of Eve explains to us also the *nature* of sin within us. All sin begins in the thoughts of the heart,—so that sin consists in the indulgence of the thoughts that lead to the desire of being what we are not, of possessing what we have not, or of doing what we ought not; or, in the words of the New Testament, all sin consists in "the lust of the flesh, the lust of the eye, and the pride of life." To these things we

are tempted,—to these things the woman was tempted, when she saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make her wise above what God had permitted.—And the temptation of Eve explains also to us the *results* or *effects* of sin. If we offend God, our conscience reproaches us. We try to banish the thoughts of God, and death, and judgment, and to hide ourselves from Him, as Adam and his wife hid themselves among the trees of the garden. When the time comes that we ought to pray to God, as Adam and his wife were accustomed to praise Him, in the evening, in the cool of the day; we cannot and we dare not hold communion with our Creator; and then the voice of God calls to us within our consciences, Alas! for thee, where art thou, that thou wilt not repent and pray for mercy? We are satisfied with any excuses, rather than confess our sinfulness. “The woman gave to me,”—“the serpent beguiled me;” and neither our first parents nor ourselves are ready to confess that the heart is deceitful, or the temptation would not have conquered. If we have sinned against God, may we repent, that our iniquity may not be our ruin.

GENESIS III. 1—13.

BEFORE
CHRIST
4004.

^a Rev. 12. 9
& 20. 2.
^b Matt. 10. 16.
2 Cor. 11. 3.
[†] Heb. *Yea*
because, &c.

1 Now ^a the serpent was ^b more subtil than any beast of the field which the LORD God had made. And he said unto the woman, [†] Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

^c ch. 2. 17.

3 ^c But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

^d ver. 13.
2 Cor. 11. 3.
1 Tim. 2. 14.

4 ^d And the serpent said unto the woman, Ye shall not surely die:

^e ver. 7.
Acts 26. 18.

5 For God doth know that in the day ye eat thereof, then ^e your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman

saw that the tree *was* good for food, and that it *was* [†] pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, [†] and did eat, and gave also unto her husband with her; [§] and [§] he did eat.

BEFORE
CHRIST
4004.

[†] Heb. *a de-*
sire.

[†] 1 Tim. 2. 14.

[§] ver. 12. 17.

7 And ^h the eyes of them both were opened, [†] and [†] they knew that they *were* naked; and they sewed fig leaves together, and made themselves || aprons.

^{||} Or, *things to*
gird about.
[†] Job 38. 1.

8 And they heard ^k the voice of the LORD God walking in the garden in the [†] cool of the day: and Adam and his wife [†] hid themselves from the presence of the LORD God amongst the trees of the garden.

[†] Heb. *wind.*
[†] Job 31. 33.
Jer. 23. 24.
Amos 9. 3.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

BEFORE
CHRIST
4004.

ch. 2. 25.
Exod. 3. 6.
1 John 3. 20.

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

BEFORE
CHRIST
4004.

ch. 2. 18.
Job 31. 33.
Prov. 28. 13.

ver. 4.
2 Cor. 11. 3.
1 Tim. 2. 14.

PRAYER.—*Let us pray, that we be not led into temptation, but be delivered from the evil one—that we perform faithfully the vows of our baptism, to renounce the devil, the world, and the flesh; and to acknowledge and confess our sinfulness when we depart from the living God.*

ALMIGHTY and most Merciful Creator, we Thine unworthy servants come before Thee, confessing the sinfulness of the nature which we have inherited from our first parents, and praying to Thee for Thy grace and mercy to be delivered from the deceitfulness of our own hearts, and from all those evils which we have most righteously deserved. We thank Thee for the Revelation of Thy truth. We thank Thee for the knowledge of Thy holy word, which informs us of all those things which immortal and sinful men can desire to know. We praise Thy holy Name that Thou hast instructed us in our duty, and commanded us to flee from sin, as from the face of a serpent, to fear God above all things, and never to sin wilfully after we have received the knowledge of Thy truth. O Thou just and holy God, suffer us not to be guilty of the great sin of employing our reason to pervert our knowledge, and to invent and frame excuses for sin. Thy Providence hath appointed us our respective stations and conditions in this life, as our places of trial and probation before we go hence, and be no more seen. Whatever we are, whatever we do, wherever we go, dangers and difficulties surround us, and some sin, and some peculiar temptation to sin doth most easily beset us. We flee to Thee for help. We implore Thine Holy Spirit to be with us in the troubles, and in the evils of our place of trial in this world, that we never reason against religion, nor harden our hearts, by quenching the light of Thine Holy Spirit within us. May we never sinfully desire to be what we are not, to possess what we have not, to do what we ought not. Enable us to avoid the desires and the thoughts, which would make us slaves to the lust of the flesh, the lust of the eye, and the pride of life. Give us grace that we may overcome the tempter, the evil one, the serpent, who beguiled Eve by his subtlety, when he persuaded her that Thou didst speak in vain, that Thou didst utter the threatening of death in vain. Suffer us not to be led into any temptation which may overcome us. But deliver us from evil. We have been devoted and dedicated to Thee when we were brought to the waters of Baptism, and grafted into the body of Thy holy Church. We were taken into covenant with Thee. The vow was made that we would renounce the carnal desires of the flesh, that we would not follow them, nor be led by them; that we would renounce the world with its pomp and glory, and the tempter with all his works, of infidelity, of falsehood, of pride, and of hatred to Thee. Thy vows are upon us, O God! Give us grace to keep the vows of our Baptism. May the life which then

begun, be daily renewed within us. We humbly beseech Thee to grant, that being dead unto sin and living unto righteousness, and being buried with Christ in His death, we may crucify the old man, and so utterly abolish the whole body of sin, that the sins of the flesh may not mislead us, that we may be more than conquerors, through Him Who hath loved us, over the devil, the world, and the flesh; that as we are partakers of the death of Thy Son, we may also be partakers of His Resurrection. We confess to Thee, that we have broken our vows, that our hearts have deceived us, that our reason hath misled us, that we have perverted our knowledge, and forgotten the ways of our God, and been led into evil. We pray Thee to give us true repentance for the past, and Thine Holy Spirit to dwell with us, to preserve us from present evil, and to protect us from future danger. Restore to us the communion between God and the soul. Suffer us not when we call our sins to remembrance, to banish from our hearts in the occupations of the world, the thoughts of Thy mercy to those who truly repent. When Thou callest us to repentance, may we so hear Thy voice, and so return to Thee, and so accept Thy gracious invitations, that the peace of God may be once more restored to the soul while we now live upon earth. And in the last great day, when Thou shalt call the dead and the living to their solemn account, may we be found among the number of Thine elect, and inherit Thine everlasting kingdom. Hear our imperfect petitions, O Lord, which we offer not in our own name, but in the Name, and for the sake of Jesus Christ Thy Son our Lord, Who hath taught and commanded us when we pray to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. INTRODUCTION, p. 55. "*On the account of the fall of man in the Introduction to the section.*" I have endeavoured in this Introduction to give from a large mass of writers the most correct notion of the fall of man. "It is impossible to interpret the account of Moses as a collection of emblems, as a myth or apologue, or as a fictitious narrative concealing important truths, but adapted to the senses and intellects of a rude and unphilosophical people¹." It must be received in the literal and vulgar, or common meaning, as the only true solution of all the difficulties and mysteries of the government of immortal beings in the first stage of an endless existence. If the soul was not immortal, if the object of Revelation was not to manifest to the beings of another world the wisdom of the Deity, we might look for some other interpretation. But the literal interpretation alone explains the state of man as the victim of sorrow, toil, and death; the remedy of his evil in the promise of immortality, the causes of the events related in the Gospel, the conclusion of all things, and the solution of every mystery. Our inability to understand in this life, all the causes for which the Almighty Creator has permitted the state of things around us, cannot do away with the certainty of the fact, that misery and evil do exist. Neither, therefore, can it do away with the origin of

that fact. To indulge in metaphysical speculations, to invent another notion of Deity than that which Revelation has given us, to quote the reveries of the Greek philosophers, may seem to be learning; whereas *these things are nothing but our own knowledge of the ignorance of others*. Wegscheider² has told us that the account of the fall is a myth, a fable, and that it is impossible to believe its literal interpretation, because it is derogatory to God's goodness, to imagine that so much evil and ruin could be the result of one slight error, on the part of our first parents; and yet he sees, by the experience of all history, that the ambition of one man can slay millions; and the fault of one erring being, or the anger of one usurping demagogue, can plunge whole nations into ruin. To quote the authors who have written on the fall, would be to refer to nearly every writer in theology. The subject has been admirably discussed in Mr. Holden's Dissertation. His conclusion is the same with that of Horsley³, Van Mildert⁴, and all the Church, both of Jews and Christians, from the beginning to the present. The whole is allegorical, or the whole is literal. If it be allegorical, then there was no fall, then there is no redemption, no Sacrament, no Church, no

² Institutiones Theolog. &c. &c. p. 382, sect. 117. Halæ, 1829. Sixth Edition.

³ Biblical Criticisms, vol. i. p. 9.

⁴ Boyle Lectures, vol. i. p. 4.

¹ Dr. Geddes's Critical Remarks, p. 33.

promise of immortality, no remedy for evil, no comfort in death, no certain hope beyond the grave. But thanks be to God for His unspeakable gift, the explanation of the present union of sorrow, sin, and death, in the one common lot of every individual, is afforded us in the literal narrative of the fall; that we may believe in a literal Redeemer, conquer the fear of literal death, and live again in a *real literal immortality*.

NOTE 2. INTRODUCTION, p. 55. "*On the temptation from without.*" See Jones of Nayland's view of the temptation. We are now as fallen

beings, he says, tempted from within, by the spirit that now worketh in the children of the disobedience⁵. But our first parents and Christ, not having fallen, were tempted from without. This consideration, indeed, may explain to us the possible cause of God's mercy in giving a Saviour to man, when the fallen spirits were left to the consequences of their fall. Their sin proceeded from their own origination of evil. The sin of man proceeded from suggestion. But this is a secret to be fully developed only in our immortality.

The view taken of the temptation by Lightfoot, Jones of Nayland, Biddulph, Faber, Holden, Bull, and all the best divines of all ages, may be shown by placing the whole subject in a tabular form, displaying the temptations of our first parents, of Christ, and of ourselves, with the principle of evil and its renunciation.

Man is composed of	Deliberate sin consists in reason perverting knowledge to please the body, the soul, and the spirit, under the temptations of	The temptation of <i>Eve</i> was addressed to the three. The tree was	The temptation of <i>Christ</i> was by perversion of the Holy Scriptures, suggested by the evil spirit	Temptation of <i>ourselves</i> by the suggestions of reason, perverting knowledge	We renounce, therefore, as <i>Christians</i> at our Baptism, in our prayers, in all our hopes, and in every act of our religion,
Body.	The flesh.	"Good for food," to eat what was forbidden.	To change stones into bread, by working miracles for Himself.	To do what we ought not, in vicious indulgences, sensuality, sloth, luxury.	<i>The flesh</i> , and its carnal desires.
Soul.	The world.	"Pleasant to the eyes," the gratification of the lust of the eye.	To cast Himself down from the temple to gain applause, and become a worldly Messiah.	To possess what we have not, in covetousness of gold, riches, pomp, popularity, and applause.	<i>The world</i> , with its pomp, glory, and covetous desires.
Spirit ¹ . ¹ 1 Thess. v. 25, and Whitby's very interesting note, p. 85.	Satan.	To make her wise — above what God had revealed.	To possess the kingdoms of the world before His time, as a worldly conqueror, and not as a spiritual Prince.	To be what we are not, in rank, station, power, eminence for literary infidelity, &c. &c.	<i>The devil</i> , and all his works, of pride of reason. Infidelity, opposition to Christ and to His Church, perversion of Scripture, and all spiritual sins.

NOTE 3. GEN. iii. 1. *On the tempter of Adam and Eve.* "*The serpent was more subtil,*" &c. We must understand the narrative literally, however contrary it may be to our experience. The serpent, as an animal, was more cunning either by a higher instinct, or by being more capable than other animals of insinuating itself by blandishments and gentleness into the affections of our first parents⁶, and its apparent natural subtlety was increased by the influence or conduct of the evil spirit which had possessed its form. What was the form of the serpent, by what means it attracted attention, why Eve was not alarmed or astonished at

its speaking, whether it spoke by words, or whether it ate of the fruit, and suggested ideas without an audible voice; whether it resembled one of the good beings from the invisible world, with which Eve might be familiar, and to which St. Paul refers, 2 Cor. xi. 13, compared with 2 Cor. xi. 3, are questions which have been amply but uselessly discussed. That the words or ideas, by which Eve was persuaded, were spoken or suggested by an evil spirit, is fully proved by that canon of interpretation from which a Christian will never dissent—the literal testimony of the New Testament, which declares him to have been a liar, and a slayer of souls (John viii. 44), from the beginning. The pharisees were called slayers of souls, serpents, and a generation of vipers, because they perverted the Scriptures to the destruction of men's souls. They made

⁵ Τοῦ πνεύματος ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, Eph. ii. 2. The translators in our version too often omit the article.

⁶ Biddulph's Theology of the Patriarchs, vol. i. p. 213.

their reason oppose Scripture to encourage sin. The Cabalists observe that *חָיָה* serpens, and *שָׂטָן* Satan, denote the same thing. I do not depend on their authority, but the Christian Church has uniformly spoken the same language. See the numerous references in Pfeiffer⁷, Holden⁸, Biddulph⁹, Freschmuth¹, Joh. Paschius², &c. &c.

NOTE 4. GEN. iii. 1. *The insinuation of the tempter.* *וְיָ* *הָאֵל* which we render "yea, hath God said!" may be translated, "is it certain that God hath said," or, "hath God indeed said!" This is the usual mode in which, by thoughts suggested to us, we begin to apologize for indulging the desire of evil.

NOTE 5. GEN. iii. 7. *"The eyes of them both were opened."* Heb. *וַיִּפְתְּחוּ*, as the bud of a flower, is the metaphor, breaks forth from its calyx into a new world, and exchanges the darkness of its enclosure for the light of the day, so great was the mysterious change in the consciousness, the body, and the soul of Adam.

NOTE 6. GEN. iii. 7. *"They sewed fig leaves together."* Irenæus³, Faber⁴, and Biddulph, with many others, believe that the fig leaves were put on as a penance, in token of contrition, and that our first parents were taught by the appointment of another remedy for their sin, that repentance without atonement might be a proof of sincerity, but not of acceptance. The fig tree *תְּאֵנָה* signifies the grief tree.

NOTE 7. GEN. iii. 8. *"They heard the voice of the Lord God walking in the garden in the cool of the day."* *וּבְרוּחַ הַיּוֹם הַהוּא* Dr. Lee renders this latter expression *the cool air of the day, the evening or the quiet of the day, the period of returning from labour.* But we may justly suppose, that our first parents would do, what all the more rational of their fallen children ever do—begin and end the day with communion with God. I therefore give this gloss to the passage, that "the cool of the day" was the hour for the evening sacrifice of praise; that Adam and Eve were accustomed to acknowledge the bounties of God at that hour, and that the consequence of the fall was, their unwillingness to approach to the altar in Eden, before which they were accustomed to kneel; and therefore the Lord God, with whom they had holden communion, and who was the same that appeared to Abraham and the Patriarchs, and eventually in the fulness of time took upon Him to deliver man, by becoming incarnate, walked forth to meet them. Parkhurst, with Calovius, and Rivetus, translate the words,

⁷ *Dubia Vexata*, vol. i. p. 11, 12.

⁸ Account of the Fall.

⁹ Theology of the Patriarchs.

¹ *Thesaurus Theol. ap. Crit. Sacr.* vol. x. p. 55.

² *Ibid.* p. 62.

³ *Lib. iii. c. 37. ap. Biddulph, Theology of the Patriarchs*, vol. i. p. 235, note.

⁴ *Horæ Mosaicæ*, vol. ii. p. 63.

"the morning breeze," as if Adam and his wife had passed a night in terror. If they are right, the expression might refer to the morning prayer. Pfeiffer⁵ discusses the meaning, and gives sufficient reason for the common translation. He refers also to the Jewish commentators Raschi, Kimchi, and Onkelos; to the fathers, Irenæus and Augustine, and to later writers, Pagninus, Vatablus, Calovius, Fagius, &c. &c. Is it impossible that the Lord God appeared to them at that hour, which was subsequently appointed to be the time of offering the evening sacrifice, and the time when the passover was killed, and the time when the true Sacrifice and Passover died upon the cross!

NOTE 8. GEN. iii. 8. *"They hid themselves among the trees of the garden."* Biddulph with Hodges, Elihu, p. 38, ch. i., conjectures that they took refuge at the tree of life. The word *עֵץ* (tree) being singular, he believes this interpretation to be preferable to the notion, that they endeavoured to hide themselves from God, by taking shelter at the tree of life. The expression *וּפְנֵי ה' אֱלֹהֵי* the presence of the Lord, denotes the place where God was more peculiarly worshipped, and where they had been accustomed to meet the Lord God, the manifested God who had brought the beasts to pass before Adam, Who from that presence had commanded Adam not to eat of the tree of life, and Who had also declared to him, if we interpret rightly the passage in Job xxviii. 28, that the fear of the Lord was wisdom, and to depart from evil was understanding. The word 'man' in that text ought rather to have been translated 'Adam.' The expression 'Presence of the Lord,' corresponds to the *מִקְדָּשׁ הַמִּוֶּלֶד* "The Tabernacle of meeting: not of men's meeting together, as is commonly supposed, when we translate it, Tabernacle of the Congregation, but of God's meeting there with men. I have a good author for it," continues the learned Mede, from whose Discourse on the Reverence of God's House, this passage is extracted "for so the Lord Himself gives the reason of the name in three several places of the Law *וְהָיָה מִקְדָּשׁ הַמִּוֶּלֶד*, The tabernacle of meeting, where I will meet with you. See Exod. xxix. 42; xxx. 36. Numb. xvii. 4, and Masius in Josh. xviii." Mede's works, b. ii. p. 343. Fourth edit. fol. London, MDCLXXVII.

NOTE 9. GEN. iii. 8. *"Adam, where art thou?"* the Hebrew *וְהָאֵל* may mean "Alas for thee," it is well paraphrased by St. Chrysostom, who adheres however to the usual translation. "Adam, where art thou! I left thee in one situation, and now I find thee in another. I left thee in confidence and glory, I now find thee in disgrace and silence." *Ἀδάμ, ποῦ εἶ;*

⁵ *Dubia Vexata*, p. 13.

ἐτέρωθι κατέλιπόν σε, φησί, καὶ ἐτέρωθι νῦν εὐρίσκω κατέλιπον ἐν παρόρησίᾳ καὶ δόξῃ, καὶ εὐρίσκω νῦν ἐν ἀτιμίᾳ καὶ σιγῇ. St. Chrysost. Hom. de statuis ad pop. Antioch. Hom. vii. p. 97, vol. i. edit. Frontonis Ducæi. The translation is from the library of the Fathers, vol. ix. p. 143. The word "now" is omitted in the translation. I have restored it as giving more force to the passage.

NOTE 10. GEN. iii. 10. "*I was naked*"—the meaning may be, I was despoiled. I was stripped of my glory, of my power of communing with Thee. As a man who commits a murder becomes conscious of crime, guilt, fear, and is at once deprived of peace, innocence, cheerfulness, and boldness; so it was with Adam: and the consciousness of inward

evil became mysteriously united to a new principle of shame, in a manner which is at present incomprehensible.

NOTE 11. GEN. iii. 14. "*The serpent beguiled me.*" The Hebrew word נָפַח here signifies the nature of the temptation by which she fell—that it was by a sinful elation of mind; that she was lifted up by pride. I was persuaded to raise my mind to a state of exaltation, above that humble dependence on the truth of God's word, with which I ought to have been contented. See 2 Kings xiv. 10; 2 Chron. xxv. 29. So St. Paul tells the Corinthians, 2 Cor. xi. 3, and the Ephesians, Eph. ii. 3, that he fears they would be deceived from the simplicity which they had towards Christ, ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν.

SECTION V. GENESIS III. 14—24.

TITLE.—*The origin of sorrow, toil, and death in the earth. The Lord God, the Judge of the world and of the Church, pronounces sentence on the serpent, the woman, and the man; and He commands our first parents to depart from Paradise.*

2. **INTRODUCTION.**—"It is appointed unto men once to die, and after death the judgment¹." All who have ever lived shall appear before the Judge of the world. Some shall hear the sentence, "Come, ye blessed." Others shall hear the sentence, "Depart ye, upon whom the curse still rests!" Depart from *Me*—from *Me*—from whom? Who is it that shall thus speak in the day of judgment? It is Christ the Lord, Who said He would come in His glory to judge the world. When He was before the high priest He declared, "Thou, my earthly judge, shalt see Me, the Son of man, come in the clouds of heaven:" and the expression, "Depart from Me!" denotes, Depart from *Me* Who loved thee, and gave Myself for thee, and died for thee, that thou mightest live. The Judge of the living and the dead is Christ the Lord, Who, for us men, and for our salvation, came down from heaven, where He had lived in His own glory with God the Father before the world was created. The passage of Holy Scripture which we are about to read informs us, that the Lord God, Who was heard by our first parents walking in the garden in the cool of the day, pronounced upon the serpent, upon Adam and Eve, the sentence of condemnation which our own eyes, every day we live, plainly tell us is still being fulfilled. He bade the serpent move upon the ground, as the visible proof of the facts here related. It does so. He declared that He would put enmity between the good and the wicked, the Church and the world, the seed of the serpent and the seed of the woman, which should bruise the serpent's head. He pronounced the sentence of affliction and sorrow, of labour and of death, upon Adam and Eve. Who, then, was the Lord, the Lord God Who thus appeared from the

¹ Heb. ix. 27.

invisible world, and spake to our first parents, and banished them, and bade them depart from Paradise? We read everywhere in the Old Testament, that the Lord spake to Adam, the Lord spake to Abraham, to Jacob, to Moses, and to the prophets. And the Lord Who thus spake to them appeared to them, and was seen by them. He appeared in the form of a man to Abraham. He was seen in the form of a man in the mercy-seat, when the high priest went up into the holy of holies. He was always called the Lord: and the Old Testament concludes with the declaration, that the Lord, Whom the people sought, the Lord, of Whom John the Baptist was the forerunner, should suddenly come to His temple at Jerusalem. But the Lord Who came to His temple at Jerusalem was Jesus Christ: and we can only understand the Bible by believing, with the whole Church of God, that we live in Christ's world; that the Lord, the Lord God Who appeared to Adam, and to Abraham, and to Moses, and the Prophets, Who ruled and governed the Church of Israel all the days of old, and in all their afflictions He was afflicted², is the same Christ Who was made flesh, and dwelt upon the earth, and Who now lives in the same invisible world in which He dwelt before the creation of man; that the same Lord God, Who pronounced sentence upon Adam and Eve in Paradise, and bade them depart; that same Lord God was, and is, Christ, the only Judge of the world, to Whom all judgment is committed, the Judge before Whom we shall appear. Christ shall once more appear in His glory. He shall awake the dead, and shall summon us, us who know these things; and we shall hear the sentence, "Come, live with Christ!" or the sentence, "Depart from *Me*." The lesson, therefore, that we are to learn from the sentence pronounced upon the serpent, Adam, and Eve, must be, that every serpent that creeps, every wicked action that is done, every sorrow we suffer, or toil we endure, or death that takes place, should remind us of the certainty, that the day must come when we, like Adam and Eve, shall appear before the judgment-seat of Christ, to be commanded to eat of the Tree of Life, and to live with Christ for ever; or to be divorced and banished from His Paradise by that flaming sword which shall turn every way to keep us from the Tree of Life.

GENESIS III. 14—24.

BEFORE
CHRIST
4004.

^a Exod. 21.
29, 32.

^b Isa. 65. 25.
Mic. 7. 17.

14 And the LORD God said ^aunto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and ^bdust shalt thou eat all the days of thy life:

15 And I will put en-

mity between thee and the woman, and between ^cthy seed and ^dher seed; ^eit shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; ^fin sorrow thou shalt bring forth children; ^gand

BEFORE
CHRIST
4004.

^c Matt. 3. 7.
& 13. 38. &
23. 33.

John 8. 44.
Acts 13. 10.

^d 1 John 3. 8.

^e Ps. 132. 11.
Isa. 7. 14.

Mic. 5. 3.
Matt. 1. 23. 25.

Luke 1. 31.
34, 35.
Gal. 4. 4.

² Isaiah lxiii. 9.

BEFORE
CHRIST
4004.

• Rom. 16. 20.
Col. 2. 15.
Heb. 2. 14.
1 John 5. 5.
Rev. 12. 7, 17.
Ps. 48. 6.
Isa. 13. 8. &
21. 3.
John 16. 21.
1 Tim. 2. 15.
ch. 4. 7.
Or, subject
to thy husband.
1 Cor. 11. 3.
& 14. 34.
Ephes. 5. 22,
23, 24.
1 Tim. 2. 11, 12.
Tit. 2. 5.
1 Pet. 3. 1, 5, 6.
1 Sam. 15. 23.
ver. 6.
ch. 11. 17.
Eccles. 1.
2. 3.
Isa. 24. 5, 6.
Rom. 8. 20.
Job 5. 7.
Eccles. 2. 23.
Job 31. 40.
Heb. cause
to bud.
Ps. 104. 14.
Eccles. 1. 13.
2 Thess. 3. 10.
ch. 2. 7.
Job 21. 26.
& 34. 15.
Ps. 104. 29.
Eccles. 3. 20.
& 12. 7.

thy desire *shall be* || to thy husband, and he shall ^hrule over thee.

17 And unto Adam he said, ⁱ Because thou hast hearkened unto the voice of thy wife, ^k and hast eaten of the tree, ^l of which I commanded thee, saying, Thou shalt not eat of it: ^m cursed is the ground for thy sake; ⁿ in sorrow shalt thou eat of it all the days of thy life;

18 ^o Thorns also and thistles shall it [†] bring forth to thee; and ^p thou shalt eat the herb of the field;

19 ^q In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: ^r for dust thou *art*, and ^s unto dust shalt thou return.

20 And Adam called his

wife's name [†] Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, ^t Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, ^u and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, ^x to till the ground from whence he was taken.

24 So he drove out the man; and he placed ^y at the east of the garden of Eden ^z cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

BEFORE
CHRIST
4004.

Rom. 5. 12.
Heb. 9. 27.
† Heb.
Chavah.
|| That is,
Living.

ver. 5.
Like Isa. 19.
12. & 47. 12. 13.
Jer. 22. 23.

ch. 2. 9.

ch. 4. 2. &
9. 20.

ch. 2. 8.

Ps. 104. 4.
Heb. 1. 7.

4. PRAYER.—*Let us pray that we be prepared to meet Christ in judgment—that the bruiser of the serpent's head may be our Saviour—that affliction, toil, and death may be blessed to us, that we be restored to the Tree of Life, and to the Paradise of God.*

ALMIGHTY and Merciful God, we Thine unworthy servants, inheritors of the fallen nature, and partakers of the curse of our first parents, come before Thee, to thank Thee for the knowledge Thou hast imparted to us, that the Lord God, Who shall come to be our Judge, is revealed to us as the Saviour of the souls of men and the bruiser of the serpent's head. We pray Thee to keep us ever mindful of that day, when we also, as our first parents appeared before the Lord God in the garden of Eden, to give an account of the deeds done in the body, shall give up our account also at the judgment-seat of Christ. O! prepare us by Thy grace for that solemn time. Give us grace that we may cast away the works of darkness, and put upon us the armour of light now in the time of this mortal life, in which Thy Son, Jesus Christ, came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the living and the dead, we may rise to the life immortal through Him. May all we see around us, the afflictions we suffer, the sorrow we bear, the toil we endure, and every dart of death which strikes down at our firesides the beloved of our hearts and the delight of our eyes—may all remind us that in the beginning it was not so, but that pain and grief, and tears and

death, are the present punishment of sin, and the present warnings to us all; that we sin no more, lest worse things than these come upon us. Increase, we beseech Thee, the enmity within our souls to the works of the tempter and the wickedness of his children of this world. Bruise the serpent's head within us. Beat down Satan under our feet, that we hate and abhor the thoughts that tend to evil, and the vain excuses by which we would defend our sins. May the curse of the ground be so far removed from us, that it may please Thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them. Give us patience in our toil and labour, in the remembrance that our sins have deserved a worse sentence than our eating our bread in the sweat of our face. Keep us mindful of the day when our body shall return to the dust from whence we were taken. Give us the food, give us the raiment which is necessary for us. As Thou dost clothe the grass of the field, and didst clothe our first parents at the beginning, give us also food and raiment, and enable us, knowing our sinfulness, to be therewith content. So may we live as in Thy presence, and die in Thy faith and fear, as the children of sinful parents tilling the ground from whence they were taken, until the day when the dust shall return to the dust. So may we live in this world, mindful of the tree of life which is planted in that better Paradise, to which Thy providence invites us. O! grant us, we pray Thee, that we may know no other banishment from God, than that of our mortal bodies in this lower world of sorrow, toil, and death. O! restore our souls to the tree of life, that we may live the life of communion with God in the better Paradise for ever. When we shall give up our account to Thee for the deeds done in the body, may we never hear the sentence, "Depart from Me." May the flaming sword, which drove our first parents from the garden of the first Paradise, never banish our souls from the second Paradise of God. As we now live by Thy mercy in Thy Church on earth, may we live for ever in Thy Church above. May the peace of God be restored to our souls, through Him who giveth to man the victory over the serpent that beguileth the world. Make us more than conquerors over evil through Him Who hath loved us. Bring Thy wandering children back to Thee, that after the toil and sorrow, and death of the curse be over; we may again be received into the Paradise of God, and there possess with angels, and archangels, and with all the company of heaven; higher and greater blessings than our first parents lost when they ate of the forbidden fruit, and were driven from Eden to till the barren ground. Accept our imperfect petitions, which we offer in the name and for the sake of Him, Who shall come to be our Judge; but Who is now revealed to us as the Bruiser of the serpent's head, the seed of the woman, the Saviour of man, the Lord and the Son of David. In His Name, and for His sake, pleading His merits, and not our own, we offer these our humble prayers in the words which He Himself, Jesus Christ, our Saviour and our Judge, has taught us.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

1 GEN. iii. 14. *On the expression, The Lord God.*—On the question, who was the Lord God that appeared to Adam, see generally the best writers on the subject of the divinity of Christ, —Fathers, Romanists, Churchmen, and Puritans,—and more especially Bull, Pearson,

J. P. Smith, Faber, Burgh, many of the Bampton Lectures, and particularly Burton's *Testimonies of the Ante-Nicene Fathers*, Newman's *Arians*, and Gurney's *Biblical Notes and Illustrations*. I speak thus generally, because the divinity of Christ, the considera-

tion that we live in Christ's world, as well as in Christ's Church; and the identity of our Lord and Saviour Jesus Christ, as the Eternal Word made flesh for us men, and for our salvation; with the Being Who appeared and spake to Adam, to Abraham, to Moses, and to the prophets, as the Jehovah, the Lord God of the Old Testament,—is, and has been ever affirmed by the whole Church.

This view of the manifested God of ancient Israel was uniformly maintained by the Ante-Nicene fathers of the Christian Church. The following passage from the first Apology of Justin Martyr may serve as a specimen of the manner in which he was accustomed to write on the subject:—"The Jews, who think that it was always God the Father who spake to Moses, (whereas He who spake to him was the Son of God, who is also called an angel and an apostle,) are justly convicted, both by the prophetic Spirit and by Christ Himself, of knowing neither the Father nor the Son; for they who say that the Son is the Father, are convicted of neither knowing the Father, nor of understanding that the God of the universe has a Son, who, being the first-born Word of God, is also God: and formerly He appeared to Moses, and to the other prophets, in the form of fire and an incorporeal image; and now, in the time of your empire, becoming man by a Virgin, according to the Father's will, He endured to be despised and to suffer for the salvation of those who believe in Him," c. 63. Dr. Burton, whose translation of Justin I have here adopted, gives the following ample list of similar examples, in the works of this and other early fathers:—

"It was Christ who talked with Adam, Gen. iii. 8, 9, where the person is said to be the *Lord God*, v. Theophil. in Autol. ii. 22. Tertull. adv. Prax. c. 16, p. 509. Irenæus, iv. 10, p. 239.

"It was Christ who spoke to Noah, Gen. vi. 13. Irenæus, iv. 10.

"It was Christ who went down to confound the tongues at Babel, Gen. xi. 5, where it is said, that it was the Lord. Justin M. Dial. cum Tryph. c. 127, p. 220. Tertull. adv. Prax. c. 16, p. 509. Novatian, c. 25, p. 723.

"It was Christ who '*appeared to Abram, and said unto him, I am the Almighty God*,' Gen. xvii. 1. Justin M. Dial. cum Tryph. c. 127, p. 220. Clem. Alex. Pæd. l. 7, p. 131.

"It was Christ who appeared to Abraham in the plains of Mamre, Gen. xviii. 1, where He is called the *Lord*, and the *Judge of all the earth*, ver. 25. Justin M. Dial. cum Tryph. c. 58, p. 152. Clem. Alex. Pæd. l. 7, p. 131. Tertull. adv. Marc. iii. ix. p. 402. Origen in Gen. Hom. iv. 3.

"It was Christ who rained fire upon Sodom, Gen. xix. 24. The fathers particularly mention the expression, '*Then the Lord rained upon Sodom and upon Gomorrah brim-*

stone and fire from the Lord.' Justin M. Dial. cum Tryph. c. 56, p. 152; c. 127, p. 221. Irenæus, iii. 6, p. 180. Tertull. adv. Prax. 13. 16, p. 507. 509.

"It was Christ who tempted Abraham, Gen. xxii. Origen in Gen. Hom. viii. 8. Cyp. Test. ii. 5, p. 286.

"It was Christ who appeared to Jacob, Gen. xxviii. 13, where the person calls Himself '*the Lord God of Abraham, and the God of Isaac.*' Justin M. Dial. cum Tryph. c. 58, p. 156. Clem. Alex. Pæd. l. 7, p. 131.

"It was Christ who spoke to Jacob in a dream, Gen. xxxi. 11. 13, where He calls Himself the *God of Bethel*. (See Gen. xxviii. 13. 19.) Justin M. Dial. cum Tryph. c. 58, p. 155. Cyp. Test. ii. 5. Novatian, c. 27, p. 725.

"It was Christ who wrestled with Jacob, Gen. xxxii. 24, where it is expressly said that He was God, ver. 28. 30. Justin M. Dial. cum Tryph. c. 58, p. 155, 156; c. 125, p. 218. Irenæus, p. 239. Clem. Alex. Pæd. l. 7, p. 132. Concil. Antioch. (Reliq. Sacr. ii. p. 470).

"It was Christ who appeared to Jacob, Gen. xxxv. 1. 9. Justin M. Dial. cum Tryph. c. 58, p. 155, where He says, '*He is called God, and is God, and will be.*' (Θεός καλεῖται, καὶ Θεός ἐστι, καὶ ἔσται). Cyp. Test. ii. 6.

"It was Christ who appeared to Moses in the bush, Exod. iii. 2, where the Person calls Himself '*the God of Abraham, the God of Isaac, and the God of Jacob*;' and at ver. 14, '*I am that I am.*' Justin M. Apol. i. 62, p. 80. Dial. cum Tryph. c. 60, p. 157. Irenæus, iv. 10. 12. Clem. Alex. Cohort. ad Gent. p. 7. Tertull. c. Jud. c. 9, p. 194.

"It was Christ who appeared to Joshua near Jericho, Josh. v. 13. Justin M. Dial. cum Tryph. c. 62, p. 159, 160. See *Testimonies of the Antenicene Fathers to the Divinity of Christ*, by E. Burton. Oxford, A. D. 1826, pp. 33. 35.—Gurney's Biblical Notes, &c. pp. 258—260.

NOTE 2. GEN. iii. 15. "*I will put enmity between thee and the woman, and between thy seed and her seed.*" &c.—The late lamented Bishop Van Mildert made this passage the motto to his admirable Boyle Lectures, in which he describes with his masterly pen, the continued contest between the believers in Revelation and its opponents, from the beginning to the end of the world. I particularly recommend this book to all who would understand thoroughly the contest between good and evil, and the consequent perpetual fulfilment of *this prophecy*; which is the key to all history, whether of the world or the Church, from the fall of man to the day of judgment.

NOTE 3. GEN. iii. 14, 15. *On the gradual fulfilment and confirmation of prophecy, &c.*—We may justly admire the uniformity of the ways of God. The mercy of the Lord God has always afforded, from the fall to the earlier centuries

of Christianity, two evidences to prove the truth of the message which He commanded the patriarchs, the prophets, and the apostles, to preach to the world: these are miracles, or interferences in the uniformity of the government of the world; and prophecy, or the impression on the mind of the knowledge of future events; and these are so generally united that the one confirms the other. Before the fall, the animals were brought by miracle to Adam, and Adam was enabled to predict the future observance of the institution of marriage. At the fall, the curse upon the serpent as a mere animal was pronounced, and the miracle of the change in its form took place, while the prophecy was uttered at the same time by the Lord God, that there should be a constant collision between the world and the Church; and that the seed of the woman should eventually bruise, or wound to death, the head of the serpent, and destroy the power of evil. Our first parents probably did not fully understand this prophecy. Prophecy is the announcement of truths which shall be gradually developed, till they are fully accomplished in the history of the world. *Prophecy is anticipated history.* We have, for instance, all the miracles of the New Testament as evidences to convince us that the prophecies of that book are true. Those prophecies inform us, that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ¹; and yet, when the Son of Man cometh, shall He find faith on the earth²? The history of the future alone can reconcile these two apparently clashing facts. So it was predicted that our Lord should sit upon the throne of his father David³, yet He was to be spit upon, despised, and rejected. How were these prophecies to be reconciled? We understand them. History has already related the fulfilment of the latter; the same history will relate the accomplishment of the former. Justly has Bishop Horsley remarked, that the evidence of the truth of Christianity from prophecy is a growing and ever-increasing evidence⁴; and it will be, therefore, eventually a more satisfactory demonstration than is afforded by long-past miracles. The prophecy of the enmity between the seed of the woman and the seed of the serpent, between good and evil, between the world and the Church, is the germ of every dispensation, the seed of the Word of God, the acorn of the oak, the ground-plot of the spiritual Church, the foundation of all hope, the corner-stone of the whole building, which is still raising its head to heaven; and of which the top-stone is still to be placed, with shoutings of Grace, grace unto it⁵.

NOTE 4. GEN. iii. 15. "*It shall bruise thy head,*

¹ Rev. xi. 15.

² Luke xviii. 8.

³ Ib. i. 32.

⁴ See this abundantly proved by Keith on Prophecy.

⁵ Zech. iv. 7.

and thou shalt bruise his heel."—This prediction is applied by many to the blessed Virgin, but the blessed Virgin did not and could not undertake that mysterious atonement which comprises the whole work of Christ from before the creation of the world, when He said, in the counsels of eternity, "Lo, I come to do Thy will, O God," to the day when He shall give up the kingdom of the Mediator to God; and shall be one with his Father, after the Church has been restored to the better Paradise, as it was before the foundation of that Church was laid in the lower Paradise. The blessed Virgin did not fulfil the prophecies which declared that the Messiah, and not his selected Mother, should teach, suffer, and die. The blessed Virgin did not pray more earnestly at Gethsemane, nor die on the cross for our sins, nor rise again for our justification. The blessed Virgin did not ascend into heaven, nor pour forth the Holy Spirit at Pentecost. The blessed Virgin is not the Lamb that was slain, nor shall the blessed Virgin be the Judge to condemn, nor the Saviour to deliver, nor the quickening Spirit to change the living, and to raise the dead. The blessed Virgin has not the keys of death and hell; and if it were possible that the happiness of the spirits of the blessed in heaven could be diminished by the proceedings of man upon earth; I believe that the soul of the blessed Virgin would be grieved at the homage which is paid to herself, instead of being directed to Him, of whom the blessed Virgin said, "My spirit hath rejoiced in God my Saviour."

But all devotional remarks in theology must be founded on an accurate knowledge of the sacred text. Let us refer, then, to some of the proofs in the Hebrew, that the expression in the Vulgate which assigns the bruising of the serpent's head to the blessed Virgin, is not rightly rendered from the original. The reading of the Hebrew is *וְהָיָה* *ipse*, not *וְהָיָה* *ipsa*, as the Latin Vulgate has rendered it. Irenæus, cap. 3. 38, explains it "*de semine mulieris*;" the LXX. have rendered it *αὐτὴς*, though the word *σπίγμα* in Greek is neuter. As also does Cyprian, Test. adv. Jud. lib. ii. The Targum of Onkelos renders it *וְהָיָה*. Jerome himself, in his Quæst. in Gen., after quoting the LXX. vers. adda, "*Melius habet in Ebreo, 'ipse conteret caput tuum.'*" The Samaritan, the Samaritano-Chaldaic, and the Arabic, render it *he*; in fact, every MS. and every version, except the Latin Vulgate. St. Leo the Great, Serm. 2, De Nativ. Dei, says, "*Deus hic denuntiavit serpenti futurum semen mulieris, quod noxii capitis elevationem sua virtute conteret, Christum, sc. in carne venturum.*" Many Romish divines translate it *he*; amongst others, Thomas Malvenda, a Spanish divine, says, "*Fœminæ lectioni præfero masculinam vel neutram, ut gloria redemptionis*

in solidum Christo servetur." Picherellus "facilis fuit lapsus ab ipse ad ipsa." So also Ludov. Capellanus, &c., ap. Calovium in loc. p. 245.

NOTE 5. GEN. iii. 16. "*He shall rule over thee,*" as the second Adam rules over the Church, of which Eve was the type; as the Prophet to teach, the Priest to offer sacrifice, and the King to rule and guide her.

NOTE 6. GEN. iii. 20. *On Adam's address to Eve after the sentence had been pronounced upon them.*

It must seem strange, that immediately after the denunciation of the sentence, v. 28, "*dust thou art, and unto dust shalt thou return,*" that Adam should change the name of his wife from *אִשָּׁה* Isha, woman, to *חַוָּה* Chavah, or Eve. The reason may be, that Adam, as the first of the prophets, at this moment of the threatening of death, was enabled to consider Eve as the type of the Church; which should produce in every age so many children who should escape the second death, the consequence of the first death, to those who die without a Saviour. The word Eve is derived from *אָוָה* to manifest, or *show forth*. (See Ps. xix. 2. Job xxxii. 10. 17, &c.) The words of Adam therefore may mean, that Eve was to be called the *manifest*, because she was to be the mother of all that live to God spiritually; as being the mother of Christ, the life of believers. As the promise and the sentence, related alike to the last born, as well as the first born, of the sons of Adam; so the name given to Eve referred to the fulfilment of the original promise to the last of her children, to whom the manifestation of life eternal should be made. "Eva nominatur mater omnis viventis, quia mater esset futura, ac origo ejus, qui causa foret omnis vitæ eorum, qui mortui in peccato per eum vivificarentur, h. e. Christ." Fabricii Christologia, p. 204, ap. Biddulph Theol. of the Patriarchs, v. 1, p. 294—300.

NOTE 7. GEN. iii. 21. *On the coats of skins.* It is supposed, and the reasonings of Magee, Faber, Biddulph, &c. prove the supposition to be just, that these skins were taken from the animals that were now for the first time commanded to be offered in sacrifice. But there is a peculiar meaning in the word *אָוָה* which confirms this opinion. It denotes not merely that the Lord God made, or commanded to be made, suggesting by a voice from heaven, or by thoughts impressed, that coats of skins be made for warmth, covering, or clothing; but directing them to be worn as a religious dress. We read in Exodus xxxv., that Moses directed the making of sockets of silver, taches of gold, &c. for the tabernacle; and in Exodus xxxii. 10., that God promised to constitute Moses the founder of the great nation from which the Messiah should spring *לְיִשְׂרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל*.

If the word may have this meaning, the interpretation must be, "cast away the fig-tree covering which you have invented for yourselves, and put on that robe which is afforded by the sacrifice you are commanded to offer. That garment must be worn which is at once an emblem, of your own sin, of your renunciation of a covering which I did not command, of the necessity of a sacrifice, and of the sufferings and death of the innocent victim, which you are directed to bring to the altar of God, if you hope for His mercy; and prove your hope by obedience to His sacrificial law." The coats of skins, therefore, are wisely interpreted to denote the benefits to the bodies and souls of men, by the voluntary suffering and death of the only true sacrifice, with which we must approach to God. It is said that God clothed them, and we must come before Him with that robe of righteousness which He has commanded us to wear, the wedding garment which the King Himself provides us. For these reasons, as well as from the fact that the words *אָוָה אָוָה* which we translate coats of skins, have been so rendered uniformly without exception, I reject the new hypothesis of Dr. Lamb⁶; that the words ought to be translated garments of cotton, or cotton cloth, and that God taught our first parents the use of cotton.

NOTE 8. GEN. iii. 22. "*The man is become as one of us.*" This passage is one of the most difficult in the Old Testament. The best interpretation seems to be, that the immortality of Adam's life was connected in some mysterious manner with the tree of life, and that it had become necessary to remove him from that tree; lest he should become immortal in a state of suffering and labour; and that Adam had now become like God, not by knowing the good and evil which were implied in the words of the original temptation; but by knowing the good he had lost, and the evil he had obtained in return. That is, he knew those consequences of the fall, which before the fall were known to God alone; and therefore care was to be taken, that he should not eat of the tree of life, and live for ever in this world—immortal in ignorance, misery, and sin—immortal in the knowledge and practice of evil.

The expression, "*Lo man is become as one of us,*" is considered as ironical by Augustin, Calvin, Mercer, Musculus, Glassius, and others: but this seems to be much below the majesty and *φιλανθρωπία* of the Lord God. Junius renders it interrogatively. Some Jewish critics understand it affirmatively, and literally, that man, by eating of the fruit of the tree, had become really as God. For these and other interpretations see Pfeiffer, *Dubia Vexata*, vol. i. p. 16.

NOTE 9. GEN. iii. 23. *The garden of Eden the*

⁶ Hebrew Hieroglyphics, p. 120—122.

Church before the fall. A Church is defined in our XIXth Article to be “a congregation of faithful men, in which the pure word of God is preached, and the Sacraments be duly administered according to God’s ordinance.”—Preaching, Sacraments, and discipline, implied by the words *faithful, duly, and according to God’s ordinance*, of which the Church is the judge, constitute the ordinances of the Church. Places in which to worship, comprising the most holy part in which the object of worship is supposed to be more especially present; and the less holy part, in which the general assembly of worshippers meet; are common to the two great divisions of the one Holy Church, the Christian and the Jewish. As the Christian Churches partially imitated the Jewish temple, so the temple was constructed in imitation of the tabernacle; and we have reason to believe, that the tabernacle was framed in imitation of the Patriarchal places of assembly for the worship of God. After the fall of man, I believe, but I cannot prove, that the same marks both of the true Church, and the same mode of considering the place of the worship of God, are to be traced, in principle, in Eden itself. *There our first parents constituted the first Church.* Preaching implies a Divine Revelation to be explained. Sacraments imply communion with God. Discipline implies the observance of a commanded service and order. The Bible, or the Divine Revelation to Adam, was the one command, “*Thou shalt not eat of the tree.*” The preaching to Adam was in principle the frequent impartation of the will of the Lord God, who gave him that command. The Sacrament was the tree of life. The Discipline was found in the sacrifice of praise in the morning and evening of the day, in the manner which God commanded. The tree of life was no less the most holy place, and the other trees of the garden the less holy place, in this first visible Church. There is no reason to believe, that even in Paradise there was a dispensation from especial observances. We may reasonably believe that there was an ordered service, times of worship, and an appointed sacrifice, which was eucharistic, and not propitiatory; for Adam and Eve had not fallen. God is a God of order; and a regular, known, ordained mode of worshipping Him is as essential to the happiness of a pious and holy person, as it is to the less established and enquiring. Religion, like any other moral and mental excellence, requires discipline and regulation to be useful to man, or acceptable to God; as courage in a soldier is most useful, when ordered by military law. As the indulgence of the affections of the heart contributes to happiness, when ordered by marriage; so religion itself must be under direction, that God’s will may be more efficiently and usefully obeyed. The garden of Eden, therefore, may be called the first visible Church of

God, having the principle of preaching, a sacrament, and discipline, with an appointed place of worship, consisting of the most holy and the less holy divisions. The only difference, in fact, between the Church before the fall, and the Church after the fall, was this—that before the fall man was admitted to the most holy place, at all the appointed times of worship; after the fall, he was only permitted to approach God, through the consecrated sacrificing priesthood, both of the Patriarchal and Jewish dispensations.

Christ the true Lord God of Eden, the great High Priest, has now restored to the Christian Church the worship of Paradise. He has commanded that the priesthood be no longer the first-born of families, nor the chosen sons of Levi, but the ordained, appointed, preachers from all the nations of the completed Redemption; and the offerers of an eucharistical sacrifice, commemorating the fulfilment of the promise, that the seed of the woman should bruise the serpent’s head; as the sacrifice of Adam commemorated the mercy of God the Creator, before sin was committed, and a propitiation ordained. The sacrifice of Paradise is thus restored in the Christian Church. Our Churches still retain, without any veil to separate the most holy from the holy place, the ancient distinction; and the worship of Eden is as effectually restored in the Christian Church, as the nature of fallen man permits it to be; till the true Eden is yet further restored to us in the world to come. The driving of the man and of the woman therefore from the garden of Eden, was the divorcing⁷ of the Bride, the Church, from the Lord God, the Spiritual Bridegroom, from Eden, into the lower condition of the fallen Patriarchal, and lower still, to that of the fallen Jewish state; till the Bride was restored once more by the same Bridegroom, who poured forth from His side the water and the blood upon the cross; to redeem it by His blood, from the power of the grave, and to cleanse it from all sin by the washing of regeneration, and renewal of the Holy Ghost. These are reflections which demonstrate the greatness of their sins who divide the Church of Christ, by ordaining that new doctrines be believed; or by proceeding to the opposite extreme, and rejecting the communion of saints, in favour of some unscriptural caprice.

NOTE 10. GEN. iii. 24. *The Cherubim at the East of Eden.*—To avoid the necessity of writing as many notes as would soon fill a volume, I condense the substance of the views taken by

⁷ The word which we translate ‘he drove out’ the man, is *וָצָרָהוּ* which sometimes signifies to divorce, see Levit. xxi. 7. The meaning is, he was put away, as a woman is put away in a divorce. The metaphor of Christ as a Bridegroom, the Church as a Bride, its holiness as conjugal fidelity, and its apostasy as spiritual adultery, is common to all the Scripture.

Magee, Faber, the Hutchinsonian divines, Biddulph, the Jewish interpreters, and, generally speaking, the best theologians, in a paraphrase on this much-controverted passage. Moses, we must remember, is speaking to the Israelites in the wilderness:—"Therefore, the Great Head of the Universal Church drove out the man, even the first man, Adam himself, from the garden of Eden. He drove out Eve also with the man, and thus He divorced the first Church from his 'first love;' and he caused to dwell at the east, over against the garden of Eden, those forms of the cherubim, which are so well known to you, who worship in the tabernacle in the wilderness, through which we are now passing to Canaan. With those cherubim He placed also the same pillar of cloud and of fire which has led and guided you through the Red Sea, and which still attends you in this desert; and the Lord God, there, at the east of the garden of Eden, condescended to do, as He still does among us, his people of Israel. I, your leader, when I go up before the cherubim, to the mercy-seat in the tabernacle, commune with the God of Israel⁸, and hear the voice of one speaking to me from off the mercy-seat, upon the ark of the testimony, from between the two cherubims⁹. So it was at the fall of man. God, the Creator of the world, the Lord God, the God of Israel, condescended to commune thus with the fallen man. He manifested Himself to the worshipper. He had commanded the children of Adam to approach Him, as you also do. He had commanded, that, whereas in Paradise they offered to Him the sacrifice of the fruits of the ground, they should now offer to Him a lamb for a sacrifice. He promised to commune with those who thus approached to worship Him; and as the bright flame which guides us in our pilgrimage through the wilderness is seen by the whole camp, so that all the people know where the Lord our God is to be worshipped; so was the glory of God at the east of Eden seen by Adam and his children, keeping the way to the tree of life, and directing them to look beyond the new Church, the Church in the world, where as sinful men they offered sacrifices to the Lord God; to the Paradise from which they had fallen, and to a better country, that is, an heavenly. Such

⁸ Exod. xxv. 22.⁹ Numb. vii. 89.

was the foundation of that Patriarchal Church which preceded our Church in this wilderness. The Lord God was *their* ruler, as He is *ours*. The first-born were their priests, as the tribe of Levi is our priesthood. They observed the Sabbath; they offered sacrifice; they regarded the holy place where the Lord God put his name; they gave that worship only to God which God commanded; they believed in that promise which shall be fulfilled in its season, that the seed of the woman shall bruise the serpent's head. In all these things they and we, the people of Israel, resemble each other. Their God is our God. We have all one God, one faith, one worship, one spirit of prophecy, one system of sacrifice, one hope, one merciful Providence to direct and guide us in safety; beyond the troubles and the wanderings in the wilderness of life."

Something like this, I believe to be the real meaning of this passage. I interpret it according to the best canon of criticism, the analogy of faith, and its consistency with every one part of God's Revelation. The learning, the wisdom, or the folly of the German divine, who supposes that the naphtha which abounds in the neighbourhood of Babylon, the supposed birth-place of our first parents, gave rise to this figment¹ of the cherubim, does not seem to deserve discussion. Neither does the opinion of Michaelis², that the cherubim were *animalia sphingica*, which were supposed to be yoked to God's thundering chariot, and that the passage ought therefore to be rendered, "He placed at the east of Eden a thundering chariot, and the flame of a brandished sword;" or, in other words, He drove back, with thunder and lightning, the mortals who should approach too near to Eden. *Do not such critics raise more doubts than they solve? Do they not degrade Scripture? Do they not substitute conjecture for criticism, and contempt of the common and only Christianity; for arguments against its impregnable bulwarks, and irrefragable and eternal truths; which provoke only unavoidable ridicule, while they comfort themselves amidst the scorn of the whole Church, by the supposition that their shallow infidelity is the most profound philosophy.*

¹ Hule, quod hic narratur figmento. Rosenm. Scholia in Genes. vol. i. p. 122.² Ap. Rosenm. ibid.

SECTION VI. GENESIS IV. 1—17.

TITLE.—*One only way of worship appointed, at all times, by the Almighty. The history of Cain and Abel. The sacrifice of Cain is rejected. The sacrifice of Abel accepted. Cain murders Abel. The sentence on Cain. His short repentance and worldly prosperity.*

INTRODUCTION.—When Jesus Christ was upon earth, He declared that those worshipped in vain, who taught for doctrines the commandments of

men¹. From the passage of Scripture we are about to read, we learn that Cain and Abel, the two firstborn children of Adam and Eve, worshipped God; and when they worshipped Him they brought offerings or sacrifices. God accepted not the offering of Cain, which was the first fruits of the ground, but accepted that of Abel, which was also, as well as the first fruits of the ground, the firstlings, or a lamb from his flock. Because God accepted this offering of the lamb, we believe that God commanded it to be offered: and we read every where that other holy persons in the same manner, Noah², Job³, Abraham and Moses and Solomon, offered sacrifices on altars on high places, or in the tabernacle in the wilderness, or in the temple of Jerusalem, by God's command, continually. Now any law which God has given can only be done away by the same authority which enacted it: and we may, therefore, justly ask, why do not we ourselves now offer the lamb for a sacrifice as Abel and the others did? The reason is, that the law of God, which commanded the ministers of His Church to approach Him with a lamb for a sacrifice, has been certainly done away by the very same authority which commanded it. The God who commanded Abel to bring a lamb for an offering was the Lord God who had appeared to Adam in Paradise, and who now spake to Cain. The Lord God, as we have heard, came to earth in the fulness of time as the Lord Jesus Christ. And this Lord Jesus Christ came down to be "crucified for us men and for our salvation." And this Lord Jesus Christ, the same night in which He was betrayed, commanded the worshippers of God, who believed in Him, no longer to offer the sacrifice of the lamb. But He took bread, and brake it, and He took the cup, and gave it to them, and bade them all drink of it, and do this, offer this bread and wine, in communion with Him, and in remembrance of Him, instead of the sacrifice of the lamb. Jesus Christ is the only true Lamb of God that died as a "full, perfect, and sufficient sacrifice" and satisfaction for the sins of us and of the whole world, from the fall of man to the day of judgment. Before He came to earth as a man, He commanded the sacrifice of a lamb from the flock, to assure his people that He was to come. After He had lived on earth as a man, and before He went out to die; as the prophets foretold; He commanded the sacrifice of the bread and wine, to assure his people that He had come. And thus it is, that the very same authority of the Lord God, which formerly commanded the sacrifice of the lamb, has now commanded the sacrament of bread and wine in its place. Both spring from the same authority. Both must be offered in the same faith. Both direct the worshipper to the only Lamb of God. This was the reason why the sacrifice of Abel was accepted. Because, however, God rejected the offering of Cain, he became envious of his brother Abel. And the Lord God invited him to repentance, and told him if he did well he should be accepted: and if he had not done well, the sin-offering, the lamb of the fold, was lying at the door of the tabernacle near him, and might even now be offered. But Cain would not repent, and he added sin to sin by murdering his brother; and after he had murdered him he hardened his heart yet more, and added falsehood to his sin. And then the sentence was pronounced against him

¹ Matt. xv. 9.² Gen. viii. 20.³ Job i. 5.

which God still pronounces against so many; the curse of God was on his soul, while great prosperity became his portion in this world. He became a fugitive from the Church of God. He became a vagabond, from the presence of God, and from the people of God, in His holy Church, at the east of the garden of Eden, where the Lord God was worshipped. He declared that his punishment was greater than he could bear; but when God gave him opportunity for repentance, by promising him that no man should kill him, he then hardened his heart yet more, because of his very safety. He never repented. He never returned to worship among his brethren; but he dwelt away at a great distance on the east of Eden, and there he flourished in so great prosperity that he builded a city; and he could not have builded a city unless he had possessed followers, influence, and power. Because he thus builded a city, we may suppose that he regarded that city as his resting-place, home, and portion. The sentence of condemnation was on his soul, while in his outward circumstances he was prosperous and successful, wealthy and wicked. May God in His mercy grant, that all our afflictions and sorrows be those of this world only; and that we never, never, be reckoned among the number of those, who have their portion and their blessings in this life—fugitives from the Church of God—vagabonds from the worshippers of God—with the sentence of spiritual death within; prosperous, not happy; rich, but not religious; wealthy, but not able to pray, nor ready to die, nor fit to meet God in the hour of death, nor in the day of judgment.

GENESIS IV. 1—17.

BEFORE
CHRIST
4003.† That is,
Gotten, or,
acquired.

1 And Adam knew Eve his wife; and she conceived, and bare || Cain, and said, I have gotten a man from the LORD.

† Heb. *Hebel*.† Heb. *a feeder*.
* ch. 3. 23. &
9. 20.

2 And she again bare his brother † Abel. And Abel was † a keeper of sheep, but Cain was * a tiller of the ground.

† Heb. *at the end of days*.* Numb. 18.
12.

3 And † in process of time it came to pass, that Cain brought ^b of the fruit of the ground an offering unto the LORD.

* Numb. 18.
17.Prov. 3. 9.
† Heb. *sheep or goats*.

† Heb. 11. 4.

4 And Abel, he also brought of ^c the firstlings of his † flock and of the fat thereof. And the LORD had ^d respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not re-

spect. And Cain was very wroth, * and his countenance fell.

BEFORE
CHRIST
4003.

* ch. 31. 2.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not || be accepted? and if thou doest not well,

† Or, *have the excellency?*
Heb. 9. 4.

sin lieth at the door. And || unto thee *shall be* his desire, and thou shalt rule over him.

† Or, *subject unto thee*,
ch. 3. 16.
about
3875.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ^f slew him.

† Matt. 23. 35.
† John 8. 12.
Jude 11.

9 ¶ And the LORD said unto Cain, ^g Where is Abel thy brother? And he said,

* Ps. 9. 12.

BEFORE
CHRIST
4003.

John 8. 44.

† Heb. bloods.

† Heb. 12. 24.
Rev. 6. 10.

^b I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's [†] blood crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

† Or, *Mine iniquity is greater than that it may be forgiven.*

† Job 15. 20—24.

13 And Cain said unto the LORD, || My punishment is greater than I can bear.

14 ^b Behold, thou hast driven me out this day from the face of the earth; and

¹ from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, ^m *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him ⁿ sevenfold. And the LORD ^o set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain ^p went out from the presence of the LORD, and dwelt in the land of Nod on the east of Eden.

17 And Cain knew his wife, and she conceived, and bare [†] Enoch: and he builded a city, ^q and called the name of the city, after the name of his son, Enoch.

BEFORE
CHRIST
4003.

Ps. 51. 11.

= ch. 9. 6.
Numb. 35. 19.
21, 27.

Ps. 79. 12.

Ezek. 9. 4, 6.

2 Kings 13.
23. & 24. 20.
Jer. 23. 39. &
52. 3.
about
3875.

† Heb. Chanoch.
Ps. 49. 11.

PRAYER.—*Let us pray that we may ever approach to our God in the name of the Lamb of God which taketh away the sins of the world: that as we have sinned we may return to God with true and lasting repentance, and never be found among those who apostatize from God's worship, and live and die with a curse on their souls, and worldly prosperity as their portion.*

ALMIGHTY God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son, Jesus Christ, to suffer death upon the cross for our redemption: Who made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and Who did institute and in His holy Gospel command us to continue a perpetual remembrance of that His precious death, until His coming again in His glory to judge the living and the dead. Keep us, we beseech Thee, stedfast in this faith, and ever enable us to place our whole trust and confidence in Thy mercy, through Christ, the Lamb of God Who was slain from the foundation of the world. In His name we approach Thee. Accept our sacrifice of praise and thanksgiving which we offer in His holy name. Humbly we beseech Thee to grant, that by the merits and death of Thy Son, Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice, humbly beseeching Thee, that all we who believe in the sacrifice of Thy dear Son, and read in Thy holy Word of the faith with which Thy servant Abel offered to Thee the firstlings of his flock; may be accepted with

the righteous Abel, and obtain the pardon of our sins, and be filled with Thy grace and heavenly benediction. We are unworthy, by reason of our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through the same Lamb of God, in whom the Church of God has believed as the refuge and Saviour of the soul. Keep us, we beseech Thee, from presuming to offer to Thee any sacrifice but that which Thyself hast commanded. Thou hast declared to us, that if we do well in thus coming to Thee, we shall be accepted of Thee. Thou hast declared to us that the pardon of sins shall be granted upon their repentance to all that approach Thee, with the offering of the sacrifice which Thou hast provided. We have no hope of pardon but in the way Thou hast promised. We have erred and strayed from Thy ways like lost sheep. Give us true repentance, and Thy Holy Spirit, that we may ever hereafter serve and please Thee in newness of life. Keep us from the ways of the Destroyer. Protect us from the heresy which denies the Lord who bought us. Keep us from the infidelity and the schism which shall make us become fugitives from the communion of Thy holy Church, and wanderers from Thy fold. Keep us outwardly in our bodies from departing from the presence of God in the appointed places of His worship; and keep us inwardly in our souls, that we fall into no error, nor be led into any kind of spiritual death. But, above all things, keep Thy servants, we beseech Thee, from presumptuous sins, lest they get the dominion over us. Keep us from that great offence, apostasy from Thy religion, and the careless, thoughtless, irreligious life of those who have their portion in this world, and obtain the wealth and honour of the present life, and are not rich towards God. May we never receive our "good things" in this life. Suffer us not to fall away from Thee. Rouse us from our sleep and negligence, if we place our affections upon any thing below the heavens. Let us not have in this life an abiding city, in which our souls shall rest away from Thy holy presence; but enable us to look for that city which hath foundations, whose builder and maker is God. Give us the blessing of the righteous Abel. Save us from the curse of the unrighteous Cain. Grant Thy blessing to the soul, whatever be the affliction and the sufferings Thou mayest ordain for the body. Take away the curse from the soul, whatever be the prosperity Thou mayest grant to the body. May we become perfect through sufferings, if it be Thy will, and "resist unto blood," with the righteous Abel, striving against sin; rather than be partakers of the dreadful sentence, that we have our portion in this life only—that we have riches in possession, but are without hope and without God in the world. Save us from a life without religion, from a death without peace, and from an immortality without the blessing which the Son of God has promised to all that love and fear Him, and come to God in His name, as our only Mediator and Advocate. In this name alone *we*, Thine unworthy servants, offer unto Thee our imperfect petitions, summing up all our prayers and praises in the words that Christ Himself hath taught us.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. GEN. iv. 1, 2. *On the history of Cain and Abel, and its probable typical meaning*¹.—

¹ I have endeavoured in the introduction, and in this note, to condense the reasonings of Magee, J. P. Smith, Faber, &c., on the sacrifices, and the treatise of the Jansenist, M. A. Schimmelpenninck, on the history of Cain and Abel. Though, I must add, that for

Some points in the history of Cain and Abel

much of the note I alone am answerable. (See especially Magee, No. LVIII. LXIII. LXVII. J. P. Smith's Four Discourses on Sacrifice. Inquiry into the Origin and Intent of Sacrifice, by John Davison, 1825. Treatise on the Origin of Sacrifice, by G. S. Faber, in reply to Davison, 1827.)

appear to have escaped the attention of all commentators, and I therefore mention them as probabilities only, though they seem to be obvious certainties. The brief account in Genesis of the world before the flood, may be regarded, as I have already said, as the germ of the plan of Redemption which was to be gradually developed at sundry times and in divers manners; through the few thousands of years which have elapsed, and will elapse, till all be accomplished. The promise, that the seed of the woman should bruise the serpent's head, is the whole Gospel indefinitely, but yet fully revealed. The worship of God by sacrifice is the one uniform mode in and by which alone, from the fall to the end, God will permit the sinners of mankind to approach Him, even to petition for his mercy. The Sabbath is the perpetual ordinance. The woman still labours under her first sentence. Sorrow, toil, and death, shall never cease, till the curse be removed, and death be swallowed up² in the ultimate victory over all the enemies which the Bruiser of the serpent's head shall finally achieve: so also it may be, that the history of Cain and Abel may be considered as the type or emblem of the whole history of God's Church, from that day to the present.

In the first place, we may wonder that we read no more of Adam; and we may justly be still further surprised that the first sacrifice after the Fall was not offered by Adam, rather than either by Cain or Abel. Now we are presented, in the history of the priesthood, with this remarkable fact, that it is always set aside for another, if it ceases to accomplish the object, for which, in all ages, it is set apart. After the Fall the first-born were appointed; they were set aside on account of their apostasy, and the tribe of Levi was appointed. The tribe of Levi was set aside for a still greater crime than that of idolatry, the crucifying the Lord of Glory when He became incarnate among them. The apostolical priesthood or ministry was appointed in its place, and that will continue to the end³.

Is it not possible that Adam, the head of the paradisiacal priesthood, the privileges of which he had forfeited by the Fall, was deposed from his high office, and had resigned his duty to his sons? A tradition is found among the Orientals, that Adam, after the Fall, wandered for many years, in penitence and remorse, among the mountains of India. Whether this be true, we know not; but we may be justly surprised that we hear no more

of the prophesying, the sacrificing, the worship, or the government of the world and of the Church by Adam⁴. Now, the uniform law of the priesthood is, that no man taketh this honour to himself, but he that is called of God⁵. We must believe, therefore, that Cain, as the first-born, and especially as being believed by his mother to be the promised Messiah, had been appointed to the office of priest of his family, and as such he was the rightful offerer of sacrifice.

But Cain offered the same sacrifice only that his parents had offered in Paradise, the eucharistical offering of the fruits of the ground. He did not offer the lamb. As his father had offered, before the propitiatory sacrifice of the lamb was necessary, so he continued to do, now that a lamb was commanded to be slain. *Cain was guilty in principle of the same mistake that the Jew committed, when he continued to offer the lamb in the temple after the veil was rent at the death of Christ, and the sacrament had been instituted.* He must have been commanded to offer the same sacrifice that Abel offered, for the one only faith must have been imparted to both.

But if Cain, the first-born, was the priest of the family, why did Abel offer?

For this reason. *The perpetual lesson was to be given at the very beginning to the priesthood of all ages, to whom the promise of the Bruiser of the serpent's head is spoken; that they fulfil the commands of God in preaching the atonement to the people, or they will be certainly set aside;* and this was now done. God promised to appoint Abel to the priesthood, by commanding him also, though he was not the first-born, to approach to Him in sacrifice; and that the other children of Adam and Eve might know whether Cain was right in offering only the Paradisiacal sacrifice, or whether Abel was right in offering, in conjunction with that sacrifice, the lamb from the fold; a public and open competition took place at the east of Eden, or in the presence of God, at the end of an appointed time, which is called at "the end of the days⁶," before the other children of Adam and Eve, as the open contest took place between Elijah and the priests of Baal on Mount Carmel. Trial, then, was to be made whether God would accept the unbloody sacrifice of Cain, or the lamb slain, brought by Abel. The brothers brought their offerings, and that of Abel was

² 1 Cor. xv. 25, 26.

³ Unless that interpretation of some passages of Scripture be true, which supposes that the Apostolical priesthood will be set aside for a Millennial priesthood, which shall be when the world becomes spiritually Christianized, and when "they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, but all shall know Him from the least to the greatest," Jer. xxxi. 34. Heb. viii. 11.

⁴ A great mass of traditions, all without sufficient foundation, but many of them singular and curious, respecting Adam, Cain and Abel, Seth, Noah, Abraham, and many of the chief persons mentioned in the Old Testament, is collected in the Codex Pseudepigraphus Vet. Test. &c. &c. of J. A. Fabricius. Hamburg and Leipsig, 1713.

⁵ Heb. v. 4.

⁶ עֵדֶיךָ מִן הַיָּמִים "in process of time" is our translation. See Magee on the Atonement, vol. ii. p. 33, &c.

proved to be accepted, by fire coming forth from the glory to consume it; as fire came down from heaven to consume the first burnt-offerings sacrificed by the Levitical priesthood, when the first-born had been set aside⁷; or as when Gideon offered on the rock⁸; or as when Solomon consecrated the temple⁹; or as when Elijah contended with the worshippers of Baal¹. When the sacrifice of Cain was rejected, a place of repentance was granted him, that he might still return to the priesthood. The Lord said to him, from the Holy Presence, from the midst of the fire and cloud from which He spake, as to Moses afterwards in the wilderness, "Why art thou wroth? If thou hadst done well in offering the fruits of the ground only, thou shouldst have been accepted. But thou hast not done well. If thou hast not brought the right, the commanded sacrifice, in addition to the fruits of the ground, there is still time for repentance and acceptance: a sin-offering², a lamb of the flock lieth at the door, and is ready to thine hand. Take therefore that, and sacrifice it before the people. If thou wilt do this, the desire of thy brother shall still be to thee, as that of a subject for protection. The priesthood shall not be given to him; but thou, as the eldest, shalt still rule over him, as his priest, director, and king³." Such was the promise. It was, however, with Cain, as it now still is with the sinner who believes in the immortality of the soul, and in the day of judgment, yet still resolves to sin. He refused to repent, and to offer the sacrifice. He waited till himself and his brother left the Holy Presence; he talked with him, and slew him. Of the circumstances attendant on the murder we know nothing, and may not speculate. The Lord God

⁷ Levit. ix. 24.

⁸ Judges vi. 21.

⁹ 2 Chron. vii. 1.

¹ 1 Kings xviii. 38.

² *Sin lieth at the door.* Our translators have in this

passage erroneously translated the word *חַטָּאת* by the term *sin*, instead of by that of *sin-offering*, which is the term by which they have justly rendered it throughout the whole of the Levitical code, as well as in all other passages in which sacrifices are intended, and which is the sense which the passage in question so obviously demands. See Exod. xxx. 10. "And Aaron shall make atonement upon the horns of it once in a year, with the blood of the *חַטָּאת* *sin-offering of atonements*." Lev. iv. 24. "And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it is *חַטָּאת* *sin-offering*." Lev. vi. 17. "I have given it unto them for their portion of my offerings made by fire, it is most holy, as is the *חַטָּאת* *sin-offering*." Exod. xxix. 36. "And thou shalt offer every day a bullock for a *חַטָּאת* *sin-offering* for atonement." Num. viii. 12. "And thou shalt offer the one (bullock) for *חַטָּאת* a *sin-offering*, and the other for a burnt-offering, unto the Lord, to make an atonement for the Levites." Numb. xxviii. 22. "And one goat for *חַטָּאת* a *sin-offering* to make atonement for you." Schimmelpenninck, vol. ii. p. 62, 63.

³ Ver. 7.

then again spoke either from the holy place, or He met him, as He appeared to Abraham and to others. "Where," said the voice from heaven, "where is Abel, thy brother?" I do not learn, from the commentators and writers whom I have consulted, a satisfactory meaning to Cain's answer—"I know not," he said, "Am I my brother's keeper?" The Hebrew word is the same which is used in Gen. iii. 24, "to keep the way of the tree of life." It seems to me possible that some allusion is made to this circumstance, and that Cain meant, "Thou hast rejected me from the priesthood, and am I now to be considered as the ruler, and guardian, or the religious director of my brother, to point to him the way to the tree of life? Am I responsible for the safety of my brethren, when Thou hast deposed me from my sovereignty both as priest and king?"—Then the curse was pronounced (ver. 11, 12) that the ground should not yield its strength to him, so that his labours should be doubled, and his disappointments be perpetual. He should be a fugitive from Eden, and a vagabond from the other children of his parents, who remained to worship at Eden. The 13th and 14th verses relate the brief remorse and sorrow, but not the permanent repentance of Cain:—"My punishment is greater than I can bear, or my sin is too great to be forgiven. I am driven away from my own country, and from Thy presence; and as I have slain my brother Abel, any one of my remaining brethren shall slay me." The 15th verse informs us, that God assured him his life should be in no danger; and the remainder of his history (verses 16th and 17th) informs us of the result of his confidence in the fulfilment of this promise. We read of no repentance, no restoration. His brother Seth was ultimately appointed to the priesthood which Cain had forfeited, and which Abel had lost; but Cain, the miserable apostate and murderer, dwelt away from Eden, and became the founder of the accomplished and wealthy family which ruled and corrupted the world before the Flood. He builded a city⁴, and therefore he must have possessed

⁴ Gen. iv. 9.

⁵ Respecting the city which Cain built, Perizonius (Orig. Babyl. cap. 3, p. 45. Utrecht. 1736,) endeavours to prove that the first race of men dwelt in caves, and that the *עֵדֶן*, the city which Cain provided for himself was not a collection of habitations or buildings, united in one place, but was merely one of these caves. This supposition, however, though supported by J. E. Faber (Archæology of the Hebrews, part i. p. 38.), and by Bellermann, (Bibl. Archæology, p. 162,) must be rejected, because the narrative informs us that he built, not that he dug out a city. Mr. Morren, the learned translator of Rosenmüller's Biblical Geography of Central Asia, justly observes (see his note on ch. ii. § vii. vol. xi. Bibl. Cabinet) that it is difficult to see how a city could be built before the discovery of metallurgy, and its kindred arts; and we may adopt his conjecture, that Enoch, the city of Cain, was nothing more than the strengthening of a rocky fastness, to protect him from the dreaded vengeance of men (v. 12). An ingenious

the riches and leisure which resulted from previous severe labour: he must have obtained power, followers, influence, and honour; and so he lived and died the first instance of that character which has ever since abounded on the earth. He had his portion in this life, —temporal prosperity, and a curse on the soul. Spiritual misery is perfectly compatible with temporal prosperity. I have known the richest, the most honourable among men, the most envied and apparently the most enviable of the great, the wealthy, and the fashionable; to be the most spiritually miserable,—when they think of God, utterly and deplorably miserable.

Such, I believe, to be the real meaning of the history of these two members of the first Catholic Church—brethren of the same family. But there is yet another lesson to be derived from the narrative. Cain was the first-born, the chosen, elected, rightly-appointed priest of his family, who offered to God the worship which God had not commanded, and who then persecuted and murdered his brother, who was more holy, and who offered the sacrifice God required. Is not this designed to be a type or emblem of that most remarkable fact, which is presented to us by the whole history of the world, from that day to our own,—that the rightly-appointed, divinely-ordained, duly consecrated, undoubted priesthood of the Holy Church of God, in spite of its privileges, knowledge, and authority, not only errs in all ages, but when it does err, persecutes its more humble, younger, holier brethren, who hold the truth in its purity which the priesthood has perverted! The promise of God never fails. He declared that the seed of the woman should bruise the serpent's head; and it did so, and will do so. He has declared that He will ever be with His Church, even to the end of the world; and He will be so: but the visible Church, notwithstanding this promise, has ever uniformly departed from the truth, and persecuted that Israel within it, which is the true Israel, the Abel with Cain, in the Church of the fallen Adam. The first instance of the apostasy or error of the Church, after the Fall, was that of Cain: he persecuted and murdered Abel. The next true Church was that of the Sethite priesthood. This became corrupted by their intermarriages with the daughters of the race of Cain (Gen. vi. 8); and the mighty men,

anonymous writer in the Quarterly Review, submits to us a new theory, that the city was built of houses formed of baked clay, mixed with straw, the walls being similar to some which are still formed in the same manner in Cornwall. But whatever the city may have been, it became, we may suppose, the resort of the other sons of Adam, who resembled Cain in character, impiety, and insolence. As Rome was at first a place of refuge, then a hold of robbers, then the capital and centre of a great empire; so it may have been with Enoch, or Anuchta, (see references in Morren's Rosenmüller, p. 90, *ut supra*,) the city of Cain.

the men of renown, who sprung from them, are believed to have been the oppressors of the few who remained faithful in the hundred and twenty years which elapsed between the beginning of the preaching of Noah and the Deluge. The true early postdiluvian Church apostatized to idolatry before the call of Abraham. If tradition may be depended upon, Abraham was persecuted for his resistance to that idolatry. The true Church of Israel apostatized from God in the land of Canaan; they persecuted the prophets in the days of Manasseh. The same Church of Israel, after its restoration from Babylon, sunk into Pharisaism, taught for doctrines the commandments of men, and committed a worse crime than idolatry, when they put to death the Saviour who would have delivered them. The true Christian Church followed. The Christian Church added many doctrines to the Gospel of Christ, and persecuted to the death many of the holy and the pious, who offered the more scriptural sacrifices to God. All, all of these were in their origin divinely appointed. They have given this lesson to the world, that the purity of their descent, the Divine origin of their authority, and the privileges with which they were invested, are not sufficient to constitute the infallibility which is the prerogative of God alone; but that the purity of faith, with spirituality of commanded worship, must be united to their divinely-originated authority. Let the Church of England rejoice in its apostolical succession, and its holy authority; but let it beware of departing from the great object for which that truth is given. Never let it teach for doctrines the commandments of men, and it will never be guilty of apostasy, nor of persecution, nor lose the blessing of God on its influence, its ministrations, or its services.

NOTE 2—GEN. iv. 1. *On the exclamation of Eve.*—Mr. Davison⁵ affirms, that Luther's translation of this passage, though it is supported by the old Paraphrast, "*I have gotten a man, even Jehovah Himself*," is founded on an inaccurate knowledge of the original text. I submit to the reader, from Calovius⁶ and Pfeiffer⁷, the reasons which justify what may now be called the common or received translation. Adam and Eve were informed, that the seed of the woman should bruise the serpent's head. Immediately after this they were commanded to approach to God with sacrifice. The literal meaning of Eve's words, *וָיָלַד אִישׁ כִּי אֵלֹהִים הוּא* is a man, very God. The ancient paraphrast understands the words thus:—"Adam knew his wife, who desired the angel, and she conceived and bare Cain, and she said, I have obtained the Man, the angel of Jehovah."

⁵ On the Origin and Intent of Sacrifice, p. 143, note to p. 164.

⁶ Page 153, in loc.

⁷ Page 19, in loc.

The particle *וְ* as has been shown in a former note (Gen. i. 1) signifies the *substance of anything*; it is nearly equivalent to the Latin *ipse*. "Sensus vocis *וְ*" says Aben Eyra, "est quasi substantia rei." See Hottinger. Hist. Creat. quest. xiii. "I cannot find," says Parkhurst, "one text where *וְ* signifies *from*." "It is a rule also, as certain as any in the Hebrew language, that where two nouns, with *וְ* between them, immediately follow a verb, the latter is in apposition with, or relates to, the same subject as the former, especially if the latter noun be a proper name. See, *inter alia*, Gen. iv. 2; vi. 10; xxvi. 34; Josh. xxiv. 3; Ezek. iv. 1; and conf. Isa. viii. 2; Ezek. xxxiv. 23; Jer. xvi. 13; Ps. lxxxiv. 4." Faber translates, "I have gotten a Man, even Jehovah Himself." "The Redeemer," says Biddulph, "was to be born of a woman, but He was to have no earthly father. To intimate this great truth seems to be the chief reason why the origination of His human nature is referred to Eve, and not to Adam." Vol. i. p. 268. Pfeiffer (vol. i. p. 19, in loc), "Vox *וְ*, prout in præsentis textu jacet, infert accusativum per modum oppositionis, ut vera versio sit, *Posse virum Dominum*." His arguments for this interpretation are nearly the same as those already quoted from Parkhurst, with the addition of an answer to the objection, that the expression ought to have been *וְהוּא*, for the *וְ* emphatic was not, he says, required to determine the individual *וְ*, since it is sufficiently determined by the noun in apposition. Pfeiffer quotes numerous writers who have understood it in this sense. The arguments of Calovius are similar. Schmid, quoted by Calovius, is of opinion, that Eve did not think her first-born, which she then possessed, was indeed the Messiah, but that she declared her faith and assurance that the Messiah should, in His own good time, be born of her seed; and that she was consoling herself for the sufferings she should undergo, by the promise of the Gospel which she already possessed. But it seems more natural to conclude with Faber, that Eve supposed herself to be the destined mother of the promised seed. "The terms of the prophecy," says he, "without a chronological exposition, would plainly lead her to such an opinion. She seems to have been informed as to the character of the predicted Deliverer, though nothing definite was revealed to her as to the time when He should appear; and even if any explanation had been given to her respecting the extraordinary manner in which the Messiah was to be born, (i. e. that He was to be the seed of the woman, and not of the man), it is nevertheless very natural to suppose that, in the height of her impatience, she overlooked it."

When Eve, says the author of Nimrod, brought forth this child (Cain), with a natural impatience for the completion of the prophecy, she exclaimed, "I have obtained the man from Jehovah," or as it is said to be more faithfully rendered, "I have obtained the man Jehovah Himself." The eldest son of Adam grew up to manhood in the obstinate assertion of his mother's mistaken fancy, of which however he failed in convincing his brother Abel. Abel, well informed from the oracle of God of the nature of the sacrifice to be made, and the victory to be achieved by the seed of his mother, and aware that the time thereof being yet distant, required symbolical adumbration, approached the Divine presence, and the cherubim at the eastern gate, with the blood of the Lamb. But Cain, avouching himself to be the seed of the woman, the man Jehovah, and meditating I know not what desperate schemes upon the strength of those pretensions, could upon no consistent principle offer to the Supreme Deity anything more than general homage. This he did not withhold, but God rejected a worship inconsistent with the law of the mediation, by which alone He remained accessible to mortals. "BY FAITH, did Abel offer unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of HIS GIFTS. And having died by reason of the same, he is yet praised." (Heb. xi. 4.) Cain, however, did offer an excellent sacrifice unwittingly, for having entered into a discussion with his brother, and failed of bringing him to his mind, he became wroth and killed him. And it is certain that the death of Abel was accepted for a chosen image, and similitude of the perfect sacrifice. Nimrod, vol. iii. pp. 332, 333.

I believe, respecting the exclamation of Eve, that she spoke in the plenitude of the hope of a believer, and in the affection of a mother, though without any proper foundation for her trust, the same words in spirit, though not in truth, "my soul shall magnify the Lord, and my spirit hath rejoiced in God my Saviour, the bruiser of the serpent's head." It was given only to the Blessed Virgin, the promised woman, to speak thus of the seed of the woman, the promised Lord God, Jehovah, Christ the Lord.

NOTE 3. GEN. iv. 4. *On the origin of sacrifice.* I shall not discuss here the theory, whether sacrifices were of human or Divine origin, or examine the reasonings of Warburton, Sykes, Outram, or others, upon the subject of the origin of sacrifice, because it seems to be utterly impossible that it could have been of human invention. Our first parents being devoid of experience or human knowledge, and being favoured with the instructions of a Divine teacher, manifested to them from the invisible world respecting the right mode of

worshipping God; when the Lord God walked in the garden, talked with Adam, and expostulated with Cain, could not at such a time, and under such circumstances, have invented or discovered that only mode of pleasing God, which appears to human reason to be most arbitrary, useless and absurd; but which ever is and has been the only mode of worship acceptable to the God of Revelation. God accepts no worship but that which He Himself commands; and sacrifices, therefore, could only have been accepted because they originated in the lessons of their Divine Instructor. We cannot imagine that Adam, or Cain, or Abel, at the very time when the Lord God was accustomed to manifest Himself unto them, would have slain a lamb to obtain the pardon of their sins; unless that mode of propitiating God had been as certainly appointed, as the holy Sacrament was appointed by the same Lord God at the end of His incarnate existence. I deem this to be so impossible, that it does not require further discussion⁸.

But another question arises, on the object of sacrifices. Spencer, Priestley, Taylor, and others, believe them to have been gifts. Mede, Cudworth, and Sykes, that they were federal rites. Warburton⁹ believes them to have been symbolical, or expressive both of gratitude, prayer, repentance, and deprecation. Magee, the last great authority on the subject, with the commonly received writers, represent them to have been the prefigurations of the expiation and atonement of the one Mediator; and that they were permitted to have the same effect, through the faith of the worshipper, as the sacrifice of Christ Himself. Let us consider the explanation of sacrifice afforded us by the doctrine of the Sacrament of the Lord's Supper in the Christian Church: we shall find that the true notion of a sacrifice included all these.

A sacrifice denotes any offering to God. Sacrifices were of two kinds, the bloody and the unbloody. They were divided by the Jews generally into the *קרבן* (Corban), a thing

offered to God in any manner. The *מנחה* (Mincha), or the unbloody sacrifice of fine flour. The *זבח* (Zabach), or animal sacrifice of victims slain at the altar. Now, whoever brought an offering to God, and believed both that God was merciful to him, and that he was undeserving of that mercy, and yet that he desired to please Him, and therefore to be in covenant with Him, expressed these sentiments, as we still do, in every prayer he uttered. The difference between the bloody and the unbloody sacrifice merely showed, that the way to please God was manifested by offering to Him the victim He had Himself commanded. Let us see then, in what manner these are all implied in the Sacrament. The bread and wine we there offer is

a sacrifice	{	Corban, as presented—in gratitude and covenant.
		Mincha, as eaten—in communion and covenant.
		Zabach, as slain—in expectation and covenant.

It is an unbloody sacrifice *presented* from among the gifts brought to the altar.

Eaten, as the communion of the body and blood of Christ.

Slain, as the commemoration of the slain sacrifice.

The covenant on the part of God is the promise of mercy, and the impartation of grace; on the part of man it is repentance, and the offering of himself, his soul and body, to be a reasonable, holy, and living sacrifice to God; and all this was and is implied, though not expressed in every prayer of the Christian, though it is more peculiarly taught in the Sacrament of the Lord's Supper. In that Sacrament the Paradisiacal offering to God of the fruits of the ground may be said to be restored. Man before the fall, we have reason to believe, offered the fruits of the ground. After the fall, till the Lord God, when He was incarnate, instituted the holy Sacrament, man offered the animal sacrifice. The Old Testament ends with the declaration of Malachi, that the true and ancient sacrifice of the Mincha, or fruits of the ground, should be restored. And it is restored in the Sacrament of the Lord's Supper, when the animal sacrifice is abolished, and the broken bread, and the poured out wine, represent at once, our own deserved punishment; and our hope and faith in the true Lamb of God, who by His death hath abolished death, and made atonement for our sins, that He might restore us to God.

⁸ I say this, *pace tantorum virorum*, Davison, Benson, Spencer, Grotius, and even the Christian fathers Irenæus, Justin Martyr, Tertullian, Chrysostom, Theodoret, and Cyril. Philo, however, Augustine, Athanasius, and Eusebius of Cæsarea, attribute them to Divine origin, together with the great majority of the best modern divines. See the two works in which this question is last discussed. Davison on the Origin and Intent of Primitive Sacrifice, (Murray, 1825,) and Faber's Reply, Treatise on the Origin of Expiatory Sacrifice (1827). See also Pye Smith's Four Discourses on the Sacrifice of Christ. Magee, his notes, references, and discourses, &c. &c.

⁹ Divine Legation, bk. i. ch. ii. p. 275.

SECTION VII. GENESIS IV. 18—26. V. 1—32.

TITLE.—*The enmity between good and evil before the Deluge. Account of the descendants of Cain, the inventors of music, and artificers in brass and iron. Account of the family of Seth—of Enoch, who walked with God, and was translated from earth to heaven without dying—death of Methuselah—birth of Noah.*

INTRODUCTION.—We have heard that Cain builded a city. We are now informed that his descendants possessed wealth and cattle, invented music, and became artificers in brass and iron. They are believed to have employed their time in luxury, amusement, and violence, and to have been the general corrupters of the world. One of these descendants was Lamech, who broke the law of God, which had decreed that marriage should be the union of one man with one woman only; and he was punished by the commission of another murder in his family, which he was not willing to avenge. So certain it is, that the commission of one wilful sin often leads to the commission of another. After we have been informed of the family of Cain, we read of the generations of Adam in the line of Seth, who was appointed to the Priesthood, and to the government of the Church; in the place of Cain who had forfeited them, and of Abel who had been murdered: and in the time of Enos, the son of Seth, men began to be called the sons of God, or so to call upon the name of the Lord as to make the distinction wider between themselves and their more wicked brethren. Some began to be idolatrous, while others remained faithful to the religion of Abel, which Cain had opposed. During this whole time, from the murder of Abel to the coming of the flood, the enmity between the righteous and the wicked, the apostates and the faithful, the corrupt portion of mankind, which rejected the sacrifice of the lamb, and the holy persons who adhered to the faith of the martyr Abel, was still continuing. We shall soon find that the wickedness of nearly all mankind became so great, that every thought of the desires of their heart was evil, only evil, and that continually. Now this dreadful state of wickedness could only have come on gradually, for open wickedness is the result of evil principle; and there was always a number who served God, in the midst of the general corruption, until Noah was received into the ark. Before the judgments of God came upon the world to the uttermost, the Spirit of God strove with the hearts of men, as He does with us; to convince them of their sin, to plead with them as a friend, and to persuade them both by promises of reward, and threatenings of punishment. And that they and we might be certain that every word of God shall be fulfilled, the first ascension into heaven took place before the flood, as two other ascensions have taken place since. Enoch walked with God as a friend, and he was taken up into heaven without dying. He had pleased God by walking in all the commandments and ordinances of the Lord blameless. He could not have walked with God unless he had feared His word, loved His name, obeyed His will, approached Him with

the sacrifices which were ordained by Him, and have thus been reconciled to God through that faith, by which St. Paul declares he was translated, that he should not see death. Peace with God was within his own soul, and a worthy example given by him to the world of the life which the religion of God required. He was taken up to heaven, that the world before the flood might be without excuse for their crimes, irreligion, idolatry, and apostasy from God. All was of no avail. Noah was born. Methuselah lived to a greater age than any other man who is mentioned in the Scriptures. His name, Methuselah, is believed to have been given by the prophet Enoch, his father, as a warning to the world. It signifies, he dies, it is sent; that is, when he dies the deluge is sent. This Methuselah died at the age of nine hundred and sixty-nine years. It is said that he died only seven days before the deluge came. All was useless. The day of judgment, the day, that is, of the first judgment, was at hand; when the world was to be destroyed by a deluge of waters, as it will be again destroyed by fire; and the solemn lesson was about to be given to the world, that those who will not repent, because of God's mercy, shall certainly be overtaken and destroyed by God's judgments.

GENESIS IV. 18—26. V. 1—32.

BEFORE
CHRIST
about
3875.

† Heb. *Lamech*.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat † Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabel: he was the father of such as dwell in tents, and of *such as have* cattle.

21 And his brother's name *was* Jubal: he was ^{† Rom. 4. 11, 12.} the ^a father of all such as handle the harp and organ.

22 And Zillah, she also ^{† Heb. *whetler*} bare Tubal-cain, an † instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken

unto my speech: for || I have slain a man to my wounding, and a young man || to my hurt.

24 ^b If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 ¶ And Adam knew his wife again; and she bare a son, and ^c called his name † || Seth: for God, ^{† Heb. *Sheth*.} ^{† That is, appointed, or, Put.} ^{ch. 5. 3.} ^{3769.} *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, ^d to him ^{† ch. 5. 6.} also there was born a son; and he called his name † Enos: then began men ^{† Heb. *Enosh*.} ^{† Or, to call themselves by the name of the LORD.} ^{1 Kings 18. 24.} ^{Psa. 116. 17.} ^{Joel 2. 32.} ^{Zeph. 3. 9.} ^{1 Cor. 1. 2.} ^{4004.} ^{† 1 Chron. 1. 1.} ^{Luke 3. 36.} ^{† ch. 1. 26.} ^{Ephes. 4. 24.} || ^e to call upon the name of the LORD.

1 This is the ^f book of the generations of Adam. In the day that God created man, in ^g the likeness of God made he him;

2 ^h Male and female created he them; and

BEFORE
CHRIST
4004.

† Or, *I would slay a man in my wound, &c.*

† Or, *in my hurt.*
† ver. 15.
3874.

† ch. 5. 3.
† Heb. *Sheth*.
† That is, appointed, or, Put.
3769.

† Heb. *Enosh*.
† Or, to call themselves by the name of the LORD.
1 Kings 18. 24.

Psa. 116. 17.
Joel 2. 32.
Zeph. 3. 9.
1 Cor. 1. 2.
4004.

† 1 Chron. 1. 1.
Luke 3. 36.
† ch. 1. 26.
Ephes. 4. 24.

BEFORE
CHRIST
4004.Col. 3. 10.
ch. 1. 27.
3874.

blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and ¹called his name Seth:

ch. 4. 25.
1 Chron. 1.
1, &c.

4 ^k And the days of Adam after he had begotten Seth were eight hundred years: ¹and he begat sons and daughters:

ch. 1. 28.

5 And all the days that Adam lived were nine hundred and thirty years: ^mand he died.

ch. 3. 19.
Heb. 9. 27.
3769.

6 And Seth lived an hundred and five years, and ⁿbegat Enos:

ch. 4. 26.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat [†]Cainan:

†Heb. Kenan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

3609.

12 ¶ And Cainan lived seventy years, and begat [†]Mahalaleel:

†Gr. Mahaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred

and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat [†]Jared:

BEFORE
CHRIST
3679.

3544.

† Heb. Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat ^oEnoch:

3382.

• Jude 14, 15.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat [†]Methuselah:

3317.

† Gr. Methuselah.

22 And Enoch ^pwalked with God after he begat Methuselah three hundred years, and begat sons and daughters:

p ch. 6. 9 & 17.
1. & 24. 40.
2 Kings 20. 3.
Ps. 16. 8. &
116. 9. & 128. 1.
Mic. 6. 8.
Mal. 2. 6.

23 And all the days of Enoch were three hundred sixty and five years:

24 And ^qEnoch walked with God: and he *was* not; for God took him.

q 2 Kings 2. 11.
Heb. 11. 5.
3130.

25 And Methuselah lived an hundred eighty and seven years, and begat [†]Lamech:

† Heb. Lamech.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of

BEFORE
CHRIST
3130.

Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

2948.
† Gr. Noe,
Luke 3. 36.
Heb. 11. 7.
1 Pet. 3. 20.
‡ That is,
Rest, or, Com-
fort.
ch. 3. 17. &
4. 11.

29 And he called his name †||Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground [†]which the Lord hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

BEFORE
CHRIST
2948.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

2353.

32 And Noah was five hundred years old: and Noah begat [†]Shem, Ham, [†]and Japheth.

† ch. 6. 10.
† ch. 10. 21.

Chap. v. from verse 6 to 20 may be omitted.

PRAYER.—Let us pray *that we may devote and dedicate our knowledge and acquirements to the service of God, and not to the service of the world—that we may walk with God, as Enoch, in the common pursuits of life, and become daily more and more prepared for the hour of death and the day of judgment.*

ALMIGHTY and merciful God, Who hast granted to us, Thine unworthy servants, the power and the opportunity, not only to increase in the knowledge of Thy Holy Word, but to attain also to the arts which adorn the conversation, and soothe the troubled mind, both in the solitude of retirement, and in the societies of our friends in life: enable us, we beseech Thee, to remember that the first inventors of these things were found in the family of those who feared not Thee; and may we ever resolve to devote and dedicate to Thy service the knowledge which relates to this world, the talents which Thou hast given us to improve in our condition and place among our neighbours, and the attainment of the lesser gifts, which perish in the using. May we remember that we must give our account to Thee for the right use of our time, and our reason, and our studies, and our worldly pursuits. Suffer us not to be lovers of pleasure more than lovers of God. Let not our possession of the power to please the friends we love, become a snare and a temptation to us to indulge in the follies and vanities of the world. Let not our common engagements, and our humble employments in life, banish the remembrance of religion from our souls. May the fear of God be with us all the day long, through the days of business in the week, as well as in Thy holy house on the Sabbath. May we never forget that Thou God seest us, in the market and in the shop, in the gatherings of the people and in the greetings of our neighbourhood, as certainly as Thine eye beholdeth us in the house of prayer, or in the assemblies of the saints at Thine holy altar. Keep us, we beseech Thee, steadfast in this faith, that we may walk before Thee as Thy servant Enoch walked, having this testimony from the world without, and from our hearts within, that we desire to please our God. Thou hast said by the mouth of Thy servant, that “without faith it is impossible to please Thee.” Grant us the faith of Enoch. Enable us to believe the word which Enoch preached, when he prophesied that the Lord cometh with ten thousand of His saints to execute judgment upon all. When the dead, small and great, stand before God at the day of judgment, to give an account of the deeds done in the body, may the faith of Enoch be ours, and the Judge

of the world be the Saviour of the pardoned soul. Give us the hope of Enoch, that as we believe the words which Thou hast spoken, we may rejoice in the hope of Thy mercy, which Thou hast promised to them that believe. May our faith and hope so work by love to God within us, that we may fear sin more than death. Enable us to obey Thee, because we have been enabled to love Thee. May the peace of God which passeth all understanding rule in our hearts, that we may continue, as well as begin, to walk with God, as our Father, our Saviour, and our Friend. In the midst of the sorrows which we have in our hearts, may Thy comforts possess our souls. May the blessings and consolations, which the world cannot give, and which the world cannot take away, be so with us, that the full assurance of faith may be ours in the prospect of death and in the grave. Shed abroad Thy love in our hearts, that as we draw more and more near to the day when the words shall be spoken, "Thy soul is required of thee," we may find the peace of heaven begin within the soul, before we tread the dark valley of the shadow of death. As we may not hope to follow Thy servant Enoch to the paradise of God, without our passing through the grave, and gate of death, so be with us when we are about to die, that the day of our death may be better than the day of our birth; and the last hour of the life of the body in this world be the first hour of a better life in the world to come. So may we be prepared for heaven. So may our lot be among the saints. So may we be delivered from the condemnation of the wicked at the hour of death and in the day of judgment; and rest with Enoch, and with the spirits of the just made perfect, with the innumerable company of angels, with Christ the Mediator, and with God the Judge of all. Pardon our sins, accept our prayers, sanctify our souls, and bring us home to Thee. We ask all, not in our own name, but in the Name and for the sake of Jesus Christ, our only Lord and Saviour, Who knowing our infirmities before we ask, and our ignorance in asking, hath taught and commanded us when we pray to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. GEN. iv. 23. *On the address of Lamech to his wives, and on the origin of music and poetry.*—This is one of the most obscure passages in the Old Testament. I have endeavoured to express its meaning. Lamech had broken the original law of marriage. Homicide had been committed in his family; and he declared to his wives that the deed should not be punished by him, because the vengeance upon the murderer would inflict upon himself a much greater punishment than was threatened to the murderer. The explanation of the passage by Mr. Vansittart¹, who considers the murder to have been committed by Lamech himself, in accordance with the rendering in the authorized version, is untenable, in the absence of evidence. He supposes the speech to be a prophecy, or a counterpart of the history of Cain's slaying Abel, uttered by Lamech respecting the seed of

Cain, and prefigurative of the rejected Church, who put the Messiah to death; that the wounds and stripes include the double punishment of sin, and the healing of sin; and therefore express both the calamities which should fall upon the Jews, and the repentance they shall eventually profess before their final restoration. Mr. Vansittart supports his theory by arguments chiefly deduced from the coincidence between Lamech's speech in the original, and his own interpretation; but he refers to no authority, and brings no proof that the typical meaning he has discovered was intended; and no facts can be safely or certainly deemed to be typical of future events, unless there be some scriptural evidence (as in the case of the lifting up of the serpent in the wilderness, or the sacrifice of Isaac), that such typical meaning was designed by the Holy Spirit. The theory of Dr. Lamb is ingenious, and is supported by some internal evidence; I therefore submit it to the student.

Immediately before Lamech's abrupt address to his wives, we read of the birth of Tubal,

¹ Cain and Lamech, or the comparative numbers of seven and seventy times seven, &c. &c. By the Rev. W. Vansittart, late Student of Christ Church, Vicar of White Waltham, &c. &c. 8vo. 1824.

the instructor of every artificer in brass and iron. After the name of Tubal is added that of Cain; and this circumstance is supposed by Dr. Lamb to afford the key to the interpretation. The meaning of the addition to Tubal is, that Tubal was "*a Cain*," that is, "*a fratricide*;" but in what manner, or under what circumstances, we know not. Adah and Zillah, the mothers of the murderer and the murdered, come to Lamech; the former demanding vengeance upon Tubal, the latter pleading for mercy to her son. Lamech answers them thus:—

קָדָה וְזִלְלָה שָׁמַעַן קוֹלִי
כִּשִׁי לִכְנָן וְחֶמְדָּה אֶסְכֶּדֶה
כִּי אִישׁ רָצַחְתִּי לְקַדְדִּי
וְיָלֵד לִחֲבֵרָתִי:
כִּי שִׁבְעָסָדִים אֶשְׁכַּדֶּה
וְלִכְנָן שִׁבְעִים וְשִׁבְעִים:

"Adah and Zillah, hear my voice;
Hearken unto my words, ye wives of Lamech:
If I slay an honourable man to my own wounding,

And a young man to my own injury,
Though seven-fold vengeance shall be taken
on Cain (Tubal, the fratricide),

Yet upon Lamech seventy-and-seven-fold."

That is, if having lost one son, I now slay another, so noble a youth; though, indeed, Tubal will be severely punished, yet I myself must be by far the greater sufferer.

If this is the meaning, the passage must be considered as a picture of the progress of crime, which had now begun to characterize the antediluvians. Polygamy, fratricide, and murder, are found in one family; and the corrupt patriarch, the judge and sovereign, refuses either to punish or condemn the crimes.

This is the first passage of Scripture, and the earliest period in the history of the world, in which mention is made of music and metre. The former was invented, or discovered, or systematized, by that part of the family of Lamech which dwelt in tents, or lived in the country, and, if ancient theories are right, observed and imitated the songs of birds, and the sweet sounds of the gentle breathings of the wind, among the reeds of the rivers, or the trees of the field. The latter seems to have been invented by that part of the family of Lamech which worked in brass and iron; and it is possible that the other theory may be right, which imputes the arrangement of words in measures, subject to the laws of cadence and number, to the regular falling of the blows of the hammer on the anvil³.

Dr. Sarchi very justly observes, that music was invented in the midst of the family of the

first smith; and he quotes the verses of Lamech to illustrate the position, that the metre is an imitation of the blows of a hammer³.

NOTE 2. GEN. iv. 25. *Seth appointed in the place of Abel, whom Cain slew.*—In the third verse of chap. 5, we read that Seth was born in the likeness of Adam, after his image. May not this expression, and that of Eve in this verse, denote that Seth was appointed by his parents to be the spiritual priest and preacher of repentance, whilst the race of Cain still continued the priesthood of apostasy, and, as Maimonides and other Jewish writers affirm, mixed the worship of idols with the remnant of their former knowledge of God? Fabricius gives us a number of traditions respecting Seth,—that he was the father of the prophets, the inventor of letters, skilful in astronomy, and the namer of the stars and planets. He and his family are said to have lived on the mountain near the gate of the garden of Eden, while the sons and daughters of Cain were dispersed in the valleys below; and that, in the days of Jared, the sons of Seth, who were called the sons of God, went down from the mountain, and became united to the daughters of men; and thus the corruption became universal. The numerous traditions respecting the antediluvians may be found in Gill and Fabricius, as well as in the *Anacalypsis* of Higgins, and the pages of Sir W. Drummond⁴. With respect to the knowledge of astronomy imputed to Seth and Enoch, the Christian cannot depend on any other source of information respecting the antediluvian world than the Scriptures; but that the study of astronomy had its origin before the Deluge, is more than probable. The division of the year into months was known to Noah (Gen. vii. 13). The more ancient postdiluvians were acquainted with it; and it seems so wholly impossible that agriculture could have proceeded at all, even at the beginning, without some knowledge of astronomy, that we may safely believe the Divine Director of the newly-created race would have suggested to them so much information at least as was essential to their deliverance from the fear of starving, from their ignorance of the proper times to cultivate the earth. Whatever be the meaning of the expression, that Seth was appointed to take the place of Abel as the offerer of the true sacrifice, we may believe it is to be illustrated by the next expression, in this verse, which we may justly regard, with all commentators, as one of the most difficult passages of the Old Testament.

NOTE 3. GEN. iv. 26. "*Then began men to*

³ Essay on Hebrew Poetry, by Philip Sarchi, LL.D. 8vo. Lond. 1824.

⁴ I warn the reader against the principles in the books of these two last named authors. I refer only to their collections of traditions.

³ Illi inter sese magna vi brachia tollunt, In numerum. Virg. Geor. iv. 175.

call upon the name of the Lord." "Diu me tor-
sit hic locus," says Pole⁵, "et etiamnum tor-
quet. Video quos fugiam, non video quos
sequar." Every interpreter of Scripture has
experienced the same difficulty. *Then began
men to call on the name of the Lord*, in its
literal sense, cannot be the right interpreta-
tion, because Adam and Abel had acceptably
worshipped Jehovah. We must, therefore,
seek for another. Some render the words,
*then began men to pray in the name of the
Lord*; or the public worship of God was
restored, having previously been celebrated
only in private families, which we may be-
lieve were now numerous⁶. To this it may
be answered, that we have no proof that the
public worship was ever entirely laid aside,
though it might have been interrupted for a
time after the death of Abel. Other, and
the more numerous commentators, render it,
"then the worship of God began to be pro-
faned⁷." And Maimonides is quoted to prove
that Sabianism began at this time. To this it
is answered, that it is not probable that the
sons of Seth, or Enos, of whom Moses is
speaking, would have imitated the example of
Cain. Neither is the corruption of religious
worship among the children of Seth alluded
to by him as one of the causes of the deluge,
though he describes their apostasy and wick-
edness. Others refer the words wholly to
Enoch, that he *HOPED to call on the name of
the Lord*; that is, *he hoped, by calling on the
name of the Lord, to be delivered from evil*.
Eusebius translates the word *קָרָא* *et speravit*:
Grotius, *he began to be called by the name of the
Lord*: so also Cyril; that is, *he began to be
called God's ambassador to men, as the angels*.
Irenaeus supports this interpretation. Aquila
seems also to have understood it thus. Bel-
larmin (lib. 2 de Mon. c. 4) thinks that then
was instituted some peculiar worship, more
sublime than was the religion of the people in
general; that is, that the monastic state was
then instituted. Pfeiffer concludes that the
expression of Moses implies the solemn in-
troduction of the public invocation of God,
and of Divine worship in general. Dr. Lamb

⁵ Synop. vol. i. p. 62, in loc.

⁶ See the references in Pole. P. O. Caj. Lippom.
Chald. Edit. Complut. Mr. Smith in his *Essay upon
the Sunday-Sabbath*, printed in the year 1694, and
dedicated to Queen Mary, cites great and approved
authorities for rendering these words as they occur in
Gen. xii. 8., being the very same as here in Gen. v. 26,
to call or preach IN or OF the name Jehovah. The
Hebrew and LXX., says he, lead to that sense—*Vocavit
in Nomine Domini, He called, or PREACHED IN the
name of the Lord*, that is, he professed the true worship
of God.' So *Malvenda, Prædicavit DE Nomine Jehovah*,
He preached OF the name of God. So *Piscator and
Ainsworth, Charah, Clamare*, to call to God is to pray,
to call to preach; and from Charah seems to be derived
expressely to preach or proclaim.⁷ Hodges' *Elihu*, pre-
liminary discourse, pp. 11—111.

⁷ Chald. Par. Cartwright, Drusius, Faber.

is of opinion that the meaning is, *then men
began to invoke God by the name of Jehovah*,
God not having before been known to them
by His name Jehovah. Hutchinson (*Abstract
of Data in Christianity*, p. 244) says, as the
priesthood was in the firstborn, it must have
began in Cain, who lost his right by bringing
an improper oblation: after whom it could
not be exercised till Seth had a son; and so
long there would be an interruption of public
worship: but as soon as the firstborn, Enos,
came of age to officiate, there was an opening
to invocation by the name of Jehovah. Rosen-
muller says, the phrase *קָרָא בְּשֵׁם יְהוָה* is used in
the sense of being called by the name of, or
being called by the sons of Jacob, in Is. xlv.
5; xlviii. 1, but that the phrase *קָרָא בְּשֵׁם יְהוָה*
invocare nomen Jovæ, in all the passages of
the Old Testament where it is used signifies
the solemn and public worship. See Gen.
xii. 8; xiii. 4; xxi. 33; xxiv. 25; 1 Chron.
xvi. 8; Ps. cv. 1; Is. xii. 4; xli. 25, al. He,
therefore, adopts the interpretation of Pfeiffer,
that "Moses having described the profane-
ness and the pursuits of Cain and his descend-
ants, who were totally regardless of the wor-
ship of God, goes on to relate who they were
that first restored the true religion, and op-
posed the profaneness of Cain's descendants."
Pfeif. Dub. Vex. cent. i. loc. 17, ap. Rosenm. in
loc. Another interpretation is, *then began men
to be called by the name of the Lord*; that is,
they began to make the distinction even in
the family of Seth himself, soon after the
birth of Enos, between the spiritual and the
outward worshippers. Cain and the world of
the profane had openly apostatized. The
family of Seth, which afterwards, by joining
the Cainites, became so corrupt that the de-
luge was the only remedy for the evil, began
to be contaminated with the errors of the
Cainites; and the distinction, therefore, be-
gan to be made between those of their bre-
thren, who were in all things faithful to the
God of Adam, and those who, though they
had not apostatized, began to be careless and
corrupt, and whose carelessness and corrup-
tion eventually ended in total apostasy. All
the sons of Seth, it is true, are called (Gen.
vi. 2) the sons of God, and the corruption as
certainly became universal in the family of
Seth. But the evil progressed slowly. First,
Cain established a mode of sacrifice which
God rejected. The priesthood of Seth re-
mained firm. That priesthood began, how-
ever, to be polluted with the Cainite idolatry
in the days of Enos. It became divided in
consequence of the incipient error. One por-
tion began to call themselves or to be called
by the name of the sons of God: the others
were neither called the sons of God nor the
sons of man. They were neither decided in
their faith nor decided in apostasy. They

held, as many still do, the middle and dangerous place between the mountain where God was honoured and the valley where the Name of God was profaned; they were the link between abandoned wickedness and humble piety. They defended the principles of truth, but condemned the more rigid adherence to the holiness which the profession of the true religion implied. These men gradually corrupted their brethren, and constantly encouraged the Cainites. "They were of Israel, but they were not Israel." Their brethren mourned for them, as they mourned for the Cainites: and there was a real, but not a visible separation between them in heart, though not in communion: and then the spiritual Sethites, with Enos, the humble and mourning, the repentant and grieving, called upon the Name, and were by their brethren called by the Name, of the Lord.

This appears to me to be a probable solution of the great difficulty attendant upon this expression. I doubt its correctness, because of its novelty. I submit it with great deference to the student and enquirer.

NOTE 4. GEN. v. 24. *On the earliest revelation of a future state, and the history and book of Enoch.*

The ascension of Enoch affords the most decisive proof that the doctrine of the immortality of the soul and the certainty of a future state was taught in the Old Testament.

The doctrines of Scripture are inferences from the facts of Scripture.

When man was created he had no instinct as the beasts; but a Divine Being, the Lord God, communicated to him the Divine will.

Animal sacrifice was the acceptable mode of worship soon after the Divine Being communicated the Divine will.

But animal sacrifice^a implies the doctrine of expiation for sin.

Sin is the crime of the soul, being both the wrong choice by the intellect, and by the bias of our nature, of actions, which are wrong, because they are forbidden by the Almighty. The expiation of sin, therefore, must be made for the soul of man.

But the soul of man is not punished in this life. Therefore the expiation for the sin of the soul cannot refer to this life, but it must refer to the other life. That is, the doctrine of immortality is implied in the institution of expiatory sacrifice.

The mere fact, that a Divine Teacher was manifested from an invisible world, demonstrated to man that there was another state of being. If this life was full of misery, and yet gracious communications of God's will respecting man's conduct were granted to him; would not the hope of living in that state, from which the Divine Instructor appeared

to him, have arisen within his heart, and cheered him in his toil and sorrow: and if this hope would constitute the best part of his happiness, and if that hope is a certain hope, may we not believe that it would be revealed to him?

The death of Abel, and the prosperity of the city-building Cain, proves the probability that a future state was revealed.

If the rewards and punishments, which were the sanction of the will of God, related to the body alone, then the murder of Abel after his offering was accepted, and the prosperity of Cain after his short remorse, must have encouraged the wicked, and have reduced the pious to despair. "If in this life only they had hope, they were indeed of all men most miserable."

The promise was, that the seed of the woman should bruise the serpent's head. The promise was not fully nor clearly understood till life and immortality were brought to light by the Gospel. It is not fully understood even at present. It cannot be comprehended entirely till the dispensations of God be accomplished, and the mediatorial kingdom be resigned, and God be all in all, after the destruction, as He was before the creation of the earth: but our ignorance of its full meaning does not render it necessary that we should have recourse to the hypothesis of a temporal fulfilment to the body only.

But the ascension of Enoch, the preaching of Enoch, the declaration of Christ that God is the God of the living only, even though their bodies have died, and of St. Paul, that all the ancient patriarchs died in faith or belief of the promises which had not been fulfilled to their bodies, but which were to be fulfilled to the soul; demonstrate the truth of the Seventh Article of the Church of England, and of the universal belief of the Church, that the patriarchs looked for other than temporal promises.

The sanction of the laws of Moses was certainly partly of a temporal nature, as crime is now prevented by the legislature by temporal punishments; but as the same legislature provides that the sanctions of a worldly nature be strengthened by those which are of a spiritual nature, and relate to another life; so it was also in the laws of Moses. The temporal sanctions are only added to the spiritual, as the promises of temporal prosperity and adversity of the Jews were added to the doctrine of expiation for the sins of the soul, implied in the institution of sacrifice, and the whole ritual of the laws of Moses^b.

The doctrine of the Immortality of the soul is taken for granted throughout the whole of Scripture; though the resurrection of the

^a See note on the sacrifice of Abel.

^b See the whole subject fully and admirably discussed in the second volume of Faber on the Dispensations.

body and the certainty of immortality were not demonstrated till the Gospel was completed. The breath which God breathed into man was not that of the mere animal life, but of lives, partly that of animal nature designed for this world only, and partly that which was to live beyond this world, and was immortal. The tree of Eden was the tree of lives—it had a sacramental effect on the soul, as the bread in the Sacrament may in one sense be said to be the nourishment of the body, but is also the bread of life to the soul, and that life of the soul is an immortal life; so we may believe it was with the fruit of the tree in Eden. Every promise, every command of the Divine teacher refers to the soul which dies not, as well as to the body which dies. The obedience of the soul leads to the obedience of the body. The soul anticipated immortality, even before it was taught to believe in the resurrection of the body.

Pfeiffer has a very long dissertation on Enoch, the most interesting part of which is the representing him as a type of Christ¹⁰.

1. In his *sacred* ~~work~~ dedicated to God. (1 Sam. i. 22—28. John xvii. 19. Heb. x. 20.)
2. In his *conversation*. Enoch separated himself from the profane of his age: and so also Christ “was separated from sinners,” (Heb. vii. 26).
3. In his *office*, Enoch was a prophet (Jude 14.) and priest, the priesthood belonged to him as the firstborn. So Christ is our archipropheta (Deut. xviii.) and our high-priest; and
4. In his *ascension*.

Jac. Boulduc Parisinus, and after him Cardinal Bellarmin, asserted that monastic orders were instituted before the deluge, and that Enoch's walking with God means, that he became a monk¹. This could not be so, however, according to modern monastic rules, for he, who walked with God, married also, and begat sons and daughters. Celibacy was not with Enoch a proof, either of his own piety, or of God's grace and favour.

The name of Enoch is more familiar to Christians than any of the antediluvian patriarchs excepting Adam or Noah, on account of the quotation by S. Jude, of a prophecy of Enoch. The two last theologians who have translated and discussed the merits of the book of Enoch, are Abp. Laurence and Mr. Murray². The archbishop assigns the early part of Herod's reign as the time when it was written. Mr. Murray is of opinion, that some part of the book was certainly written by the prophet whose name it bears, and that the same writer is alluded to under the several titles of Hermes Trismegistus, Amun or Thamus, Thyoth, Mercurius, Zoroaster,

Osiris, Idris or Adris, and Enoch. He produces numerous quotations from other authors to prove that the same person is signified under these several names, and numerous extracts from the books or fragments ascribed to the authors themselves, which differ in the wording from the book of Enoch, no further than might be expected in translations into different languages, especially as by far the greater part of these translations could not be made from the original. He shows that there is internal evidence of the book's having been originally written in Hebrew: and here it may be remarked, that Scaliger, who had only seen a fragment of it, preserved in Georgius Syncellus, was of this opinion. He shows also, that there is good reason to suppose the book was extant in the time of St. Jude, it not being probable that the prophecy of Enoch could have survived through so many years merely in a traditional form. Abp. Laurence, in his preface to the third edition of his translation, admits that S. Jude's quotation of the book proves that the book was extant in the apostolic age, and was by many considered genuine. He accounts for this, however, on the ground that the book was not written in Palestine, but was brought from the northern districts of the Euxine and the Caspian seas. This supposition he grounds on what is stated in the book relative to the length of the days at various periods of the year; and hence he argues that the author of the Book of Enoch was perhaps an Israelite of one of the tribes which Shalmaneser carried away, and placed in *Halah* and in *Habor* by the river *Gozan*, and in the cities of the *Medes* (2 Kings xvii. 6, and 1 Chron. v. 26), and who never returned from captivity. The fact of the passage in the book not agreeing, *totidem verbis*, with S. Jude's quotation, Mr. Murray argues, is no proof that this is not the same work as that from which the apostle quoted; but is a convincing proof that the book was not, as many suppose, written in the second or third century of Christianity; it being far from probable that any Christian, wishing to impose such a book on the world for the real prophecy of Enoch, would not have quoted to the letter the words of S. Jude, since this must be the only foundation on which he could establish the belief of its authenticity. Mr. M. seems to have succeeded in separating the authentic from the spurious part of this book; but the latter part of his work, wherein he tries to prove its authenticity, from the agreement of the weeks mentioned in the Book of Enoch with the times mentioned in the Apocalypse, is too speculative to be depended upon. Archbishop Laurence, in the preface to the third edition of his translation, seems to agree with Mr. M. as to his arrangement of the several parts of the book.

The Book of Enoch is quoted by Tertullian

¹⁰ Page 538.

¹ See Pfeiffer, p. 524.

² Translation of the Book of Enoch by Abp. Laurence: *Enoch Restitutus*, by the Rev. Edw. Murray, 1836.

de Cult. Fem. 1. 3. Tertullian there attests, "by some it is not received, since neither is it admitted into the Jewish code." He supposes that Noah may have preserved it orally, or have been inspired to restore it; receives it because it contains prophecies of our Lord, and so belongs to us; because "all Scripture, useful to edification, is divinely inspired," and as being attested by the Apostle Jude: the Jews may have rejected it, because speaking of Christ, whom Himself speaking, they rejected. S. Irenæus says, on its authority, that Enoch discharged a mission to the angels (4. 16. 2). By S. Clement Alex. it is not quoted; only in the spurious Theodoti, Ecl. Proph. § 2. Origen quotes it, de Princ. 1. 3. 3. iv. 35, and with the clause, "if any like to receive it as holy," tom. 6. in Joann. § 25, but says, that "the books so inscribed were not reputed Divine in the Church," c. Cels. v. 54, nor by the Jews, on which account he says he will not dwell upon it, but on undoubted Scripture, Hom. ult. in Num. § 2. and by S. Hilary, in Ps. 132, § 6, as "nescio ejus liber." Archbishop Laurence shows (Prel. Diss. p. xxix. sqq.) that it is quoted in the Zohar, and so was extant in Chaldee

among the Jews, before the time of our Lord. The references to it in the Fathers are collected by Fabricius, Cod. Pseudep. V. T. p. 160, sqq.; only that he and others suppose (it seems without authority) that the statements in Justin M. &c. as to the fallen angels, are derived thence. It is classed among apocryphal books in the Constt. Ap. (vi. 16), so spoken of by S. Jerome (de Virr. Ill. c. 4), as also by S. Augustine strongly, de Civ. D. xv. 23, 4 (and again xviii. 38). Out of this book, however, S. Jude was guided to select what was a true prophecy of Enoch's, although they who have not his infallible guidance may not rely on it; which is the view of S. Jerome (in Tit. i. 12. sqq.), and apparently of S. Augustine, l. c.—Note to Dodgson's Tertullian, vol. i. pp. 223, 224; Library of the Fathers, vol. 10.

NOTE 5. GEN. v. 29.—*On the prediction of Lamech concerning Noah.*—Pfeiffer has a dissertation on the meaning of this prediction by Lamech respecting Noah. The various interpretations are collected by Gill. The most probable is, that the earth, after the Deluge, was more fertile than it had previously been³.

³ See Rosenmüller, in loc.

SECTION VIII. GENESIS VI. 1—17.

TITLE.—*Increasing wickedness is the result of evil society and bad example.*

The state of the world before the flood. Noah is commanded to build the ark.

The judgment of the deluge is threatened by the God of Mercy.

INTRODUCTION.—What should we think of the reasonableness or the prudence of those persons who, instead of endeavouring to escape by flight from the contagion of a pestilence, should remain in the town, or city, or country where it prevailed, and seek for the society of the infected, and inhale disease, and love sickness, and court death? Just such is the conduct of those who when the pestilence of infidelity, indifference to religion, and wilful sin rages around them, instead of fleeing from the contagion, become partakers of other men's sins, court the society of the wicked, because they are agreeable, witty, or pleasing, inhale the disease which kills the soul, love the sickness which ends in corruption, and court the second death. And those men and those women are guilty of this conduct who marry irreligious, unprincipled, unchristian persons, because they are fair, or wealthy, or accomplished, or pleasing only, without considering whether they have been faithful to the guide of their youth, and have kept the covenant of their God. This neglect was the foundation of the wickedness which brought the flood upon the world, and which always brings the danger of a curse upon the soul, though all may be smiling prosperity till the day of death to the body. Mankind before the flood were divided, as they now are, into two classes. One was called the sons of God. The other the sons of men. One was the race of the infidel Cain, and the careless children

of Seth, who had become corrupted by their example. The other was the remnant of the race of Seth, many of whom never forsook the faith of Abel. The wickedness of the world had been slowly and continually increasing; but there was hope for mankind so long as the wreck of God's Church remained uncorrupted by the fair and accomplished, but sinful daughters of the world. "The sons of God saw the daughters of men, that they were fair; and they took them wives of all that they chose." As Adam fell from God, because the influence of Eve was exercised against, and not for the religion of God, so it was, that the influence of the daughters of the sinful world completed the corruption of the earth before the deluge came. The children and the parents became alike what Christ our Lord described them. They lived for this world only. They were vain, ambitious, trifling, thoughtless. They lived as if this world was their only portion. They ate, they drank, they bought, they sold, they planted, they builded, they married wives, they were given in marriage, as if these things, however right and honourable in themselves, were all they had to care for. Some of them became mighty, famous, and renowned; but all, whether beautiful women or brave men, all, all were wicked. The thoughts, the imaginations, the intentions, the motives of their hearts, as well as the actions of their lives, were evil, only evil. They resisted conviction. They despised reproof. They resolved to sin. They did sin. They persevered in sin till they grieved the Holy Spirit of God, and He departed from them: and God said, "My Spirit shall not always strive with man." "He has ceased to be spiritual and to be influenced by my power. He is only, merely flesh. I will change my dealings with him. I will destroy man, though I have created him." Such was the sentence. Some few were still left uncorrupted. The head of the priesthood had remained just and upright, and walked with God as His friend and servant; and to Noah the word was spoken. "Make thee an ark, with rooms for worship, and rooms for the shelter of the animals of the field, but not for the children of men; and I, even I; I, the God of creation; I, the God of mercy; I, the God who has appealed to them by my Holy Spirit to convince and change them; I, who raised Enoch to heaven, that they might see and know that an invisible world is before them; I, even I, the Lord God, the God of Adam and his children; I, even I, do cease to speak in mercy to them; I, even I, will bring a flood of waters upon the earth, and every thing that is in the earth shall die." The same Lord God speaks to us. Another judgment-day is before us. The same Lord God shall again be seen, coming in the clouds of heaven to judge the living and the dead. May our souls be prepared to meet Him.

GENESIS VI. 1—17.

<div>BEFORE CHRIST 2448. ch. i. 28.</div>	<div>1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God</div>	<div>saw the daughters of men that they <i>were</i> fair; and they ^btook them wives of all which they chose. 3 And the LORD said, My Spirit shall not always</div>	<div>BEFORE CHRIST 2448. Deut. 7. 3, 4. Gal. 5. 16, 17. 1 Pet. 3. 19, 20.</div>
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BEFORE
CHRIST
2448.

4 Ps. 78. 39.

2469.

strive with man, ^d for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that*

¶ Or, the whole imagination:

The Hebrew word signifieth not only the imagination, but also the purposes and desires.

• ch. 8. 21.

Deut. 29. 19.

Prov. 6. 18.

Matt. 15. 19.

† Heb. every day.

2448.

† See Num. 23.

19. 1 Sam. 15. 11, 29.

2 Sam. 24. 16.

Mal. 3. 6.

Jam. 1. 17.

• Isa. 63. 10.

Ephes. 4. 30.

† Heb. from men unto beast.

• ch. 19. 19.

Exod. 33. 12,

13, 16, 17.

Luke 1. 30.

Acts 7. 46.

• ch. 7. 1.

Ezek. 14. 14,

20.

Rom. 1. 17.

Heb. 11. 7.

2 Pet. 2. 5.

¶ Or, upright.

• ch. 5. 22.

• ch. 5. 32.

¶ every ^e imagination of the thoughts of his heart *was* only evil † continually.

6 And ^f it repented the LORD that he had made man on the earth, and it ^g grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; † both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah ^h found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: ⁱ Noah was a just man and ¶ perfect in his generations, *and* Noah ^k walked with God.

10 And Noah begat three sons, ^l Shem, Ham, and Japheth.

11 The earth also was

corrupt ^m before God, and the earth was ⁿ filled with violence.

12 And God ^o looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, ^p The end of all flesh is come before me; for the earth is filled with violence through them; ^q and, behold, I will destroy them ¶ with the earth.

14 ¶ Make thee an ark of gopher wood; † rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 ^r And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; *and* every thing that is in the earth shall die.

BEFORE
CHRIST
2448.

• ch. 7. 1. &

10 9. & 13. 13.

2 Chr. 34. 27.

Luke 1. 6.

Rom. 2. 13. &

3. 19.

• Ezek. 8. 17.

& 28. 16.

Hab. 2. 8, 17.

• ch. 18. 21.

Ps. 14. 2. & 33.

13, 14. & 53.

2, 3.

• Jer. 51. 13.

Ezek. 7. 2, 3, 6.

Amos 8. 2.

1 Pet. 4. 7.

• ver. 17.

¶ Or, from the earth.

† Heb. nests.

• ver. 13. ch. 7.

4, 21, 22, 23.

2 Pet. 2. 5.

PRAYER.—Let us pray that we may never grieve the Holy Spirit, till He strive with us no longer; that the thoughts, the imaginations, the desires, and the purposes of our hearts, be devoted to God; and that we escape the present irreligion, and the future destruction of a corrupt and sinful world.

O God, the Father of Heaven, have mercy upon us, miserable sinners! O God, the Son, Redeemer of the world, have mercy upon us, miserable sinners! O

God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners! O, holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us, miserable sinners! O God, Creator, Redeemer, Sanctifier, of the souls of men, we, Thine unworthy servants, come before Thee, confessing and bewailing our manifold sins. We have erred and strayed from Thy ways, in following the example, and submitting to the influence of a corrupt and sinful world. O, guard our hearts, we pray Thee, that those whom we most fondly love upon earth entice us to no sin, nor persuade us to fall away from our steadfast obedience to our God. Sanctify our friendships. Hallow our mutual affections. Bless the ties of relationship and kindred, that we, who are the sons and daughters of the Lord God Almighty, never forget our Lord, and our duty to God our Father in heaven. O! deliver our souls from death, and our feet from falling. Lead us not into temptation, but deliver us from evil. Keep Thy servants from presumptuous sins, lest they get the dominion over us, and lest the Holy Spirit of our God be quenched and grieved, and no longer strive within us. Suffer us not to harden our hearts, till Thou shalt swear in Thy wrath that we enter not into Thy rest. Take not Thy Holy Spirit from us. Grant us, by the same Spirit, to have a right judgment in all things. Still may Thy Holy Spirit convince our consciences of sin, change our hearts by His Power, and give us to rejoice in His holy comfort. Still may He plead within us as our friend, intercede within us as our advocate, with groanings not to be uttered, and strive within us, and overcome us, till we become such as Thou wouldst have us to be¹. Unto Thee all hearts be open, all desires known; from Thee no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee. May the thoughts that are within the soul be not evil, only evil, and that continually. May God be in all our thoughts, that there be no way of wickedness in us. Let not vain thoughts dwell within us. Let us not be inwardly proud, selfish, impure, sensual; but may the Spirit of the Lord so fill the temple of our hearts with His glory, that there shall be no room within us for the enemies of His Holy Power. Cast down, we pray Thee, the imaginations that spring up within us, and exalt themselves by blasphemous reasonings against the Scriptures and the ways of God. Make us, that we may truly please Thee, to desire that which Thou dost promise, and love that which Thou dost command. May the plans of our life, the purposes of our will, and the motives of our hearts, be all devoted to Thee, and to Thy service,—that we may not only seem to be, but that we may truly be, in life and soul, the children of God on earth, and the joint heirs with Christ of Thy kingdom in heaven. So may we escape the corruption of the fallen world around us. So may we be now delivered from the guilt of those who live in this world, as if there was no world but the present. So may we be saved at the last great day, when the living shall be changed in a moment, and the dead, small and great, shall stand before God. Oh! in that solemn day, when Thou, the same Judge, who didst bring the flood upon the world of the ungodly and profane, shalt come down in Thy glory, and every eye shall see Thee; when Thou, even Thou, the Saviour of the souls of man; when Thou, even Thou, who wast once the despised and rejected, the Man of sorrows, and the crucified for us men, and for our salvation; shalt say to those who crucified Thee afresh, and put Thee, by the sins which they committed, to an open shame, Depart from me to a worse destruction than that of the deluge of waters. Oh! in that solemn hour, when we also shall appear among the risen dead, may we find the Judge to be our friend. Then may He be our living Redeemer, in

whom alone we now and ever trust for our redemption. We believe that Thou shalt come to be our Judge,—we therefore pray Thee, help Thy servants, who put their trust in Thee, and in Thee alone; the only Judge, the only Saviour, on whom in life, in death, and in judgment, our sinful souls depend. These, our imperfect petitions, we offer at the throne of God, not in our own name, but in the Name, and for the sake of Jesus Christ, our only Mediator and Advocate, who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. GEN. vi. 2. *On the sons of God.*—The sons of God. The children of Seth appear to have been the same whom S. Jude calls the angels, or messengers, or preachers of righteousness, that kept not their first estate¹; and St. Peter², the angels or messengers that sinned; the princes, great men, and magistrates, both civil and ecclesiastical, of the house of Seth, and therefore of the true succession of the priesthood. When these universally apostatize, there is no remedy but destruction.

“When nations are to perish in their sins,
’Tis in the Church the leprosy begins.”

We may thank God that His Holy Spirit has so successfully striven with the Christian Church, that the priesthood of the apostolical succession have so far recovered from the apostasy which was once almost universal, that the apostolical episcopacy in England, Ireland, Scotland, and America, has opposed, and continues to oppose, the corruptors of the Catholic faith. *Let that priesthood beware of retrogradation, lest the last state of the House of God be worse than the first³.*

NOTE 2. GEN. vi. 3. *On the operations of the Holy Spirit*; “*My Spirit shall not always strive with man.*”—The operations of the Holy Spirit were the same before the Flood as they were at Pentecost, and as they are now. The miraculous power of prophecy was granted to the heads of tribes, but the ordinary influences were granted to all who did not reason away His grace. The manner in which the Holy Spirit now strives with us, is by convincing, changing, and comforting. It attends the means of grace; the preaching, the sacraments, the Sabbatical ordinances of public prayer. His first act is to convince; His last act is to comfort. The act which unites these two is the changing of the heart from the love of evil to the love of good. The antediluvian Cainites had rejected the sacrifice, or the sacrament, which God had appointed. In so doing they rejected the preaching of Abel,

Seth, Enoch, and all the heads of families who held the priesthood till the days of Noah. They had thus separated themselves from the means of grace which the Holy Spirit blessed, and their consciences became seared, their reason perverted, their habits fixed in wickedness, till they were pronounced to be mere flesh. They had lost the power of repentance, because they despised the means of grace and repentance. The words, “*for that he also,*” which are expressed in Hebrew by one word, *נִפְשָׁא*⁴ ought rather to be translated “*on account of his errors*,” and the meaning will be, “My Spirit shall not strive with man, because of his apostasy; he is become mere flesh.” “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” By the disuse of the means of grace, and by the rejection of the typical sacrifice, that which had been born of the Spirit had died, and not lived within them; while the original nature, which had been born of the flesh, had not only lived within them, but had killed and utterly destroyed the other principle. When this was done, man became merely animal, fleshly, and earthly; he could not be made fit to inherit the kingdom of God. The state to which he was reduced may be illustrated by the lines of Milton:—

“But when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish act of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Imbodies, and imbrutes, till she quite lose
The divine property of her first being.”

Comus.

NOTE 3. GEN. vi. 3. *The time allowed to the antediluvians for repentance.* “*Yet his days,*” i. e. *the time allowed for repentance*

⁴ For the meaning of the word *נִפְשָׁא* and that it is derived from *נָפַשׁ* to err, and therefore to apostatize, and not from the union of the three particles *נ*, *פ*, and *ש*, see Rosenmüller, in loc., and his references, and Dathius, who refers to Gusssetius and others, but adds, *antiquiores interpretes vero omnes per particulam causalem expresserunt.* Dathius, vol. i. p. 53.

¹ Jude 6.

² 2 Pet. ii. 5.

³ On the sons of God, as the apostate hierarchy of the antediluvians, see Faber on the Dispensations, vol. i. p. 407, and note.

(1 Pet. iii. 20) shall be an hundred and twenty years.—Dr. Hussey, in loc.

NOTE 4. GEN. vi. 4. *On the antediluvian giants.*—The word נֶפִּילִים nephilim, here translated *giants*, denotes violent men who attacked or fell upon others. It is rendered by Aquila *ἰσχυροὺς*, and by Symmachus *βίαιοι*, by Onkelos “*fortes*,” by Dathius “*latrones*.” See Rosenmüller, Parkhurst in voc. נֶפִּילִים. On considering the passage, I believe the word to denote there were persecutors, or apostate persecutors, also in the earth in those days; and that the corruption of the Sethites partly resulted from the violence and persecution they endured from the Cainites, as well as from their own inclination to embrace a religion which maintained an outward form of devotion, while it permitted the indulgence of the vices of the heart. The Cainites, we may believe, still continued their eucharistic offering of the fruits of the earth, and at the same time sanctioned vice. *This idolatry is the true religion of human nature*: it never throws off God altogether, nor wickedness altogether; it endeavours to reconcile them. Infidelity says, reject all thought of God. This is too shocking. True religion says, reject all thought of inward and outward sin. This, to corrupt nature, seems to be too austere. Idolatry, in all its forms, in all ages, whether it be the worship of Venus, or Mars, or Mercury,—the worship of the goddess of reason, or the worship of the two gods to whom no temples are raised, but to whom an altar is built in the hearts of so many, namely, money and the world,—is nothing else than the attempt to reconcile God and mammon. Where the principles of true religion are so maintained as to oppose this idolatry, the idolaters, whenever they can, and wherever they can, become persecutors. This was the cause of the death of Abel, of the Prophets, of the first martyrs in the days of the apostles, and of the later martyrs who set themselves to oppose the corruptions which had infected the Christian Church. Men hate, loathe, and abhor those teachers of religion who oppose the idolatry which unites the worship of God with the indulgence of vice, or ambition, or worldliness.

Such, it is probable, were the nephilim, the giants, the violent men of the antediluvian patriarchism. Their sons followed the example of their fathers, and I have no doubt that there was a constant war between the Sethites and Cainites, in which the former would never have been conquered, nor the world drowned, if they had not permitted themselves to apostatize to the idolatry which professed to reconcile the worship of the God of Adam with the vices which that God forbade. They rejected the sacrifice; they denied the doctrine that, without shedding of blood,

there is no remission of sins; they had no faith by which love could work obedience. He who denies the sacrifice of Christ, and hopes to be saved in any other way than God has appointed, has not, and cannot have, a religion which God will accept.

NOTE 5. GEN. vi. 6. *On God's repenting that He had made man.* “*It repented the Lord.*”—Wemyss renders this expression, the Lord was satisfied that “He had made man on the earth, though he idolized himself at his heart⁵.” Bellamy also is very angry at the common rendering, and quotes many passages by which Mr. Wemyss would confirm his translation. But there is as much difficulty in understanding how the Almighty can be said to be satisfied, as in comprehending why He is said to repent, love, hate, or grieve. All is spoken anthropomorphically; all our ideas are taken from the senses⁶.

No descriptions of Deity, therefore, whether they be those of the supposed philosopher, or whether they be from the Scripture itself, can give us an adequate notion of the Almighty: He has therefore condescended to our weakness, and God has become man, that we may more fully comprehend God. But *all our attempts to understand the nature and attributes of God by language only, resemble the endeavours to make an infant understand geography.* We show him the dark lines on a map, and call them land, sea, continent, and ocean. There is as much resemblance between these dark lines and the materials of earth and water, as there is between the words of a language and the nature of Deity. God repented, and God grieved. We may thank God that the studies of theology, and the attempt to comprehend Revelation, are only the commencement of the employments of immortality. I always consider one argument, which proves our immortality, to be, the efforts which the soul now makes to understand the nature of God. Such efforts are not essential to the happiness of this world. As the arms and legs of a child in the womb demonstrate that the child is intended for an earth-state, and not only for the womb-state; so the mental and spiritual wings of the soul, which cannot be expanded in this earth, prove to us that the soul is not intended to live in the earth-state alone, but is created for what we may call the immortality-state, where it shall live and progress for ever.

NOTE 6. GEN. vi. 16. *On the window in the ark.* “*A window shalt thou make, and in a cubit,*” &c.—Our translators have rightly adopted the usual interpretation of the word חֹסֶה. Lee, Parkhurst, Geddes, Schultens, Rosenmüller, and Dathe, render the word

⁵ Biblical Gleanings, p. 205.

⁶ See the dissertation on this subject in one of Stuart's Excursus on the Ep. to the Hebrews.

by *roof* or *deck*, *culmen tectum*, which was to be a cubit in its sloping. See the Dissertation, Jo. Buteonis Libellus de Arca Noe, ap. Crit. Sacr. vol. ii. in fin. Pentateuchi. Ed. Amstelod. Dathe refers to this work as his authority. "Buteo," he says, "hæc verba de tecto culmine explicat, quod per totum navis longitudinem unius cubiti fuerit. Quem sensum verba Hebræa videntur admittere." The common translation, however, is con-

firmed by the Targums. See Gill in loc. The argument of Butes is, that the window was required only for the patriarch and his family; but speculation on the subject is useless. Dr. Hussey explains it, "A window, in a collective sense for windows, shalt thou make to the ark, and in a cubit shalt thou finish it above, make a sloping roof of one cubit higher in the middle than at the sides."

SECTION IX. GENESIS VI. 18—22. VII. 1—16.

TITLE.—*The covenant with Adam is renewed to Noah. Noah prepares the ark; the preservation of the animals, of Noah and his family.*

INTRODUCTION.—Immediately after the Lord God had said to Noah, "I, even I, do bring a flood of waters upon the earth, and every thing that is on the earth shall die," the words were added, "with thee will I establish My covenant." This is the first place in which the word covenant is used; and the expression refers to the promise which was made at the beginning, that the seed of the woman should bruise the serpent's head, or that the time should arrive when a descendant of Eve should destroy the dominion of evil. It certainly seemed at this moment impossible, that the promise could be accomplished. The enmity between the righteous and the wicked, between the pious children of Eve and those who are called the seed of the serpent, the children of the wicked one, appeared to have ended in the victory of the sinner, and the ruin of the Church of God. The promise of God seemed to have totally failed. But the triumph of the wicked is but short; and heaven and earth shall pass away, but not one jot nor tittle shall fail of all that God hath spoken, however dark may be the clouds which sometimes gather round the throne of His mercy. The covenant, therefore, was renewed with Noah. This patriarch was the prophet, the priest, and the earthly king of the visible Church. Though his religion, as their prophet and priest, was so entirely disregarded and forsaken even by his own people, that the very builders of the ark were destroyed in the deluge; and his own family alone were preserved in the ark; yet his power and authority as a king still remained; and the people obeyed his commands when he directed them to build the ark which they despised. The Lord God directed him to "prepare the ark for the saving of his house;" to store it with provision for the animals which should come, or be led to him by a Divine power, as they had once been made to pass before Adam in Paradise. The prophet obeyed. The provisions were collected. All was prepared. Seven days' further space was allowed for the people to repent, and proceed to the ark. Then the day of the deluge came. The beasts of the field, and the birds of the air, the clean and the unclean, led by an invisible hand, took shelter in their appointed place. The word was spoken, "come thou and all thy house into the ark." The waters of

the deluge began to descend from the heaven above, and to rise forth at the same moment from the earth beneath. Noah and his family obeyed the merciful word which saved them, and the Lord shut him in. And as it was at the deluge when the covenant of God was renewed, that Noah and his family, the whole spiritual Church of God, were saved by the waters of the flood in the ark of the visible Church, from the wickedness of the old world; so it is that the covenant of God is made with us, that we should be the spiritual Church of God, and be saved by the waters of Baptism, in the visible Church, from the corruption of our first nature, which is alike common to us, and to the unspiritual and unbaptized world, who do not come into the ark of the visible Church. As the animals of the field were brought into the ark by various ways, some flying through the air, others creeping upon the ground, others taking their place according to their natures; but all when they were once in the ark, changing their several dispositions, so that it was then as it had been in Paradise; the lion lay down with the lamb, and the leopard with the kid; so shall it also be according to the declaration of the prophet, that men of all nations, and of every character, shall be brought by various ways into the visible Church of Christ. But as neither the renewal of the covenant, nor the deliverance from the old world, nor the refuge in the ark, nor the waters of the deluge, preserved Noah from sin, and his son from future wickedness, so let us learn, and let us all tremble at the lesson, that neither the promises of the covenant, our profession as Christians, the privileges of our Baptism, nor our communion with the visible Church will prevent us from committing sin, if we do not constantly pray to God, that we may escape from the sentence pronounced upon those who, "having been once enlightened, and partaken of the heavenly calling," fall away from God, and perish at the last. God said in His wrath, to those who escaped from Egypt, and were delivered in the Red Sea, and began their journey to Canaan, but who committed sin in the wilderness: "It is a people that do err in their hearts, they shall not enter into my rest." If we belong to the visible Church upon earth now, upon ourselves alone will be the condemnation and the sorrow, if we are not the members of the spiritual Church, in the presence of God for ever.

GENESIS VI. 18—22. VII. 1—16.

BEFORE
CHRIST
2448.

ch. 7. 1, 7, 13.
1 Pet. 3. 20.
2 Pet. 2. 5.

18 But with thee will I establish my covenant; and ^athou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, ^btwo of every sort shalt thou bring into the ark, to keep *them*

alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort ^cshall come unto thee, to keep *them* alive.

21 And take thou unto

BEFORE
CHRIST
2448.

^c ch. 7. 9, 15.
See ch. 2. 19.

BEFORE
CHRIST
2448.

thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

^dHebr. 11. 7.
See Exod. 40.
16.
^ech. 7. 5, 9, 16.

22 ^d Thus did Noah; ^e according to all that God commanded him, so did he.

2349.

^f ver. 7, 13.
Matt. 24. 38.
Luke 17. 26.
Hebr. 11. 7.
1 Pet. 3. 20.
2 Pet. 2. 5.
^g ch. 6. 9.
Ps. 33. 18, 19.
Prov. 10. 9.
2 Pet. 2. 9.

^h ver. 8.
Lev. ch. 11.
[†] Heb. seven
seven.
ⁱ Lev. 10. 10.
Ezek. 44. 23.

1 And the LORD said unto Noah, 'Come thou and all thy house into the ark; for ^g thee have I seen righteous before me in this generation.

2 Of every ^h clean beast thou shalt take to thee by [†] sevens, the male and his female: ⁱ and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

^k ver. 12, 17.
[†] Heb. blot out.
^l ch. 6. 22.

4 For yet seven days, and I will cause it to rain upon the earth ^k forty days and forty nights; and every living substance that I have made will I [†] destroy from off the face of the earth.

5 ^l And Noah did according unto all that the LORD commanded him.

2349.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

^m ver. 1.

7 ¶ ^m And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every

thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass || after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all ⁿ the fountains of the great deep broken up, and the || ^o windows of heaven were opened.

12 ^p And the rain was upon the earth forty days and forty nights.

13 In the selfsame day ^q entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 ^r They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every [†] sort.

15 And they ^s went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, ^t as God had commanded him: and the LORD shut him in.

BEFORE
CHRIST
2349.

^{! Or, on the seventh day.}

ⁿ ch. 8. 2.
Prov. 8. 28.
Ezek. 26. 19.

^{|| Or, flood-gates.}

^o ch. 1. 7. & 8.
2.
Ps. 78. 23.
^p ver. 4. 17.

^q ver. 1. 7.
ch. 6. 18.
Hebr. 11. 7.
1 Pet. 3. 20.
2 Pet. 2. 5.

^r ver. 2, 3.
8, 9.

[†] Heb. wing.

^s ch. 6. 20.

^t ver. 2, 3

PRAYER.—LET US PRAY *that as we are now partakers of the covenant of God, and are members of His visible Church, “we may so pass through the waves of this troublesome world, that we finally come to the land of everlasting life”¹.*

ALMIGHTY and everlasting God, Who of Thy great mercy, didst renew Thy covenant with Noah, and “save Noah and his family in the ark from perishing by water,” we thank Thee for the knowledge of that Thine holy promise. We pray for Thy grace, that the serpent’s head may be bruised within us. That sin may not have the dominion over us, and that we may ever be found among the number of the saints, who shall make with Thee, the covenant by a double sacrifice, by approaching to Thee in the name of the true sacrifice, Thy Son Jesus Christ our Lord, Who did make upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and by presenting to Thee at the same time, when we thus approach to Thee in His Name, “ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto Thee.” Make us to become more and more the spiritual members of Thy holy Church. Thou hast been pleased in Thy great mercy to call us to the knowledge of Thy grace, and faith in Thee. To Thy mercy we owe the great blessing, that we were dedicated to Thee at our Baptism, that as Noah and his family were delivered by the deluge in the ark from the sinfulness of the old world, so we have been delivered by the waters of Baptism in the ark of Christ’s Church, from the condemnation of the sinfulness of our first nature, and born again by water, and by Thy Holy Spirit unto Thee. O let us not be contented with the thought of these Thy mercies. May we ever remember that the Baptism which Thou hast appointed in the visible Church is only the beginning of Thy grace, the first outpouring of Thy spiritual mercies, the cleansing of the sin which made us the children of the wrath of God, under which the heathen are still left; and that neither the knowledge of the covenant, the admission into the ark of Thy Church, the favour nor the mercy which make us Thine own children by adoption and by grace at our Baptism, can avail to bring our souls to Thee in the hour of death and in the day of judgment; if we improve not the grace which is given, and if we fall from the loving mercy of our God. Now, even now, Thy goodness has placed us in Thy visible Church on earth. Thy holy Providence alone has given to us to know Thy word, to hear Thy truth, to partake of Thy Sacraments, to inherit Thy blessing. The sinful world is perishing around us. The waters of the deluge of Thy judgments are poured forth upon others. We are admitted to the privilege of the means of grace, and to the hope of glory, while Thy rest and that peace with God, which the world cannot give, nor remove, nor destroy, are promised to the soul within us. O keep us stedfast to the faith of Thy Church. As the beasts of the field, in the ark of Noah, forgot their savage nature, and did neither “hurt nor destroy” in Thy holy refuge; so remove from our hearts all hatred and envy, all malice and bitterness against our brethren, who are found in the same ark of the Church, delivered from the same danger, and hoping for the same end. And as the solemn lesson is taught us, that the most holy of Thy saints, whatever be the mercies of their God, the privileges of the covenant, their deliverance in the ark, or their knowledge of Thy will, may be still in danger of committing the worst evils which Thou hast forbidden; let us ever fear, lest the promise being made to us of entering into Thy rest, any of us should seem to come short of it. May all things belonging to the Spirit ever live and grow in us. May we ever have power and strength to obtain the

¹ Baptismal Service.

victory, and to triumph over temptation and evil. May we never be ashamed to confess the faith of Christ crucified. As we are members of Thy Church on earth, may we be members of Thy Church in heaven. As we have been received into Thy Church on earth by the waters of Baptism, may we be received into Thy Church in Heaven by the continual outpouring of the Holy Spirit upon us. Take not Thy Holy Spirit from us. O may that Holy Spirit cleanse our souls continually, dwell for ever within us, and prepare us for Thy presence, and grant to us that holy comfort which shall never be taken from the soul. So may Thy blessed covenant be renewed and established with us now, while life continues, in the hour of death, in the day of judgement, and in the Church above, for ever.

These our imperfect petitions we offer to Thee, not in our own name, but in the Name of Thy Son Jesus Christ, Who in compassion to our infirmities hath taught and commanded us when we pray, to say

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. On Baptism and Baptismal Regeneration. I have endeavoured to express in this Introduction and Prayer the meaning of the difficult passage in 1 Pet. iii. 21, to which so many allusions are made in our Baptismal Service; and, also, the doctrine of the Scriptures and of the Church of England, which I consider to be the same, on the subject of Baptism and Baptismal Regeneration. Both the Scriptures and the Church are united in every truth, which has been so much obscured by late controversies, into the details of which, if I entered here, I might fill a volume. They agree,

1. That an unbaptized and a baptized person are considered respectively out of, and in, the covenant with God.

2. That if there is a difference in the relationship of souls before God, there must be some difference in His blessing upon them.

3. That this blessing may be called a grace or favour.

4. That such grace or favour implies some mysterious distinction in the moral faculties or powers of the mind.

5. That it describes, also, a freedom from a previous condemnation.

6. That such grace, distinction, and freedom from previous condemnation, is an entirely new state or condition.

7. That this condition is not the first state in which the soul was born, but a second, to which it was admitted by Baptism.

8. That as the first state is called the first or old birth, the second may be called the second or new birth.

9. That as the first birth does not imply any other life than such as is continued by the blessing of God on the food we eat, the air we breathe, and the light we see; so the new birth implies that life only which is maintained by the blessing of God on the food of

the sacraments, the breath of God's Holy Spirit, and the light of God's holy word.

10. That as the first life is injured by disease, and lost by death, we may injure the second life by sin, and lose it by spiritual death.

11. That as there are three kingdoms in this world, of Satan, of the visible Church, and of the spiritual Church; so also are there three births, the first by nature, the second by water, and the third by the Holy Spirit.

But the visible Church is so identified with the spiritual Church, as to those who have not actually sinned, that the birth by water is identified with the birth by the Holy Spirit. Theologians have separated them, by calling the sanctification of the soul, which follows, or attends upon the education of the Christian by the name Regeneration. Whereas Regeneration is the commencement of that state in which the child was not by nature born, and of those Christian privileges which, before its Baptism, it did not possess.

If, before crime, or vice, or folly, are actually committed, sin can be imputed to an unconscious infant by the first birth; holiness, which is only separation from that which is profane, may be imputed to the child before it has either actual faith, repentance, or righteousness, as it was with the children of the Jews.

As Noah sinned after he was delivered from the deluge, so a Christian may sin after his first deliverance by the waters of Baptism. The deliverance from the sins and dangers of the old world did not preserve him from sin in the new world. So it is that the deliverance from the original sin and condemnation, which is obtained at Baptism, does not preserve the soul from sin in the Christian life after Baptism is over.

The Regeneration at Baptism, therefore,

is not identical with the ultimate effect of the continued improvement by the soul, of the grace of God in the sacraments, in the preaching of truth, in the study of the Scriptures, or in the gifts of the Holy Spirit; that is, it is not identical either with the progress, or with the final salvation, of the soul. It is but the beginning of a spiritual state, a spiritual life, and a spiritual hope. Like the life of the body, it is God's gift, and is committed to God's protection, and is fed by God's food; but man may destroy the soul for which Christ died, and quench the life which the Holy Spirit gives. We may thank God from the heart that we are placed in the visible Church, and are thus born of water and of the Holy Ghost: but the blessing will be an increase of the curse, if we fall away into apostasy, and crucify the Son of God afresh. The last state after Baptism, in that case, becomes worse than the first state before Baptism. The circumcision becomes uncircumcision. When Christian privileges beget holy fear, and not presumption, then only are they the dew of heaven to the improving and sanctified soul; and Regeneration is the putting on of the armour, the beginning of the race, the commencement of the battle, the setting forth from this world to the world to come; and woe, everlasting woe, may be the lot of that Christian, who, because he is baptized, shall be contented with his Baptism; and mistake the Regeneration, which is the first step toward heaven, for the last step toward heaven; for the putting off of the Christian armour, for the end of the Christian race, for the victory which ends the battle, and for the safe arrival of the soul in the world of peace and glory. "The Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not." Jude 5.

NOTE 2. GEN. vii. 1. *On the appearance of the glory of God at the door of the ark.* The expression, *Come thou and all thy house into the ark*, would lead us to believe, that as the manifestation of the Lord God was seen in

the Holy of Holies by Moses, so there was a part of the ark, which was the place where the same presence was displayed; and that the expression (v. 16), *the Lord shut him in*, may denote that the Divine Glory appeared at the door of the ark, and drove back the Cainites and the corrupt Sethites who endeavoured to obtain admission into the sacred enclosure. I presume, however, very humbly to suggest this possible interpretation; I dare not say more. Mr. Faber's very curious and interesting inquiry respecting the Sethite apostate priesthood, endeavouring in their presumption to storm and take possession of the mountain near the entrance to Eden, their identity with the Titans of heathen tradition, and their overthrow at the moment of their audacity by fire from the Divine presence, and by the bursting forth of the waters from the earth, suggested to me the possibility that this might be the interpretation. Every passage of Scripture is full of deep interest from the new illustrations it may receive, and which, however new, are not, therefore, necessarily inaccurate¹.

NOTE 3. GEN. vii. 13. *Confirmation of the truth of the Deluge from Egyptian tradition.* The day on which the Egyptian priesthood supposed Osiris to have been shut up in the ark was the seventeenth day of the month Athyr, when the sun is in Scorpio, at which time the overflowing of the Nile had ceased, and the country had become dry. Now, if we suppose Moses to have reckoned by the civil year of the Jews, which commenced from the autumnal equinox, this will be the precise day of the precise month on which Noah entered into the ark: or if he reckoned by their ecclesiastical year, which commenced from the vernal equinox, (a point incapable, perhaps, of being now decided with absolute certainty,) we shall still have the memory of the precise day, though, in that case, not of the precise month, accurately preserved in the legend of Osiris².

¹ See Faber on the Dispensations, vol. i. p. 414.

² Faber's Origin of Idolatry, book ii. p. 242.

SECTION X. GENESIS VII. 17—24. VIII. 1—14.

TITLE.—*Nothing is impossible with God. The destruction of all men and animals not in the ark; the decrease of the waters; the raven and the dove sent forth; the earth recovers from the deluge.*

INTRODUCTION.—No men despise the judgements of God who firmly believe the truth of His holy word. Immediately before the destruction of Jerusalem, the scoffers of the apostolic age were accustomed to say, where is the promise

of the coming of Christ to inflict the threatened judgement ; for since the fathers fell asleep, all things continue as they were from the foundation of the world. They could not believe the Scriptures, because of the uniformity of what they call the order of nature. So it is in the present day. When the Christian believer converses with an unbeliever, and assures him that the hour must and will come, when the same Lord God, (Who brought the deluge upon the earth, and Who declared before the high-priest of Israel, that He would come in the clouds of heaven to judge the living and the dead,) will certainly fulfil His own word : the unbeliever looks upon the earth beneath him, and the world around him, and he sees the uniform manner in which day succeeds to day, season follows season, and year rolls on after year ; and he judges of the past from the present, and of the future from the present ; and he thinks, and says, it is impossible that God will change the order of the world ; and that as the world is now, so it ever must have been, and so it ever will be. There can be no doubt that the apostate races of Cain and Seth before the flood reasoned in the same manner. When the ark was preparing, Noah preached to them the coming of the deluge. They disregarded, they derided his message. They saw the earth bring forth its fragrant flowers, and its beautiful fruits as usual. The sun rose and set as fair and lovely as it had ever done. When shall the deluge come ? they said. Where shall the rain be found to drown us ? Sciences and arts are but beginning ; will God destroy them in the bud ? The world is improving ; will God check its improvement ? The earth is beginning to be filled with people. Thousands and tens of thousands are now busily engaged in their plans and their pursuits, their studies and their commerce, and will God send down a deluge of waters to sweep them all away ? It is impossible ! it is impossible ! So they said, and so they reasoned, and so they dwelt securely. But the day of the flood dawned at the end of the last seven days which were given them for repentance, and the surface of the round earth, and the beginning of the history of all nations, alike assure us of the truth of the passage of Scripture we are now to read, that the deluge did come. The day arrived which Noah had foretold. He, and his, took refuge in the ark. Then the rain descended, and the floods came, and the winds blew, and the waters rose and filled the valleys, and they rose higher and covered the hills ; and still they rose, and the ark was borne up by them ; and the sinners who had mocked the preaching of God's judgement wept in despair, or groaned for their folly, and too late repented ; as men now too late repent, when they cannot live, and fear to die. The waters still prevailed. The loftiest mountains were covered. And God's word came to pass, (as it ever will,) and all flesh died, and every living substance was destroyed, and Noah only remained alive, and they that were with him in the ark. Thus was the object of this solemn judgement accomplished ; and God remembered Noah, and the waters were commanded to decrease, till the ark rested safely on the still covered hills, and till the tops of the mountains appeared. The raven was sent forth, but it ate of the floating carcasses and returned no more. The dove was sent forth and found no resting-place, and returned ; and it went forth again, and brought back the olive from the reviving ground, as the token that the fruits of

the earth should again grow, and the earth again be restored to be the home and habitation of man. Yet a few days more, and the year of the deluge was ended, and the surface of the ground was dried. This was the first day of judgement. May it be to us a proof, an earnest, and a warning, that God will as certainly execute judgement, as He will speak grace and peace; and that those who will not be influenced by the mercies, shall be too late convinced of their unpardonable folly by the terrors of the second judgement, when the Lord shall again come to be our Judge; and when He shall appear in the glory of His Father, and all His holy angels with Him.

GENESIS VII. 17—24. VIII. 1—14.

BEFORE
CHRIST
2349.

ver. 4, 12.

17 ^a And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

Ps. 104. 26.

18 And the waters prevailed, and were increased greatly upon the earth; ^b and the ark went upon the face of the waters.

Ps. 104. 6.
Jer. 3. 23.

19 And the waters prevailed exceedingly upon the earth; ^c and all the high hills, that *were* under the whole heaven, were covered.

ch. 6. 13. 17.
ver. 4.
Job 22. 16.
Matt. 24. 39.
Luke 17. 27.
2 Pet. 3. 6.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

ch. 2. 7.

† Heb. the
breath of the
spirit of life.

21 ^d And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in ^e whose nostrils *was* † the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven;

and they were destroyed from the earth: and ^f Noah only remained *alive*, and they that *were* with him in the ark.

BEFORE
CHRIST
2349.1 Pet. 3. 20.
2 Pet. 2. 5. &
3. 6.

24 ^g And the waters prevailed upon the earth an hundred and fifty days.

ch. 8. 3. &
ch. 8. 4. com-
pared with
ver. 11. of this
chapter.

1 And God ^h remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: ⁱ and God made ^j a wind to pass over the earth, and the waters asswaged;

ch. 19. 29.
Exod. 2. 24.
1 Sam. 1. 19.

2 ^k The fountains also of ^l the deep and the windows of heaven were stopped, and ^m the rain from heaven ⁿ was restrained;

Exod. 14. 21,

ch. 7. 11.

Job 38. 37.

3 And the waters returned from off the earth † continually: and after the end ^o of the hundred and fifty days the waters were abated.

† Heb. *in going and return-
ing.*

ch. 7. 24.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters † decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were

† Heb. *were in going and de-
creasing.*

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2349.

the tops of the mountains seen.

* ch. 6. 16.

6 ¶ And it came to pass at the end of forty days, that Noah opened ^a the window of the ark which he had made :

† Heb. *going forth and re- turning.*

7 And he sent forth a raven, which went forth † to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ;

† Heb. *caused her to come.*

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth : then he put forth his hand, and took her, and † pulled her in unto him into the ark.

10 And he stayed yet other seven days ; and again

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2348.

he sent forth the dove out of the ark ;

11 And the dove came in to him in the evening ; and, lo, in her mouth *was* an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more.

2348.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

PRAYER.—LET US PRAY *that we may believe that God will execute His judgments, as well as fulfil His promises ; and that we may follow the example of Noah, and prepare an ark for the saving of our souls.*

BLESSED LORD, Who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace, and ever hold fast the blessed hope of everlasting life. Grant us grace, we pray Thee, never to be influenced by the vain reasonings of those, who would persuade us that Thy word shall fall to the ground. As Thou didst command Thy servant Noah to preach the certainty of the day to the world before the flood, when the waters should drown them, and the deluge should sweep them all away if they repented not ; so hast Thou commanded Thy servants, the ministers and stewards of Thy mysteries, to declare the coming of that day, when the Lord shall again execute judgement upon all who fear not God, and obey not the Gospel of His Son. Make us ever mindful of that day. Suffer us not to say in our hearts, our Lord delayeth His coming ; and begin to be careless of duty, indifferent to religion, negligent of prayer, and slothful in our Christian progress towards heaven. May we learn from the mournful example of those who perished in the flood, that neither human accomplishments, nor earthly knowledge, nor talent, nor science, nor attainments of any kind, whatever

be the estimation with which they are regarded by the world, can avail us in the hour of death, and in the day of judgement, without the improvement of God's grace in our souls. Impress upon us, we beseech Thee, the conviction that neither the activity of our industry, the energy of our pursuits, nor the engagements which occupy our attention, and employ our time, can secure us from the suddenness of death and the day of judgement; but that in the midst of all these, at the hour when we think not, in the hour when we are most busily engaged in the trifles that amuse our minds, or in the avocations that fill our hearts; the day of the Lord may come as a thief in the night, and that the dart of death may strike us when we are most thoughtless and most secure. So make us mindful of these things, that we prepare the ark to the saving of our souls; that at the hour when our Lord shall come to judgement we may be found ready to meet Him. Thy mercy has placed us in the ark of Thy visible Church upon earth. So bless the ordinances of Thy Holy Church to our souls, that we ever be mindful of the covenant of our Baptism, the instruction of our parents, the vows of our confirmation, and the solemn impressions upon our souls when we first went up to the Holy Altar, and offered the sacrifices of righteousness, and held communion with Thee at Thy sacred table. Hold Thou up our goings in Thy paths, that our footsteps slip not. When we are prevented from going up to Thy house of prayer, when sickness alarms us, when affliction overwhelms us, when distress and anguish of soul come upon us; then enable us, we pray Thee, to commune with our own hearts in our chamber, to reflect there upon the day of death, and the hour of judgement; to look upon the destruction of the ungodly who perished in the deluge, and to remember the coming of the Judge to the second judgement of the world. When our souls are oppressed within us, when all Thy waves and storms go over us, when the remembrance of our sins, and the temptations of Satan to despair of Thy mercy, or to presume without repentance upon Thy love; when the snares of death compass us round about, and the pains of hell get hold upon us; when the world speaks no peace, and the heart knoweth its own bitterness; then, O then, may we find refuge in that merciful Saviour, Who is the ark of the soul, the door by which the soul shall enter into peace, the way to heaven, the truth that comforts, and the life that quickeneth the soul. May we ever be found in Him. May we ever be protected and sheltered in that ark which shall bear us in safety over the storms and tempests of this short and troublesome world. And finally, we beseech Thee, that as Thy servant Noah, when the days of his shelter in the visible ark were ended, beheld the dry land before him, and knew that the waters were abated from off the earth; so may it be, that when the days of our sojourning in the ark of Thy visible Church upon earth shall be over; when the storms and tempests of our earthly pilgrimage shall be ended, we may behold the heavenly land before us, on which we shall rest from the afflictions and the troubles of the way. May the Church Militant on earth, be exchanged for the Church Triumphant above. May the God and Saviour of the Church on earth, Who has led and guided us in safety from the cradle to the grave, be with us, as the Mediator, the brother, the friend of our grateful souls for ever. Hear our imperfect petitions. We offer them not in our own name, but in the Name and for the sake of Jesus Christ our Lord, Who hath taught and commanded us when we pray, to say

Our Father, &c.

The grace of our Lord, &c.

Scriptures, we should learn to consider the Bible as a book, of which one part throws light upon another. We are told by St. Peter, that the waters of the deluge were a figure, a type, or representation of the waters of Baptism. We may say, therefore, in one sense, that Noah was baptized in the flood, and that he was baptized into the hope of a joyful restoration to the new world. So it is with us. We are baptized into the hope of a joyful resurrection to a new life. Noah lived in the ark in the expectation of being thus restored to a better state. We live in the visible Church, in the expectation of being restored to a better state. The same God Who built the ark, has prepared the visible Church. The same God Who preserved Noah, preserves us. The same God Who protected his body while he was buried in the ark, will protect our bodies when they are buried in the grave. The same voice of God, Which said to Noah, go forth from the ark, thou, and thine, and the living things with thee, shall be heard at the last day by us—"Go forth from the grave, thou, and thine. Earth give up thy dead! Sea give up thy dead! Awake ye dead and come to judgement! come forth from the graves, come forth ye dead of all ages." And we, and all the dead, small and great, shall appear before the judgement-seat of Christ. As certainly as one event took place, so certainly will the other take place also. And now the day had come when Noah was commanded to leave the ark. He waited for the hour of his restoration, as we must wait through the days of our appointed time, until our great change come¹. He went forth from the ark, he, and his family, and the living creatures which God had preserved, and he stood and walked once more upon the solid ground. And where were the enemies of God, who one year ago had mocked his hope, and derided his holy religion? When we awake from the dead, and when by God's mercy we shall rest upon the heavenly land, we shall then, as we may believe Noah did, turn to our God and Saviour with holy gratitude, and say, "Not unto us, not unto us, but unto Thy Name be the praise of our salvation." Thou hast delivered us, O Lord Christ, Lord God of Hosts. Noah looked up to God with joy, and he builded an altar, and offered sacrifices. Every sacrifice which God had commanded, he offered in the fulness of his gratitude, and love, and joy. And the Lord Who had delivered him, was graciously pleased to continue His mercy to him, and to accept his praises and his prayers. The savour of his sacrifices was sweet, as the savour of our sacrifice is also sweet, and accepted by Him, when, because the Lord has been merciful to us, we offer to Him ourselves, our souls, and bodies. And the promise was made, that though man would be ever sinful, the world should be no more destroyed by a deluge of water; and that so long as the earth remained, that is, till it be burned up, and the elements melt with fervent heat, the order of the seasons shall not fail. This was a part of the promise. That part also of the promise which had been granted to Adam at the beginning, that man should have dominion over the beasts of the field, was renewed; and the animals were given to man for food, but their blood was to be poured out upon the ground in token of their

¹ Job xiv. 14.

ever remembering, that the blood of the sacrifice was to be offered at the altar of God. Neither was this all—after the promise was made that Man should not be again destroyed, and after the blessings which related to the present world had been pronounced; it pleased God once more to declare to them, for the encouragement of their faith and hope in His mercy, that He would establish His covenant with them, and that they might be assured that no waters of a flood should destroy the earth. God has made the same covenant with us. We live now under the covenant with Noah; but we live also under another, and a better covenant than this, that there should be no destruction to our souls under the worse judgements that shall come upon the world, if we offer to Him the sacrifices of righteousness, and put our trust in the Lord. Never shall our souls perish in the deluge of the wrath of God hereafter, if we approach to His holy altar, and make a covenant there, and offer there, the remembrance of the Death of Christ, the sacrifice of faith and love in the soul, and of repentance and obedience in the life.

GENESIS VIII. 15—22. IX. 1—11.

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CHRIST
2348.

* ch. 7. 13.

* ch. 7. 15.

* ch. 1. 22.

† Heb. *faun-
lies.*

* Lev. ch. 11.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, ^athou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee ^bevery living thing that is with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and ^cbe fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their [†]kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of ^devery clean beast, and of every clean

fowl, and offered burnt offerings on the altar.

21 And the LORD smelled ^ea [†]sweet savour; and the LORD said in his heart, I will not again ^fcurse the ground any more for man's sake; || for the [§]imagination of man's heart is evil from his youth; ^hneither will I again smite any more every thing living, as I have done.

22 ⁱ† While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and ^jday and night shall not cease.

1 And God blessed Noah and his sons, and said unto them, ^kBe fruitful, and multiply, and replenish the earth.

2 ^lAnd the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and

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* Lev. 1. 9.

Ezek. 20. 41.

2 Cor. 2. 15.

Ephes. 5. 2.

† Heb. *a sa-*

avour of rest.

* ch. 3. 17. &

6. 17.

|| Or, *though.*

* ch. 6. 5.

Job 14. 4. &

15. 14.

Ps. 51. 5.

Jer. 17. 9.

Acts 15. 19.

Rom. 1. 21. &

3. 23.

^h ch. 9. 11, 15.

* Isa. 54. 8.

† Heb. *As yet*

all the days of

the earth.

Jer. 33. 20,

25.

* ch. 1. 28.

ver. 7. 19.

ch. 10. 32.

* ch. 1. 28.

Hos. 2. 18.

ark, he offers the sin-offering, the trespass-offering, the peace-offering, and the burnt-offering; and with these probably he would have offered the unbloody eucharistic sacrifice also, and thus fulfilled all righteousness, so far as the will of God had been revealed.

NOTE 2. GEN. viii. 21. *On the expression, "God said in His heart."*—The preferable translation would be, "God said to his heart," i. e. to Noah's heart. The words are, *לֵבָא*. Thus we read in Isaiah xl. 2, "Speak to the Heart of Jerusalem," *דַּבֵּר לֵבָא יְרוּשָׁלַם*, that is, "speak ye to Jerusalem," "and the Lord said to Noah."

NOTE 3. GEN. viii. 22. *"Summer and winter, &c. shall not fail."*—The Christian learns from this expression, which seems to the infidel to be almost unnecessary, that the seasons, however uniform may be their return, do not succeed each other by any necessity: they are continued solely by the preserving law of Him Who created, and now preserves the world for a time only. That they have uniformly followed in their order, is a perpetual proof only of the continuance of a covenant, which will certainly cease when the object of its enactment is ended; that is, when the human race shall be destroyed by another judgement, though not by a deluge of water.

NOTE 4. *On the prohibition to eat blood.* GEN. ix. 2—6.—These promises of the new covenant with Noah seem to imply that, before the Deluge, the fear of man was not so much upon the beasts as it was now to be. After the Fall, they were the destroyers of man. After the Deluge, though they were

in the same state as they had been in the beginning, they were not so much his destroyers¹. There is reason to believe that the animals were not given to man for food before the Deluge². "Ye shall eat of the herb of the field," was said Gen. i. 29. Animals were now permitted to be eaten. Before the Flood, murder had not been punished with death. The mercy to Cain had been perverted, and Lamech, the magistrate of his family, had refused to punish homicide. The command was now peremptory, "Whoso sheddeth man's blood, by man shall his blood be shed." Blood was the life, and blood was prohibited to be eaten; either because cruelty, or luxury, or perhaps some superstitious practice, of which we are now ignorant, was to be avoided; or, more probably, that, because the blood was said to be the life of the animal, they might learn that their own lives were to be given to the God of sacrifice; or that, as the blood of the sacrifice was to be poured out before the altar, the blood of every beast that was slain was to be poured out also, that the sacrifice might be remembered in their daily food, as well as in their daily devotion. Every act which supplied their wants was to be identified with the doctrine of sacrifice, and with acts of religion. This appears to be the solution of the difficulty. The prohibition to eat blood with the flesh is so repeatedly given, that we may be assured there must have been some urgent cause, and that cause must have had reference to religion.

¹ See Sir George Rose's Scriptural Researches, p. 9.

² See the question discussed in Magee on the Atonement, vol. i. p. 519, &c.

SECTION XII. GENESIS IX. 12—19. 25—29.

TITLE.—*The proofs of the truth of the Bible are to be found in the earth and sky. The rainbow appears in the cloud; the nature of covenants between God and man. The destiny of the sons of Noah.*

INTRODUCTION.—When we look upon the sky above us and around us, we are all accustomed to say, What is man that God should be mindful of him? Those who do not believe in the truth of the Bible, are not able to answer the question. They imagine that God is so great and glorious, that He does not condescend to take care of the soul of man, but that He leaves him to live a few short years on the earth, and then to die, and be no more. Those who do believe the Bible, are able on the contrary to answer the question fully. They, when they look up to heaven, and enquire, What is man? is God mindful of him? can answer,—man is a being with whom the Lord God of creation, Who made the world at first, and still preserves it at present, has entered into covenants, which He has confirmed with oaths, and made sure by proofs, and tokens which cannot be mistaken. We have heard that God made a covenant with Noah; and there is

one token that God remembers that covenant, and that He will no more destroy the earth with a deluge. That token is the rainbow. Sometimes when the sun shines brightly on one side of the heavens, a dark cloud full of rain is seen on the opposite side, and then when the rain falls from the cloud, the beams of the sun shine upon the cloud and upon the rain; and the consequence is, that a perfect arch or circle of many beautiful colours is seen, and appears to span the earth, to rest on the horizon, and to pierce through the darkness of the cloud. Now rain is not essential to the watering of the earth. God could water the earth, if He pleased, with dew, mists, and vapours. When we see the rainbow, therefore, we believe that God made a covenant with Noah, and that the bow still appears in the cloud when the sun shines upon it, bearing its lasting testimony to the truth of God's promise.—Many persons are astonished that it should be said, that God makes a covenant with man; for a covenant is an agreement, and God as a lawgiver commands men, and does not make agreements with them. I will explain this to you. God has been pleased to make known His will to man at sundry times, and in divers manners. For instance, He made known His will to Adam, to Noah, to Abraham, to Moses, and to ourselves. And each of these manifestations of His will, we call a covenant. The reason is, that when God so declared His will to man, He did these three things—*He conferred a present blessing—He promised future favours—and He gave a positive command.* These three things form God's part in the Covenant. The command of God to man is, that he be *grateful for the blessing, believe in the promise, and be obedient to His will*: and this is man's part in the Covenant. God made a Covenant at the fall with *Adam*. He gave him the life He had forfeited. He promised the victory over the serpent. He commanded worship and sacrifice. God made a Covenant with *Noah*. He gave him preservation from the deluge. He promised that the flood should not return. He commanded sacrifice and obedience. God made a Covenant with *Abraham*. He preserved him from danger. He promised the blessing to man through his family. He commanded circumcision. God made a Covenant with *Moses and the Israelites*. He preserved them in the Red Sea. He promised the land of Canaan. He commanded the passover. God makes a Covenant with *each of us*. He has granted us forgiveness of the sins of our first nature at our baptism. He promises eternal life. He has commanded the holy Sacrament, love to Christ, and obedience to His will. In all these Covenants, Adam, Noah, Abraham, the Israelites, and ourselves, whether we belong to the one Church before Christ was born, or to the same Church after Christ was born, all, all are required to fulfil in spirit the same duty. We are required to be grateful to God for His present mercy, to believe in the promise of future blessing, and to offer to Him *obedience* springing from love, arising from faith in that promise. This is our part of the Covenant. *The union of God's revealed mercy, and man's revealed duty, is graciously called a covenant*, because God's condescension to the weakness of man is a part of the same Mercy which reveals, both His goodness, and our duty. These are the things which we ought to remember when we see the rainbow shine forth in

the dark sky ; and we ought also, at the same time, to remember not only God's Mercy, but our own sinfulness. We ought never to forget that the best men may be in danger of, and fall into, the worst sins ; and that Noah forgot the Covenant, and offended God. We ought also never to forget, that the Covenant which was sealed by the rainbow, was made not with him alone, but with his children, Shem, Ham, and Japheth, and therefore also with us the present race of men, who descend from them. Happy only shall we be, if we thus remember every part of the Covenant which God at sundry times has made ; and thank Him for His mercies, believe and hope in His promises, and worship and serve Him, in heart, and soul, and will, and life.

GENESIS IX. 12—19. 25—29.

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CHRIST
2347.

^a ch. 17. 11.

12 And God said, ^aThis is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations :

^b Rev. 4. 3.

13 I do set ^bmy bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

^c Exod. 28. 12.
Lev. 26. 42, 45.
Ezek. 16. 60.

15 And ^cI will remember my covenant, which is between me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud ; and I will look upon it, that I may remember ^dthe everlasting covenant between God and every living creature of all flesh that is upon the earth.

^d ch. 17. 13, 19.

17 And God said unto Noah, This is the token of the covenant, which I have

established between me and all flesh that is upon the earth.

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2347.

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18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth : ^eand ^eHam is the father of † Ca-

^e ch. 10. 6.
† Heb. Chanaan.

19 ^fThese *are* the three sons of Noah : ^gand of them was the whole earth overspread.

^f ch. 5. 32.
^g ch. 10. 32.
1 Chron. 1. 4, &c.

25 And Noah said, ^hCursed *be* Canaan ; ⁱa servant of servants shall he be unto his brethren.

^h Deut. 27. 16.
ⁱ Josh. 9. 23.
1 Kings 9. 20, 21.

26 And he said, ^kBlessed *be* the LORD God of Shem ; and Canaan shall be || his servant.

^k Ps. 144. 15.
Heb. 11. 16.

27 God shall || enlarge Japheth, ^land he shall dwell in the tents of Shem ; and Canaan shall be his servant.

|| Or, servant to them.
|| Or, persuaded.
^l Ephes. 2. 13, 14. & 3. 6.
1998.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years : and he died.

PRAYER.—LET US PRAY, *that we ever be mindful of the Covenant which God has made with our souls, having gratitude for His mercy, faith in His promises, and obedience to His holy will.*

O ALMIGHTY God, Who for the sin of man didst once drown all the world except eight persons¹, and afterwards in Thy mercy didst promise never to destroy it again, and didst place Thy bow in the clouds as the pledge and token of the certainty of the fulfilment of Thy promise; grant to us, we beseech Thee, such grace and favour, that when our eyes behold the shining of the sun, upon the dark clouds of the sky, we may ever remember the greatness of Thy judgment upon the world of the ungodly, with whom Thy Holy Spirit did strive in vain; and the mercifulness of Thy promises to all those who love and fear Thy sacred Name. May the bow in the clouds ever be to us the faithful witness in heaven, to the Covenant which Thou didst establish with Thy servant Noah. Grant us also, when we look upon the same bow in the clouds, to remember that better Covenant which Thou in Thy goodness hast made with our own souls. To Thine electing love alone we desire to ascribe the blessings we enjoy; the promises of Thy gospel, and the knowledge of Thy revealed Will. To Thy mercy alone we owe our temporal blessings: our food while others starve, our raiment while others perish, our home while others wander in desolation and sorrow. To Thy mercy alone we owe the blessing, that we were born in a Christian land, that we have been devoted to Thee, and received at our Baptism into Thy Covenant; and have been preserved in Thy Church to hear Thy Word, to pray to Thee in the assemblies of Thy Saints, and to hold communion with Thee at the table and altar of our God. Enable us to thank Thee for our creation, preservation, and all the blessings of this life; but above all, for the means of grace. And as Thou hast granted to us not only the blessings of this life, but hast given us also the hope of glory in the world to come; enable us when we see the bow in the clouds, to remember the rest which remaineth beyond the grave, for the people of God; where there shall be no fear of offending God, no temptation to sin, no guilt in the soul, no remorse in the conscience, no curse to afflict the heart, no sorrow, nor sighing, nor tears, nor death. When the dark clouds of distress and trouble rise upon us, when the rain descends and the floods come, and beat heavily upon the earthly house of the tabernacle of the soul; when the dark clouds which overhang the valley of the shadow of death gather round our fainting footsteps; then, O then! God of the Covenant! then may the bow of Thy presence ever, ever be seen in the darkest clouds; that the eye of faith and hope may see and trust in the promise of a merciful God. Then, O then! when the world is a dream, when the tears and the mourning of our sorrowing friends mark the moment of the passing of the soul to its great account; then, when the clouds of death are darkest, may the eyes of faith and hope behold with Thy servant in the hour of his tribulation in Patmos, the bow of the Covenant round about the throne of the God of the Covenant, speaking peace and blessing to the parting and anxious spirit. Then may thy promise be accomplished. Then may the hope of glory be fulfilled, and the rainbow which surrounds the throne in sight like unto an emerald, be unto us the pledge and token of our eternal deliverance from the storms of sin, and the tempests of sorrow, and of rest and peace in a new world for ever. Keep us steadfast, we beseech Thee, in this our hope and faith, and enable us not only to believe, but to live and walk before Thee, as those who look forward to the rest which the God of the Covenant has

¹ Collect for Fair Weather.

promised. Keep Thy servants, we beseech Thee, from presumptuous sins, lest they conquer our faith, and ruin our hope, and make still darker the dark clouds of affliction and death, and banish the bow of the Covenant from its place, and obtain dominion over the soul within. Make us ever watchful over our own hearts, that we may dwell with Thee in the tabernacle of Thy Church on earth; and finally, dwell with Thee in that world where every promise shall be accomplished, and the Covenant of mercy be fulfilled. Hear our imperfect petitions. Accept our thanks for Thy mercies. Strengthen our faith in Thy promises. "Direct, sanctify, and govern both our souls and bodies in the ways of Thy laws, and in the works of Thy commandments." May we shew forth Thy praise not only with our lips, but in our lives. If we live, may we live unto the Lord. If we die, may we die unto the Lord. Living, or dying, may we be a portion of that multitude which no man can number, who ascribe blessing and honour, and glory and power, to Him that sitteth on the throne of glory; and to the Lamb slain from the foundation of the world, Who died to redeem them from sin, and from the curse for ever.

These our humble petitions we offer to Thee in the Name, and for the sake, of Jesus Christ our Lord, Who hath taught and commanded us when we pray to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. GEN. ix. 19. "*I do place my bow in the cloud.*"—The allusion in the prayer to the parallel between the rainbow at the cessation of the Deluge, and the rainbow surrounding the throne of Glory, mentioned in Revel. iv. 3, and x. 1, is found in a passage of Rivetus, quoted by Witsius, in his Treatise on the Covenants:—"Quum tamen foedus hoc praesupposuerit, et sua universalitate involverit foedus gratiae, negandum non est, illius promissa iride quoque fidelibus obsignari. Hinc in circuitu throni et Capitis Christi iridem a Johanne visam esse memoratur, Ap. iv. 3, et x. 1. *Ut agnoscamus*, inquit Rivetus, *thronum Christi misericordia esse circumdatum, eamque etiam in vultu suo prae se ferre, quando se manifestat: praesertim autem in ipsius facie nos habere iridem illam, qua certe sumus, non solum aquas non amplius terram in universum inundaturas; sed praeterea, et praesertim, non metuendum nobis esse irae Divinae diluvium, quando Christus Patrem placavit, quem dum respicit Deus recordatur misericordiae suae, et promissionum, quae in ipso sunt Etiam et Amen. Apparet igitur coronatus iride Christus, tanquam gratiae et pacis nuncius. Est enim Princeps pacis, et pax nostra. Ies. ix. 6. Eph. ii. 14.*—Witsius, vol. vi. p. 689. Trajecti ad Rhenum, clō ccl xc iv.

NOTE 2. GEN. ix. 16. *On the nature of a covenant between God and man. The everlasting Covenant.*—I have endeavoured, in the Introduction, to express the right notion of a Covenant between God and man,—that it implies present benefit, future promise, and continual command, on the part of God; and gratitude

for the benefit, faith in the promise, and obedience to the command, on the part of man. But see Barthosi Haen Disputatio De Natura Foederis Noachici, in the first vol. of tracts at the end of the Critici Sacri. See Heb. Lexicon in voc. נֶחֱמָה and Schleusner's Lexicon in voc. διαθήκη.

It may, perhaps, be objected to this view of the Covenants, that, according to it, one is not better than the other; whereas St. Paul calls the Christian the better Covenant.

I answer, that the Covenants are all the same in spirit: all have the present blessing, the future promise, and the abstract command; but the Christian is the better Covenant, as the oak is better than the acorn: it contains present blessings, sanctification, and grace,—more clear promises of the future immortality, and less burthensome commands. The present blessings are greater, the future promise better, the commands more easy, because they are reasonable, and are neither burthensome nor painful.

NOTE 3. GEN. ix. 17. *On the evidence of the truth of Revelation, derived from the certainty of the Deluge.*—The account of the destruction of the world by the Deluge ends at this place. Very beautiful are the observations of a modern writer on the evidence afforded to the truth of Revelation, by the proofs which everywhere abound of the Noachic Deluge. "Many reasoners against Revelation," says the editor of Calmet, "exclaim, 'Bring us facts in which all the world agree; facts admitted to be established by unbiassed evidence.' If, in

answer to this, we adduce proof that the Christian dispensation is from above, we are reminded, 'How few of mankind receive it: Christ's own nation deny the subject of it: heathen lands refuse Him.' If we advert to Moses—'What! a leader of a pitiful horde of leprous slaves! at most, a legislator acknowledged by a single nation, and that a stupid nation too!' To establish the assertion, therefore, that Deity ~~has~~ condescended to make known His intentions to man, he invites such persons to investigate the instance of Noah. 'Was the Deluge a real occurrence?' All mankind acknowledge it. Wherever tradition has been maintained, wherever written records are preserved, wherever commemorative rites have been instituted, what has been their subject? The deluge,—deliverance from destruction by a flood. The savage and the sage agree in this. North and south, east and west, relate the dangers of their great ancestors from overwhelming waters. But he was saved; and how! By personal exertion? By long-supported swimming? By concealment in the highest mountains? No; but by enclosure in a large floating edifice of his own construction—his own construction, for this particular purpose. But this labour was long: this was not the work of a day: he must have foreknown so astonishing an event a considerable time previous to its actual occurrence. Whence did he receive this *foreknowledge*? Did the earth inform him, that at twenty, thirty, forty years' distance, it would disgorge a flood? Surely not. Did the stars announce that they would dissolve the terrestrial atmosphere in terrific rains? Surely not. Whence, then, had Noah his *foreknowledge*? Did he begin to build when the first showers descended? This was too late. Had he been accustomed to rains formerly, why think them now of importance? Had he never seen rain, what could induce him to provide against it? Why this year more than last year? Why last year more than the year before? These inquiries are direct: we cannot flinch from the fact. Erase it from the Mosaic records, still it is recorded in Greece, in Egypt, in India, and in Britain; it is registered in the very *sacra* of the heathen world, and is annually renewed by commemorative imitation, where the liberty of opinion is not fettered by prejudices derived from Hebrew institutions, or by the 'sophisticated' inventions of Christianity. Go, infidel, turn to the right hand, or to the left hand: take your choice of difficulties: disparage all mankind as fools, as willing dupes to superstitious commemoration, as leagued throughout the world to delude themselves, in order to impugn your wisdom, your just-thinking, your love of truth, your unbiassed integrity; or allow that *this fact*, at least this *one fact*, is established by testimony abundantly sufficient; but remember, that if it be established, it implies a *communication from God to man*. *Who could inform Noah?* Why did not that great patriarch provide against *fire*? against

earthquakes? against *explosions*?—why against a *deluge*? why against *water*? Away with subterfuge. Say frankly, 'This was the dictation of Deity:' say, 'Only *He* who made the world could *predict* the time, the means, the causes of this devastation; only *He* could excite the hope of restoration, or suggest a method of deliverance.' Use your own language, but permit a humble believer to adopt language already recorded:—'By faith Noah, being warned of God of things never seen as yet, in pious fear prepared the ark (*κιβωτός*) to the saving of his family, by which he condemned the world.' May a similar condemnation never rest on us, who must at least admit the truth of *one* text in the Bible, or stand convicted by the united voice of all mankind, and by the testimony of the earth, the now shattered, the now disordered earth itself."

NOTE 4. GEN. ix. 25 and 28. *On the time of Noah's prophecy.* V. 25, "Noah said," &c. V. 28, "Noah lived after the Flood three hundred and fifty years."—Should not the prediction, which commences at verse 25, and continues to verse 28, be referred to the later years of Noah's life? Is it not probable, that as Isaac, and Jacob, and Moses, blessed their children and people, under the influence of the Spirit of prophecy, when they were about to die, that Noah also spake by the same Spirit, either at the same period, or at the time when he was about to remove from the place where the ark had rested?

NOTE 5. GEN. ix. 25. *On an error of Joseph Mede, "Cursed be Canaan."*—Mede has very incautiously applied the language of Noah to the father of Canaan, and represented Ham as the servant of servants to his brethren. "There has never been," he says², "a son of Ham who hath shaken a sceptre over the head of Japhet. Shem hath subdued Japhet, and Japhet Shem; but Ham hath never subdued either²." "The direct contrary to this," Mr. Faber observes, "is the case. Nimrod, the son of Cush, the son of Ham, was the first conqueror of his brethren; and it can be proved, that the temporal destinies of the world may be said to have been committed to the children of the Goths and Scythæ, who were descended from Ham³."

NOTE 6. GEN. ix. 26. "Blessed be the Lord God of Shem."—When the whole world was plunged in Pagan darkness, the light of Divine truth was preserved among the descendants of Shem. Throned between the Cherubim, Jehovah dwelt visibly in the tabernacles of Shem. When the fulness of time was come, He suddenly appeared in His own Temple, as the Messenger of the Covenant, and abode in the flesh among His brethren of the seed of Abraham, full of grace and truth. The prophecy of Noah has, in all its parts, been accurately accomplished⁴.

¹ See note 2, section 13. ² Mede's Works, book i. disc. xlix. p. 271; and disc. l. p. 283. Ed. 1677.

³ See Faber's Pagan Idolatry, vol. i. p. 89, &c. &c.

⁴ See Faber's Pagan Idolatry, vol. iii. p. 458.

NOTE 7. GEN. ix. 27. *On the prophecy of the enlargement of Japhet.* "God shall enlarge Japhet." Lit. God shall Japhetize Japhet.—The interpretations of this prophecy are in every commentary. I only add, that the words of prophecy seem to have, as it were, the power of a law of nature. The prediction of Noah is still being fulfilled. God is even now enlarging the territories, extending the numbers, and establishing the Christian faith of European Japhet within the tents of Asiatic Shem. England may be called his principal son, the inhabitant of the chief of the islands which waited for the law⁵ of the God both of the Jews and of the Gentiles. May God grant that wherever the commerce, the literature, and the name of our dear land, be known, the influence of the Holy Church, the Episcopal Trinitarian Church of England, may bless the nations with the Holy Scriptures, the ordinances of the primitive faith, the due administration of the Sacraments, and the magnificent union of freedom with authority, which has made us the Canaan of the latter ages. May the Merciful God, by

⁵ Isaiah xlii. 4.

Whom alone nations and empires rise and fall, flourish and decay, make us, from this time till the day when Christ shall come to judgment, the chosen race to benefit mankind. May the words of God to Israel be spoken to us, "Cursed are thy cursers, and blessed are thy blessers⁶." May God be our God, and Britain be His chosen people. Amen.

GEN. ix. ver. 20—24 (*omitted at p. 112.*)

20 And Noah began to be an husbandman, and he planted a vineyard :

21 And he drank of the wine, and was drunken ; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father ; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

⁶ See the Hebrew.

SECTION XIII. GENESIS XI. 1—9. X. part of 1, 2. 6. 9. 22. 32. XI. part of 10, 11, 12. 14. 16. 18. 20. 22. 24. 26.

TITLE. *The knowledge of God's will is sometimes accompanied with aggravated sin. The building of the Tower of Babel. The confusion of languages. The dispersion of mankind. The posterity of Noah to Abraham.*

INTRODUCTION.—It might have been supposed, not only that the just judgments of God in bringing the deluge upon the world, would never have been forgotten by the children of men, but that the remembrance of that judgment would have prevented the possibility of their relapsing into sin. Let such persons, however, who think thus, look into their own hearts, and learn there the depth of the corruption that is in human nature, and they cannot fail to admit that there is there an inward proof of the truth of the histories recorded in the Bible. Who does not believe and know, that verily there is a reward for the righteous, that doubtless there is a God that judgeth the earth? Yet who is there of those who thus believe, that has not committed sin, and wilfully departed from his obedience to God? So it was also with the children of Noah some years after the deluge. Mankind began once more to rebel against the authority and commands of God. Before Noah died he spoke of the tents of Shem; he said also that Japhet should dwell in them: and we read also in another part of the Scripture, that God divided to the nations their inheritance¹. We have reason, therefore, to believe that God, by the word of Noah, commanded the children of Shem, Ham, and Japhet, to dwell in certain places which His Providence pointed out. Instead, however, of dispersing themselves over the whole earth, and going in their order to the places whither God had, by the mouth of their father Noah

¹ Deut. xxxii. 8.

directed them to go, they endeavoured to continue together. They refused to separate. If they had obeyed the command of God, they would have carried with them to their appointed places, that government of families, which made the eldest born the prophet to teach, the priest to sacrifice, and the king to govern. They would all have preserved the one language of Noah, and the one religion which he had taught them; and if any of them had departed from the true religion, their corruption would not have become universal; for their neighbours would have corrected their error. By refusing to separate, they were in danger of being all governed by one powerful chief; and if religious error began to prevail under his influence, that error would necessarily poison the whole number. To prevent this sad result, which could only have been remedied by another universal destruction, that event took place which is now recorded. The whole earth was of one language. Their increasing numbers made them leave the spot where the ark rested. Instead of going to the east and to the west, to the north and to the south, they travelled together till they came to the open plain, the land of Shinar. There they resolved to remain; and there they built a lofty tower, which could be seen from every part of the plain; and there the disobedience to the command of God was the beginning of great and increasing corruptions in the one true religion, under the influence of one great, but irreligious chief, Nimrod, who began to be a mighty man on the earth. In mercy to mankind, and in judgment to themselves, the same Lord God, Who had appeared to Adam and to Noah, again appeared to the builders of Babel, and they saw Him, and trembled, and left off to build the city they had begun. From that moment began the wonderful circumstances which our own eyes now behold; the differences in the languages which men speak, and the corruptions in the religion of Noah. These unhappily still prevail, but they shall be finally banished when the same religion of Noah, as it was continued by Abraham and Moses, and completed by Jesus Christ, shall be established in the whole world. The sons of Shem, Ham, and Japhet, were scattered over the earth according to their languages, into the regions which God had appointed for them; and happy are those who believe in the certainty of the future establishment of one Holy Church, into which all mankind shall finally be again gathered, to speak one language of truth, unity, and love; and to profess the one true religion of the God of Noah, the God of Abraham, the God of Moses, the God and Father of our Lord Jesus Christ, our own God and Father, which is in heaven.

GENESIS XI. 1—9. X. part of 1, 2. 6. 9. 22. 32. XI. part of 10, 11, 12, 14. 16. 18. 20. 22. 24. 26.

BEFORE
CHRIST
about
2247.

† Heb. *lip.*
† Heb. *words.*
about
2247.
! Or, *east-*

1 And the whole earth
was of one † language, and
of one † speech.

2 And it came to pass,
as they journeyed || from
the east, that they found a

plain in the land of Shinar;
and they dwelt there.

3 And † they said one
to another, Go to, let us
make brick, and † burn
them throughly. And they

BEFORE
CHRIST
about
2247.

word, as
ch. 13. 11.
2 Sam. 6. 2.
with 1 Chron.
13. 6.

BEFORE
CHRIST
about
2247.

† Heb. a man
said to his
neighbour.

† Heb. burn
them to a
burning

• Deut. 1. 28.

• ch. 18. 21.

• ch. 9. 19.
Acts 17. 26.
• ver. 1.

• Ps. 2. 1.

† ch. 1. 26.
Ps. 2. 4.
Acts 2, 4, 5, 6.

• ch. 42. 23.
Deut. 28. 49.
Jer. 5. 15.

1 Cor. 14. 2, 11.
• Luke 1. 51.

• ch. 10. 25. 32.

• That is, Con-
fusion.

• 1 Cor. 14. 23.

had brick for stone, and
slime had they for mor-
ter.

4 And they said, Go to,
let us build us a city and a
tower, ^a whose top *may*
reach unto heaven; and let
us make us a name, lest we
be scattered abroad upon
the face of the whole earth.

5 ^b And the LORD came
down to see the city and
the tower, which the chil-
dren of men builded.

6 And the LORD said,
Behold, ^c the people *is* one,
and they have all ^d one lan-
guage; and this they begin
to do: and now nothing
will be restrained from them,
which they have ^e imagined
to do.

7 Go to, ^f let us go down,
and there confound their
language, that they may
^g not understand one ano-
ther's speech.

8 So ^h the LORD scattered
them abroad from thence
ⁱ upon the face of all the
earth: and they left off to
build the city.

9 Therefore is the name
of it called || Babel; ^k be-
cause the LORD did there
confound the language of
all the earth: and from
thence did the LORD scatter

them abroad upon the face
of all the earth.

1 Now these are the
generations of the sons of
Noah, Shem, Ham, and
Japheth.

2 The sons of Japheth;
Gomer, and Magog, and Ma-
dai, and Javan, and Tubal,
and Meshech, and Tiras.

6 And the sons of Ham;
Cush, and Mizraim, and
Phut, and Canaan.

9 And Cush begat Nim-
rod: he began to be a
mighty one in the earth.

22 The children of Shem;
Elam, and Asshur, and
Arphaxad, and Lud, and
Aram.

32 These are the fami-
lies of the sons of Noah,
after their generations, in
their nations: and by these
were the nations divided in
the earth after the flood ^l.

10 These are the gene-
rations of Shem.

11 Shem begat Ar-
phaxad,

12 And Arphaxad Salah,

14 And Salah Eber,

16 And Eber Peleg,

18 And Peleg Reu,

20 And Reu Serug,

22 And Serug Nahor,

24 And Nahor Terah,

26 And Terah Abram.

BEFORE
CHRIST
about
2247.

^l The portion of Scripture to be read in the family may end here, see Note 1.

PRAYER. *Let us pray, that the words of our mouth, and the meditations of our hearts, may be always acceptable in the sight of God, as those who know and profess the one true religion, which began at the fall, was preserved by Noah, continued by Abraham and Moses, completed by Christ and His Apostles, and is now written in the Scriptures, and taught by the Church of Christ.*

ALMIGHTY GOD, Who dividedst to the sons of Noah, after they had been delivered from the deluge, and were multiplied upon the face of the earth, the lot of their inheritance according to the boundaries of Thy people Israel; and Who hast called us, as the children of Noah, to possess our place and portion among our

brethren; we thank Thee that Thy Providence hath so ordered our lot and station upon earth, that we speak the language of those that fear Thee, and profess the holy religion which Thou hast revealed to us from above. Enable us, we pray Thee, whatever be the condition of life which Thy wisdom has appointed us to fill, so to perform the duties of the same, that we never resist Thy will, nor murmur at Thy decree. Whether we be masters or servants, high or low, rich or poor, may we ever remember that Thy will has ordained the lot of our inheritance, and commanded us to abide therein, as that state of life to which Thou hast called us. There may we abide patiently, till it shall be Thy will to change our lot, or elsewhere guide our footsteps. There may we rest contented, that peace and happiness, quietness of mind, and the comforts of Thy holy religion, may be the blessing of our souls. In whatever state we are, may our hearts and minds be so convinced of Thy mercy, so depend on Thy Providence, so thank Thee for the discoveries of Thy love to the sinful race of man; that we may have no rising thoughts within us, but such as the heart-searching God will approve; and that all our words be the language of praise, and prayer, and faith, and hope in Thee. Whatever be the various languages which are spoken by the sons of men, may our hearts frame, and our tongues speak the language of the heavenly Canaan. Whatever be the diversities of religion, which still divide the world, may our religion be ever acceptable before Thee, as the faith which was first preached to our parents at the fall, when the promise was given, that the seed of the woman should bruise the serpent's head; which comforted Thy servant Noah when he blessed the God of Shem; which spake peace to Thy servant Abraham, when he saw the day of Christ afar off, and was glad; which Christ and His Apostles confirmed to the world; which Thy Holy Scriptures record, and Thy holy Church still teaches. May the blessing of the one God of the Universal Church, from the hour of the fall, to the judgement of the last great day, be granted to us, and to all the spiritual Israel of God. O! remove from the world the curse of false religion, of error, and of idolatry, of wickedness and vice. Remove from the Church the curse of heresy and schism, of hatred and divisions. Remove from our souls within us, the curse of doubts and vain reasonings; of hardness of heart, and contempt of Thy Word and Commandment. As the world, and the Church, and all the children of men, before they began to turn away from Thee, and to build up the city and the tower, were of one religion, one fold, under the one Shepherd, the God of their father Noah; so may the days return, when all the kingdoms of the earth shall be the kingdoms of our Lord and of His Christ; and all people, and nations, and languages, again praise the God of their fathers. Hasten the time, O Lord, when the boundaries of Thy holy Church shall be once more extensive as the boundaries of the inhabited world; and the scattered sons of Shem, and Ham, and Japhet, shall once more worship the God of Noah, of Abraham, of Moses, and of the prophets, the God and Father of our Lord Jesus Christ. O! Thou, Who hast made all men, and hatest nothing that Thou hast made, have mercy upon all Jews, Turks, Infidels, and Heretics; take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites; and be made one fold under one Shepherd, Jesus Christ our Lord; in Whose Name and words we sum up all our petitions, and call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the order of the passages of Scripture, in section 13.*—Though the tenth chapter of Genesis, and the genealogy of the patriarchs from Noah to Abraham, are justly regarded as two of the most useful portions of Scripture, it may not be deemed advisable to read them in the family. As, however, no one sentence of the inspired volume is to be omitted, the passages in question are placed at the end of the section to which they belong, that they may be read by the student and enquirer, and considered, when necessary, in the notes. The tenth chapter relates the history of the dispersion, according to their several languages: it must, therefore, refer to the result of the event mentioned in the eleventh chapter; mankind are there represented as speaking only one language. The tenth chapter, therefore, must be placed after the eleventh.

NOTE 2. GEN. xi. 8. *On the Confusion of Tongues, and the Dispersion of mankind.*—After a careful perusal of the labours of Bryant¹, Faber², Deylingius³, Perizonius⁴, Vitrings⁵, Rosenmüller⁶, and the usual authorities, I would venture to submit to the inquirer and the student the following representation of the events which probably took place between the Deluge and the dispersion from Babel.

Immediately after the Deluge, the sons of Noah and their families, as might have been expected, and as all authorities affirm, remained for some time in the territory round about the mountain on which the ark rested.

Many are of opinion that Noah, before the end of his life, separated from his family, travelled into the east, and founded the Chinese monarchy⁷. The more general opinion, however, is, that he remained with his children, and died in the bosom of his family. If he left them, and went to the east, it is probable that the prediction relating to his sons would be pronounced before he travelled thither, because it seems to have been universally known. If he did not leave them, we may conclude that the prediction would be spoken at the latter part of his life, according to the traditions given us by many of the Fathers⁸.

¹ Analysis of Ancient Mythology, 6 vols., 8vo. London, 1807.

² Origin of Pagan Idolatry, 3 vols., 4to. London, 1816.

³ Observationum Sacrar. tom. iii. obs. iv. pp. 24—45. De ortu Babelis et Confusione Sermonis. Ed. Tertia, 4to. Lipsiæ, M.DCC.XXXV.

⁴ Origines Babylonicæ, 12mo. Trajecti ad Rhenum, M.DCC.XXXVI.

⁵ Observationum Sacrar. lib. i. cap. i. li. iii. 4to. Amstelodami, M.DCC.XXVII.

⁶ Scholia in Genesin, in loc.

⁷ Sir George Rose's Scriptural Researches, p. 190.

⁸ Euseb. Chronic. p. 10. τῷ βφοβ' ἔτει τοῦ κόσμου, ἐντακοσιοστῇ τριακοσιοστῇ [lege τριακοστῇ] ἔτει τοῦ

It is not probable that the catastrophe of the Deluge would be soon forgotten; and we cannot, therefore, assign the excogitation of the first post-diluvian idolatry to the earlier years after the Flood. The arguments of Mr. Faber⁹ justify us in adopting the LXX. Chronology, which places the death of Noah, who lived three hundred and fifty years after the Flood (Gen. ix. 28), one hundred and eighty-one years before the birth of Peleg; or that of the Samaritan Pentateuch, which places it fifty-one years before that event. If, then, we assign to Noah's prophecy, respecting the destiny of his children, that date which shall follow the birth of all his great-grandsons, mentioned in the book of Genesis, we shall, I think, allow sufficient time for the family of Noah to have remained together in one spot,

Νῶε, κατὰ θεῖον δηλονότι χρησμόν ἐμέριζε Νῶε τοῖς τρισὶν υἱοῖς αὐτοῦ τὴν γῆν οὕτω.

Σὴμ τῷ πρωτοτόκῳ αὐτοῦ υἱῷ ἄγοντι ἑτος τετρακοσιοστόν τριακοστόν πρῶτον ἔδωκεν ἀπὸ Περσίδος καὶ Βάκτρων, ἕως Ἰνδικῆς, μῆκος πλάτος δέ, ἀπὸ Ἰνδικῆς, ἕως Ῥινοκορούρων τῆς Αἰγύπτου, ἦτοι τὰ ἀπὸ ἀνατολῆς ἕως μέρους τῆς μεσημβρίας, τὴν τε Συρίαν, ἣ καὶ Ἰουδαία λέγεται, (καὶ γὰρ καὶ οἱ παλαιοὶ Σύρον τοὺς Παλαιστίνους ὠνόμαζον) καὶ Μηδίαν καὶ ποταμὸν διορίζοντα αὐτοῦ τὰ ὄρια τὸν Εὐφράτην.

Χάμ δὲ τῷ δευτέρῳ αὐτοῦ υἱῷ ἄγοντι ἑτος κς' ἔδωκε τὴν πρὸς νότον καὶ Αἴβα, καὶ μέρος τῆς δύσεως ἀπὸ Ῥινοκορούρων τῆς Αἰγύπτου, Αἰθιοπίαν, καὶ Αἰγύπτον, καὶ Λιβύην, Ἀφρικὴν, καὶ Μαυριτανίαν, ἕως Ἡρακλείων στηλῶν, ἦτοι ἕως τοῦ δυτικοῦ, καὶ Λιβυκοῦ ὠκεανοῦ, ποταμὸν δὲ διορίζοντα τὸν Νεῖλον, ὃς καὶ Γεὼν καὶ Χρυσορρόας λέγεται.

Ἰάφεθ δὲ τῷ τρίτῳ αὐτοῦ υἱῷ ἄγοντι ἑτος κς', ἀπὸ Μηδίας τὰ πρὸς ἀρκτον δυσμὰς, ἕως Γαδείρων, καὶ Βρετανικῶν νήσων, Ἀρμενίαν, Ἰβηρίαν, Πόντον, Κόλχους, καὶ τὰς κατόπιν χώρας καὶ νήσους, ἕως Ἰταλίας, καὶ Γαλλίῶν, Ἰσπανίας τε, καὶ Κελτιβηρίας, καὶ Λυσιτανῶν.

Having made this division, and committed it to writing, as they say, (continues Euseb.,) he read his will over to his sons, and having set his seal thereto, kept it by him till the 2592nd (βφζβ') year of the world, when he died. On his deathbed he charged his three sons, that none of them should encroach on the territories of his brethren, or conduct himself in a disorderly manner to the others, for this would give rise to dissensions and quarrels among themselves. He then gave the will to Shem, as being the oldest, and the most God-fearing of the three; who, likewise, succeeded to the command, and inherited the principal of the blessings promised to him, as is recorded in Genesis.

But in the βψζα', 2791st year of the world, that is to say, 200 years after the death of Noah, Chanaan, the son of Cham, rebelled (νεωτερίσας), and went to the territories of Shem, and dwelt there in direct opposition to the command of Noah, together with the seven nations that were sprung from him, viz., the Amorites, the Perizzites, the Hivites, the Girgashites, the Jebusites, and the Canaanites, [only six are here mentioned,] whom God extirpated through Moses and Joshua, the son of Nun, in the time of the Judges, and restored to the sons of Israel the land of their fathers, &c.

Georgius Syncellus, p. 45, quoted by Fabricius, Cod. Pseudepigraphus, lxxxv. p. 265, refert Noachum divino oraculo monitum, anno ætatis 934, filiis suis orbem divisisse.

⁹ Pagan Idolatry, vol. iii. pp. 417. 422.

and also for them to have begun to feel inconvenience from their continuing in the mountainous regions where the ark rested. At that time the family of Ham were more numerous, and, as Nimrod was one of their number, probably more warlike than their brethren. Twenty-four chieftains of the fourth generation from Noah are mentioned as the grandsons of Ham, while seven are only mentioned of the family of Japhet, and five of the family of Shem. I would, therefore, fix the date of the prophecy of Noah in the year 267 after the Flood, about the time of the birth of Eber, the great-grandson of Shem, and the ancestor of Abraham, who gave his name to the Hebrews¹. Eusebius assigns a still later date to the prophecy, viz. twenty years before Noah's death. (Vid. Notulam supr. p. 120, τῷ βροτῇ ἔτι κ. τ. λ.) I prefer the earlier date, however, because it leaves room for the possibility of the truth of the tradition, which makes Noah leave the place where the ark rested, and proceed towards the east²; and it leaves also (what the narrative of these events seems to require) a longer time for the excogitation of the idolatry, which was eventually matured at Shinar, free from the control or influence of Noah. This, however, we may believe, that, soon after the prophecy was delivered, Noah either left the place of his original post-diluvian settlement, or died, in the 350th year after the Deluge.

As the family of Ham, at the time of Noah's death, was more powerful than that of either Japhet or of Shem, and as the prophecy of Noah pronounced an anathema on Canaan³,

¹ Some derive this name from the word עבר to pass over (the Euphrates). This interpretation, however, is very justly condemned by Dathe, who says, "Nam qui עבר נח de incolis regionis transeuphratensis explicant, usum linguæ habent repugnantem, secundum quem עבר post נח aut נח positum semper est nomen proprium."

² Sir George Rose, ut supra, p. 190.

³ Dr. Hales, however, is of opinion, that the Arabic version is more correct than the Hebrew, and, accordingly, that the anathema was pronounced immediately on Ham. As Dr. Hales's view tends in some measure to confirm that which I have taken respecting the date of Noah's prophecy, I subjoin part of his remarks.

"The Arabic version," says Dr. H., "supplies some material deficiencies, which are indispensably required to be filled up by the context itself, namely, the insertion of 'Ham, the father of Canaan,' in the three branches of the prophecy, instead of 'Canaan' singly, as warranted by the peculiar offence of 'Ham, the father of Canaan,' noticed in the preceding verse, Gen. ix. 22, which entailed a curse on all his corrupt and idolatrous posterity, the sons of Cush, Misraim, Sidon, &c., as well as on Canaan's devoted race.

"I. Cursed be Ham, the father of Canaan;

A servant of servants shall he be to his brethren.

"II. Blessed be THE LORD, THE GOD of Shem;

And Ham, the father of Canaan, shall be his servant.

"III. God shall enlarge Japheth;

He shall even dwell in the tents of Shem;

And Ham, the father of Canaan, shall be his servant.

the brother of Cush, and the uncle of Nimrod, as it conferred too the blessings of the birth-right on Shem, and declared (so we must interpret the prediction) that the expected Deliverer should proceed from him⁴; as the prophecy declared also, that one of the most powerful and warlike of the sons of Noah should be the servant of servants to that brother whose descendants were fewest in number, and therefore weakest in influence; there can be no doubt that much discontent must have prevailed among the families of Ham's three sons, Cush, Misraim, and Canaan. One hundred and fifty years, however, elapsed between the death of Noah and the death of his sons, Shem, Ham, and Japhet⁵. During this interval it is possible that many of the junior families may have withdrawn from the general body, and dispersed themselves to different parts of the world. These, however, would be but few in number. The great mass adhered together; and about sixty years after the death of Shem, 559 after the Deluge, under the influence of Nimrod, and the other children of Cush, "the sons of men⁶" emigrated in one large body from Armenia to Shinar. Many years⁷ elapsed before they arrived there. They proceeded to build the city and the tower, as the eleventh chapter of Genesis relates, and they were scattered from Babel about the year 630 after the Deluge, and ten years before the death of Peleg. The rise of the heathen idolatry, and the origin of many languages, are dated from the time of Nimrod, and the dispersion at Babel. In what manner are we to account for both!

The family of Noah, when they left the ark,

"The mention of *Canaan*, the youngest son of *Ham*, proves that this prophecy was uttered long after the Deluge, and probably near the end of *Noah's* days. *Canaan* seems to be distinguished from the other sons of *Ham*, on account of the earlier impieties and abominations of the *Canaanites*, which first drew down vengeance from heaven, in the tenth generation after the flood, on the cities of Sodom and Gomorrah, and ended in the expulsion, extermination, or subjugation of the rest, in the days of Moses and Joshua unto David." Hales's Chronology, vol. i. p. 351. 4to. London, 1809.

⁴ See Stackhouse on Gen. xxvi. 31, and Parkhurst's Heb. Lexicon, in voc. עבר.

⁵ See the chronological view given by Faber in his Pagan Idolatry, vol. iii. p. 669.

⁶ עמלק נח. By this expression, S. Augustine (De Civ. Dei, xvi. 5) understands, "Non Filios Dei, sed illam Societatem viventium secundum Hominem, quam Terrenam dicimus Civitatem." Bochart also, (Phaleg. i. 10), and others, understand by it only the *Infidels*, urging, in support of this interpretation, that it is opposed to עמלק נח. To this Perizonius (Orig. Bab. cap. viii. p. 170) objects, that where the expression, as in the present passage, is not opposed to עמלק נח, it has the same signification as the עמלק נח of verse

1; i. e. the whole race of mankind, (see Deut. xxxii. 8; Eccles. iii. 19,) and the τέχνη or εἰδὸς ἀνθρώπων of the New Testament, (see Mark iii. 28; Eph. iii. 5, &c.)

⁷ About 51, according to Faber.

professed the religion which commemorated the Deluge, and taught, among other doctrines, the anticipation of some great Deliverer, of whose particular attributes and qualities they were ignorant. They believed Him only to be in some manner more divine than the rest of His brethren. They also believed, from the remembrance of the glory of the burning flame which had appeared at the east of Eden, that fire was, in some measure, the representative or the emblem of the presence of Deity. Now, every false religion must, in its origin, be founded upon some subtle or plausible perversion of known and acknowledged truths. The earliest idolatry of which we have any record, in any nation, is a compound of the commemoration of a deluge, the custom of sacrifice, the worship of benefactors to whom the attributes of Deity were ascribed, and the adoration of fire and the heavenly bodies. Idolatry, therefore, after the Flood, may have originated in this manner. While the people maintained the remembrance of sacrifice, and of the Deluge, they were offended with their ancestor Noah; and they were unwilling to believe that from the least numerous, and least warlike family, their promised Deliverer was to spring. They were surrounded by the beasts of the field, which increased upon them. The family of Cush, and chiefly Nimrod, were their actual deliverers from present danger. He armed the most active of his friends to defend the common assembly. His influence increased. The attributes of the expected Deliverer began to be assumed by himself, or to be given to him by his brethren. Though many of the multitude refused to join in the incipient apostasy, the great majority did not like to retain the decrees of God, and the will of God, in their knowledge; they preferred the sense of present escape from danger, or present power over their brethren, or present influence arising from increasing dominion; and they paid to Nimrod the honours they deemed to be due to the future Deliverer; and they commenced, at the same time, the homage to the sun, with which they identified their divine, though human hero. When their brethren, of the families of Shem and Japhet, refused to unite in the apostasy, and urged the decree of God, and the prediction of their father Noah, the reply was that which gave his name to the youngest son of Cush, Nimrod. "Nimrod," they said; that is, "*Let us rebel, let us rebel*, against the ordinance⁸, which as-

⁸ Three several derivations are given of the word Nimrod. That of Jac. Perizonius (Orig. Bab. p. 115, and sqq.), adopted by Deylingius (Observat. Sacr., vol. iii. obs. iv. p. 28), is, that he was so called by Moses from his rebellion and disobedience to the Divine Will, as declared by Noah; and perhaps, also, because he frequently made use of the expression *נִמְרֹד*, *נִמְרֹד*, (*rebellemus, rebellemus*), in order to excite his comrades to take part in his rebellion. "Scite suspicatur

signs the predicted Deliverer to the family of Shem; and the curse of servitude or degradation to the kindred of Nimrod, and the family of Cush." The minority of the sons of Noah in vain adhered to the Will of God, and the prophecy of their father: they were overpowered, or they apostatized. Nimrod, the now-reputed promised Deliverer, proceeded to build the city and tower of Babel, which should be a beacon⁹ to them, and whose top should

Jac. Perizonius, Nimrodum ab ista *rebellione* et inobedientia, qua divinæ voluntati, per Noachum, ut credi par est, significatæ, non obtemperavit, nomen adeptum esse apud Moesen, aliosque, quia forte venator iste ferox, et sodalium comitata succinctus, semper in ore habuit et ingeminavit illud *נִמְרֹד*, *נִמְרֹד*, *rebellemus, rebellemus*, ad reliquos in rebellionem excitandos. Nam nomen hoc, quod infausti sensus est, et mali ominis, filio recens nato a Parentibus impositum non videtur." Deylingius, vol. iii. p. 28.

Hales (Chronol. vol. iii. p. 19) seems to derive the name from *נִמְרֹד* for he calls Nimrod that "arch-rebel" in religion and government, who first claimed Divine honours, and usurped the domains of his neighbours after the Deluge.

The capital city, Nineveh, which he built after having invaded Assyria, the lot of Assur's family, observes the same writer, is uniformly styled by the Greek historians, Herodotus, Diodorus, &c., *ἡ Νινω*, the city of Ninus, or of Nin the son, which seems to have been his original name, until parodied into "*Æth Nimrod*" the rebel. His original name may possibly have been Nin, the son, the most celebrated of the sons of Cush; and hence it may be that many supposed him to be the Son which should be born, the Seed of the woman, the promised Deliverer, who should restore man to the blessings which he had forfeited at the fall. The word *בן* is used to signify son. Gen. xxi. 23; Job xviii. 19; Isa. xiv. 22.

⁹ The following are the more important interpretations of this passage, as collected by Perizonius, cap. xlii. xiv.

Many of the Greek interpreters translate the words *נִבְנוּ* *בְּבֵל*, *πρὸ τοῦ διασπαρῆναι ἡμᾶς*, *antequam dispergamur*, *e. g.*, Philo Jud., the Vulgate Trans.; and many also of the Christian fathers, who, Perizonius observes, knew more Greek than they did Hebrew.

Joh. Calvin translates, *quamvis dispergamur, though we be scattered*.

Del Rio and Salianus paraphrase, *ne forte dispergamur, priusquam ullum monumentum potentie nostræ relinquere valeamus, lest we be dispersed before we be able to leave any monument of our power*.

Junius and Tremellius, *extruamus nobis urbem et turrim cujus fastigium assurgat in cælum, ut faciamus nobis Nomen: videmus ne dispergamur in superficiem totius Terræ. Let us build for ourselves a city and a tower whose top may rise to heaven, so that we may make for ourselves a name; let us take care, that we be not scattered over the face of the whole earth*.

With regard to the word *בְּבֵל*, some of the Jewish paraphrasts and doctors (vide Targum utrumque, et Bereschit Rabba, paras 38) interpret the word, *an idol*. "*Let us make a tower, and an idol on the top of it, and let us put a sword in the idol's hand, that it may seem to wage war with us, or for us*."

Cocceus, by the word *בְּבֵל* understands, "*Senatum, qui Doctrinæ Noachicæ depositum servaret, et in cujus nomine in posterum loquerentur omnes*." *Let us establish a senate or council to preserve in its original purity that sacred deposit of sound doctrine and true religion which we have received from Noah, that henceforth none may speak but in its name; or, "auctoritatem, quam omnes deberent nominare, et a quo*

reach to heaven¹, or perhaps, as some understand it, dedicated to the host of heaven; so they built, and the religion of the Patriarchal Church was threatened with extirpation; and it would have been extirpated, and the apostasy would have been universal, under the temporal dominion and ecclesiastical government of the military and sacerdotal empire of Nimrod; unless that same event had taken place, which we believe shall again happen, when Christ shall come in His Glory to judge both the quick and the dead. Another visible manifestation of the Angel Jehovah, the Head of the Church; another of the preludes of the incarnation², demonstrated that the sons of Adam live in Christ's world. The true Deliverer, who afterwards became incarnate, was manifested to Nimrod and his followers, declaring Himself to be what the usurper pretended to be. The Lord God appeared from the invisible world to His humbled Church and people; and the result of His miraculous appearance was, that the "*sons of men left off to build the city.*" The empire of Nimrod certainly continued over the family of Cush, but the great confederacy was dissolved. The yoke was broken from the necks of his brethren; the general apostasy was checked; and though it still proceeded, the time came when Abraham should be set apart to uphold the blessing promised to Shem; and no deluge, no destruction, was necessary to purify or destroy the earth. The next destruction shall

omnes deberent dependere, an authority which all should acknowledge, and on which all should depend.

Clerk translates *בבל* (or as he thinks it may be read *בבל*) a metropolis.

All these interpretations are rejected by Perizonius. To give all his arguments would extend the note to too great length. Suffice it to say, that they are perfectly satisfactory. Of this the student may be convinced by consulting Perizonius himself, Origg. Bab., cap. x.—xiv.

His own opinion is, that *בבל* means a sign or monument which might be seen from a distance, that when any of the people had wandered away from their habitation in the plain of Shinar, they might have this as a beacon to guide them on their homeward way, that they might not be scattered over the face of the earth.

This interpretation of Perizonius is followed by Henr. Mascampius in Institut. Histor. p. 27; and Casp. Abel in Historia Monarchiarum, cap. 2, apud Deylingium; and also by Dathe, in loc., who says that it is the only one which seems to be "*cum verbis textus, tum historię apta.*" Rosenmüller, Schroeder, and some others defend the common interpretation.

¹ *בבל* *בבל*, *Et caput, fastigium, ejus in cælum ad cælum usque pertingat. Præpositio בל* *nomini בבל* *præfixa, h. l. ad vel eis in denotat, ad cælum quod, Ps. lvii. 11, dicitur בבל* *בבל*. Usitata fuit hæc loquendi formula ad magnam altitudinem designandam non solum Hebræis, verum et Homero, quippe qui Odys. c. 239, dicit, in Calypsonis insula locum fuisse, ubi *ἐλάτῃ τ' ἢν οὐρανὸς ἀπέκει* *abies in cælum usque pertingebat.*" Rosenm. in loc.

² Bishop Bull, Præludia Incarnationis.

be that which shall follow the last and most fatal apostasy (if indeed the interpretations of the prophecies to which I allude be true), when the Son of Man shall come in His glory, and find no faith upon earth.

With respect to the confusion of tongues, which has uniformly been believed to have taken place at this time, I am well aware of the modern Neological theory, that the gift of tongues at Pentecost signifies only great animation in the reception of religious truths³, and that the confusion of languages at Babel is a vision. Vitranga also has imagined, that the confounding of the language (Gen. xi. 7), relates to the confounding of the opinions, plans, and religious or idolatrous conclusions, of the builders of Babel. I must refer the reader to his Dissertation⁴. The discussion of his whole theory would occupy too much space. It is certain, that in the countries to the west of the Euphrates, between that river and the coast of the Mediterranean, the Hebrew, or the Aramaic dialect, spoken by the family of Shem, appears to have been generally spoken and understood by all the tribes that occupied those countries. But the literal interpretation of the passage,—the fact of the existing diversity of languages, radically differing from each other, and utterly impossible to be derived from one source,—the evident providential usefulness of a number of languages, preventing any total apostasy from God,—the singular manner in which the Old Testament has been dictated, written, and preserved, in the Hebrew language,—the manner in which the Holy Scriptures of the new or completed Covenant have been granted to us in a language spoken only in that one particular period, when its authors thought in Hebrew, while they had a literature which was Greek, and a government which was Latin; so that all the nations of the earth could be interested in the one book, which was to be completed before Jerusalem was destroyed,—the manner, too, in which the Latin language preserved all the Holy Scriptures, when both the Hebrew was banished, and the Greek corrupted; all these things demonstrate the impossibility of attributing language at its beginning, when men spoke but one speech, to any other than a Divine source; and they compel us to believe, that if the first man at the beginning could not invent one language, many men in after ages could not invent many. What means God may have been pleased to use to confound the language, and check the apostasy at Babel, we cannot fully understand. This only we know, that the common, vulgar, ancient, and universally received interpretation, by the Fathers

³ See Neander on the spiritual gifts of the Primitive Church, ap. Morren's Biblical Theology, vol. i. pp. 53—60.

⁴ Observationes Sacræ, vol. i. p. 19. Ed. Amst.

and by the Church, of this passage, is at once most philosophical and most consistent with the certain truth, that the God Who creates the minds and tongues of men can interfere to impress the mind with new thoughts, and the organs of speech with new signs, or sounds, or words, to express those thoughts; and that, in this instance, He did so interfere. That kind of great necessity for the Divine interference now existed, which rendered a miracle probable; and the literal interpretation alone of the passage solves all the difficulties resulting from the otherwise inexplicable differences between the radicals of the several languages of mankind. One language was the gift of God, in mercy to His creatures; *diversity of languages was caused by an interposition of God, partly as a punishment for man's union in apostasy, and partly in mercy, that such apostasy might not be universal.* The interference, in both cases, was what we call a miracle.

Sir William Jones traces all the dialects of men to three underived, unconnected languages. All mankind is divided into three races, corresponding with the three languages. The three races are denominated by Sir William Jones (speaking generally) Hindoos, Arabs, and Tartars; the three languages, Sanscrit, Arabic, and Slavonic.

The Indian race comprehends the ancient Persians, the Asiatic and African Ethiopians, the Greeks, Phœnicians, Tuscans, the Scuths or Goths, the Celts, the Chinese, Japanese, Egyptians, Syrians, Burmans, Romans, and Peruvians.

The language of the Indian race was Sanscrit; the parent of the Gothic and Celtic, though blended with another idiom; the Persian, the Armenian, and the old Ethiopic. Sanscrit, too, is undoubtedly the fountain of the Greek and Latin. The traditions of

Homer are to be found in Sanscrit poems; the idolatry of Greece and Rome was brought into those countries by the Pelasgi, who were but a branch of the Cuthic shepherds, whose language was Sanscrit.

The Arabic race comprehends those who occupy the country between the Red Sea and the Persian Gulf. From the Arabic spring the dialects used by the Jews, Arabs, and Assyrians.

The Tartar race comprehends those who occupy the wide regions of Tartary, who have spread themselves into Russia, Poland, and Hungary. Their language was the Slavonic, from which originated, so far as Sir William Jones could decide, the various dialects of northern Asia and north-eastern Europe.

On the descent of mankind from a single pair, and on the early migration of the human race, see the table of varieties, in colours, hair, complexions, features, with the discussion on the causes of the varieties, in Capt. Fitzroy's Voyage of the Beagle, vol. ii. chap. xxvii. pp. 640—656.

NOTE 3. GEN. x. *Table of the descendants of Noah, and the countries in which they settled.*—This most important and interesting chapter cannot be fully understood or appreciated as the best account extant of the origin of nations, unless the student will undergo the labour of comparing the pages of Bochart (Phaleg) with those of Rosenmüller (Biblical Geography). It is impossible to do justice to this invaluable document in short, and therefore unsatisfactory notes; and it is not advisable to write a long dissertation. I have endeavoured, therefore, to supersede, as far as I am able, the necessity of such dissertation, by inserting here a table of the families of the sons of Noah, with the names of the places in which they settled, compiled chiefly from Rosenmüller.

GENESIS X. part of 1, 2. 6. 9. 22. 32. XI. part of 10, 11, 12. 14. 16.
18. 20. 22. 24. 26.

BEFORE
CHRIST
2218.

* ch. 9. 1, 7, 19.

† 1 Chron. 1.
5, &c.

1 Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: ^aand unto them were sons born after the flood.

2 ^bThe sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kitim, and || Dodanim.

5 By these were ^cthe isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

BEFORE
CHRIST
2218.

|| Or, as some read it, Rodanim.

* Ps. 72. 10.
Jer. 2. 10. &
25. 22.
Zeph. 2. 11.

JAPHETH.

GOMER,
Cimmerians,
on the north
coast of the
Black Sea.

MAGOG.

MADAI,
the Medes.

JAVAN,
Ionians, or
Greeks.

TUBAL,
Tibareni,
in Pontus.

MESHECH,
the Moschi
in the Mos-
chian Moun-
tains be-
tween Iberia,
Armenia, and
Colchis.

TIR,
the T
cians,
perha
the dv
ers on
river Ti
the Dr
ter.

ASHKENAZ,
an unknown
people, perhaps
between Arme-
nia and the
Black Sea.

RIPHATH,
the inhabitants
of the Riphæan
Mountains.

TOGARMAH,
Armenia.

ELISHAH,
the Hellenes,
strictly so call-
ed.

TARSHISH,
Tartessus, in
the south of
Spain.

KITTIM,
the inhabi-
tants of Cy-
prus and
other Greek
islands, with
the Macedo-
nians.

DOD
the I
in E

S
ri
o
s,
el
th
a
er

Di
ad
th

HEM*.

HAXAD*,
habitants of
rthern part
yria (Arra-
is).

LUD,
probably a
people of
Ethiopia.

ARAM,
the inhabi-
tants of Syria
and Mesopo-
tamia.

SIDON, ALAH*.
the Sido-
nians, on
the north-
ern bor-
ders of
Canaan or
Phœnicia

UZ,
the inhabi-
tants of a
district in
the north
of Arabia
Deserta.

HUL,
perhaps the
inhabitants of
Cœlo. Syria.

GETHER,
unknown.

MASH,
the inhabi-
tants of the
Gordisean
Mountains,
(Mons Ma-
sius,) north
of Nesibis.

BER*,
Hebrews.

JOKTAN.

OBAL.

ABIMAEI.

SHEBA,
the Sabians
in Southern
Arabia.

OPHIR,
the inhabi-
tants of El.
Ophir, in
the Ara-
bian pro-
vince of
Oman.

HAVILAH.
the inhabitants
of the province
of Chaulan, in
Southern Ara-
bia.

JOBAB.
the Jobabites
on the Gulf of
Salachitis, be-
tween Hha-
dramaut and
Oman.

ames are not recorded.

Diklah, Obal, and Abimael, Arab tribes, but does not
y particular part of Arabia.

[p.]

BEFORE
CHRIST
about
2218.

Chron. 1.
8, &c.

About
2218.

Gen. 10. 16.
Mic. 7. 2.
Isa. 23. 11.

Mic. 5. 6.
Isa. 23. 11.

Or, he went
out into
Assyria.
Or, the
streets of
the city.

1 Chron. 1.
12.

Heb.
Tsidon.

6 ¶ And the sons of Ham : Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush ; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah : and the sons of Raamah ; Sheba, and Dedan.

8 And Cush begat Nimrod : he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD : wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was † Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land || went forth Asshur, and builded Nineveh, and || the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah : the same is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caph-torim.

15 ¶ And Canaan begat † Sidon his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite : and afterward

were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto † Gaza ; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem ; Elam, and Asshur, and † Arphaxad, and Lud, and Aram.

23 And the children of Aram ; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat † Salah ; and Salah begat Eber.

25 And unto Eber were born two sons : the name of one was || Peleg ; for in his days was the earth divided ; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobad : all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou

BEFORE
CHRIST
2218.

ch. 13. 12.
14. 15, 17. &
15. 18—21.
Numb. 34.
2—12.
Josh. 12. 7, 8.
† Heb. Azzah.

1 Chron. 1.
17, &c.

† Heb. Ar-
pachshad.

† Heb. Shelah.
ch. 11. 12.

1 Chron. 1.
19.
2247.

That is, Di-
vision.

BEFORE
CHRIST
2218.

goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

ver. 1.

32 ⁿ These *are* the families of the sons of Noah, after their generations, in their nations: ^o and by these were the nations divided in the earth after the flood.

ch. 9. 19.

ch. 10. 22.
1 Chron. 1. 17.

10 ¶ These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

2346.

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

2311.

See Luke 3. 36.

12 And Arphaxad lived five and thirty years, ^a and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

2281.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters:

16 ^r And Eber lived four and thirty years, and begat ^s Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat

^t Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat ^u Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and ^x begat Abram, Nahor, and Haran.

BEFORE
CHRIST
2218.

2247.

1 Chron. 1. 19.

Called, Luke 3, 35, Phalec.

2217.

2185.

Luke 3. 35, Saruch.

2128.

Luke 3. 34, Thara.

2056.

Josh. 24. 2. 1 Chron. 1. 26.

SECTION XIV. JOB I. 1—22.

TITLE.—*Affliction, in some form, is the lot of all men. The piety of Job in his prosperity. His piety to be tried by adversity. His loss of property and of children. His submission to the Will of God.*

INTRODUCTION.—Whatever be the divisions of mankind, into high and low, rich and poor, it is certain, that as none are free from sin, so also none can be

free from affliction. Affliction, in some form or other, is the universal lot ; and the best remedy for that affliction is belief in God's Providence leading us to resignation to His Will, and obedience to His holy law. We might have expected, therefore, to have found in His sacred Scriptures a very early representation of the manner in which a man, who fears God and avoids evil, would endure affliction, as an example of faith and patience to the Church of God in all ages. There are various reasons which justify us in believing that the book of Job was written for this purpose ; and that Job lived at that period when the Church of God began both to suffer and to fall into idolatry, after the days of Nimrod, and before the call of Abraham (Note 1). One great objection has been alleged against believers in the truth of religion, that they are all hypocrites in heart—that every member of the Church of God is insincere—that every religious person professes to trust, obey, and fear God, because it is his interest to do so,—and that no man serves God for nought. The history of Job is an answer to these accusations. Job was what we all ought to be, one that feared God and hated evil. He was the richest man of the large country in which he lived. And he proved that his great riches did not corrupt his heart, by offering his prayers to God, that if his children in their rejoicings had sinned, and offended in their hearts the Lord God, their sin might be pardoned. In the midst of this prosperity and religion, when he did thus continually, the tempter and accuser of mankind brought the common accusation against Job, that he did not serve God for nought, that the work of his hands was blessed, and his substance was increased in the land during his profession of religious faith in God ; but that his faith would be shaken, and his religious obedience be diminished, if his prosperity were destroyed, and his riches were taken away from him. Permission is, therefore, mysteriously granted to put the faith of Job to this trial. The oxen, the sheep, and the camels, in which his wealth consisted, were stolen or slain ; and the sons, for whom he had proved his love by praying for them, all died suddenly in the midst of joy and revelry in their eldest brother's house. The sincerity of his religion was manifested by Job in these sad calamities. He declared the great truth, that when the God Who gives, removes His blessings, man must submit and not reproach Him. The Bible begins with the history of man's temptation. The book of Job, which is the most ancient part of the Holy Scriptures, and which has been called the Patriarchal Bible, relates the continued temptation and accusation of man by the same evil one that tempted man at first. The Bible ends with the declaration, that the accuser of the brethren shall be cast down, which accused them before God day and night ; and that they overcame him by the blood of the Lamb, and by the Word of His testimony¹. St. John assures us, that the Son of God was manifested that He might destroy the works of the devil. We are commanded to put on the whole armour of God, that we may be able to stand against the wiles of the devil ; and our constant prayer is, that God will deliver us from “the crafts and assaults of the devil.” He, then, is wise who learns

¹ Rev. xii. 10, 11.

from the book of Job, from the testimony of Revelation, from his own experience, and from the teaching of the Church, that the soul of man, in this world, wrestles not against the temptations of flesh and blood alone, but against invisible principalities and powers, who both tempt and accuse the brethren. Let us learn, from the example of Job, that the afflictions and sorrows which we all endure are sent to prove our patience and sincerity, and are no proofs that the love of God is diminished towards us. Christ, the Captain of our salvation, was made perfect through sufferings. Job, when he was tried, received his reward: and we, if by our faith in the blood of the Lamb we conquer the temptations, shall have no cause to tremble at the accusations of Satan. Let us but persevere in our Christian course, and the prayer will be answered, that “the evils which the craft and subtilty of the devil worketh against us be brought to nought.”

† JOB I. 1—22.

<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.</p> <p>* Gen. 22. 20, 21. † Ezek. 14. 14. Jam. 5. 11. * Gen. 6. 9. & 17. 1. ch. 2. 3. † Prov. 8. 13. & 16. 6. Or, cattle.</p> <p> Or, hus- bandry.</p> <p>† Heb. sons of the east.</p>	<p>1 There was a man ^a in the land of Uz, whose name was ^b Job; and that man was ^c perfect and upright, and one that ^d feared God, and eschewed evil.</p> <p>2 And there were born unto him seven sons and three daughters.</p> <p>3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the † men of the east.</p> <p>4 And his sons went and feasted in <i>their</i> houses, every one his day; and sent and called for their three sisters to eat and to drink with them.</p> <p>5 And it was so, when the days of <i>their</i> feasting were gone about, that Job sent and sanctified them,</p>	<p>and rose up early in the morning, ^e and offered burnt offerings <i>according</i> to the number of them all: for Job said, It may be that my sons have sinned, and ^f cursed God in their hearts. Thus did Job † continually.</p> <p>6 ¶ Now ^g there was a day ^h when the sons of God came to present themselves before the LORD, and † Satan came also † among them.</p> <p>7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ⁱ going to and fro in the earth, and from walking up and down in it.</p> <p>8 And the LORD said unto Satan, † ^k Hast thou considered my servant Job, that <i>there is</i> none like him in the earth, ^l a perfect and an upright man, one that feareth God, and escheweth evil?</p>	<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.</p> <p>* Gen. 8. 20. ch. 12. 8. † 1 Kings 21. 10, 13. † Heb. all the days. * ch. 2. 1. † 1 Kings 22. 19. ch. 38. 7. † Heb. The adversary. 1 Chron. 21. 1. Rev. 12. 9, 10. † Heb. in the midst of them.</p> <p>† ch. 2. 2. Matt. 12. 43. 1 Pet. 5. 8.</p> <p>† Heb. Hast thou set thy heart on. * ch. 2. 3. † ver. 1.</p>
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† “Moses is thought to have wrote the Book of Job, whilst among the *Madianites*, before Christ about 1520.” Note by the translators of the Bible.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Ps. 34. 7.
Isa. 5. 2.

Ps. 128. 1, 2.
Prov. 10. 22.

Or, cattle.

ch. 2. 5. &
19. 21.

† Heb. if he
curse thee not
to thy face.

Isa. 8. 21.
Mal. 3. 13, 14.

† Heb. hand,
Gen. 16. 6.

Eccles. 9. 12.

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 ^m Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? ⁿ thou hast blessed the work of his hands, and his || substance is increased in the land.

11 ^o But put forth thine hand now, and touch all that he hath, † and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is in thy † power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day ^a when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, || The fire of God is fallen from heaven, and hath burned

up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and † fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, ^r Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind † from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, ^a and rent his || mantle, and shaved his head, and ^t fell down upon the ground, and worshipped,

21 And said, ⁿ Naked came I out of my mother's womb, and naked shall I return thither: the LORD ^x gave, and the LORD hath ^y taken away; ^z blessed be the name of the LORD.

22 ^a In all this Job sinned not, nor || charged God foolishly.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. rushed.

ver. 4. 13.

† Heb. from
aside, &c.

Gen. 37. 29.
Ezra 9. 3.
Or, robe.
1 Pet. 5. 6.

Ps. 49. 17.
Eccles. 5. 15.
1 Tim. 6. 7.

Eccles. 5. 19.
Jam. 1. 17.
Matt. 20. 15.
Ephes. 5. 20.
1 Thes. 5. 18.
ch. 2. 10.

Or, attributed folly to God.

PRAYER.—Let us pray *that in all time of our wealth God will deliver us from the power of temptation; that He will beat down Satan under our feet, and sanctify to us both the loss of property and the death of friends.*

O ALMIGHTY GOD! Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness¹, we acknowledge Thy hand in all the dispensations that relate to adversity or prosperity, to poverty or riches. Thou hast granted to us, Thine unworthy servants, more, much more, of temporal blessings and comforts than our merits have deserved. While others starve, we are fed. While others perish, we are clothed. While others know privation, and want, and penury, to us Thou hast given fulness of bread, and abundance of earthly comfort. Thy blessing alone maketh rich, and Thou addest no sorrow with it². O! preserve us, we pray Thee, from the sorrow of remembering, when we are about to die, that we have abused Thy mercies by intemperance or folly, by pride or insolence, by uncharitable selfishness, or by unworthy indulgence. In all time of our wealth preserve us from the power of those temptations which most easily beset us. Pardon the sins of the souls of us and ours, if we have ever departed in heart from Thee, and forgotten the God of our mercies in our enjoyment of His overflowing blessings. As Thy servant Job did pray to Thee, that the sins of the souls of his children might be forgiven, if they had in heart departed from Thee, so we pray Thee to pardon the wanderings of our hearts and the secret sins of our souls. Lead us not, suffer us not to be led, into temptation, but deliver us from evil: deliver us from the evil one, the tempter and the accuser of the members of the Church of the living God. When our adversary the devil, as a roaring lion, walketh about seeking whom he may devour, when he cometh up with us among the servants and the sons of God to the house of our God; and when there in the courts of Thy house he tempts to despair or to presumption, to doubts of Thy Truth, or to distrust of Thy Faithfulness; when our prayers to Thee are disturbed by the "crafts and assaults of the devil," so that when our mouth speaks forth Thy praise, our heart is far from Thee: then, even then, raise up Thy Power, and with great might succour us, that all those evils which the subtilty of the devil worketh against us be brought to nought. Enable us to put on the whole armour of God. Deliver us from the power of the enemy. Let the enemy have no advantage against us. Let not the wicked one approach to hurt us. Let not sin nor Satan prevail against Thee. Beat down Satan under our feet, that we may serve Thee with a quiet mind and a grateful heart, and in all our troubles and adversities may put our whole trust and confidence in Thy mercy. And because Thy word has declared to us, that man is born to trouble as the sparks fly upward, and that affliction cometh not by chance, but from Thy wise and merciful, though mysterious Providence, enable us in the day of tribulation to believe that "Thou in very faithfulness hast caused us to be afflicted." If it seem good to Thee to deprive us, as Thou deprivedst Thy servant Job, of the outward blessings of worldly comfort and prosperity; if Thine hand withdraw the earthly food, which Thine hand bestowed; if sorrows and losses, and trials and calamities, be our portion, keep us from murmuring against Thy Providence, and from distrusting Thy Mercy. Still may we trust in Thy merciful care. Still may we believe that He Who careth for the sparrow, and clotheth the grass of the field, will clothe, and feed, and protect, and provide for the faithful children of the Father of heaven and earth. If greater

¹ Exhortation in the Visitation of the Sick.

² Prov. x. 22.

afflictions than these come upon us; if the dart of death be commanded to strike down at our firesides the child we love, the parent we honour, or the friend we esteem, still may we follow the example of Thy servant of old; and say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Sanctify the loss of earthly blessings to the weaning of our souls from the love of the world. Sanctify the loss of friends and children to the raising of our hopes to that future and better world, where we may hope, for Christ's sake, to meet again in heaven with the beloved of our hearts, who have trodden the valley of the shadow of death before us. Hear these our imperfect petitions, which we offer to Thee not in our own name, but in the Name and for the sake of Jesus Christ our only Lord and Saviour.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE I. INTRODUCTION. *On the æra of Job, and the subject of the book of Job.*—The arguments which induced me to place the trial of Job before the call of Abraham¹, were principally those of Dr. Hales, with the additional reasons derived from the consideration of God's dealings with mankind.

The arguments from Hales were derived from the omission, in the book of Job, of any notice respecting Abram, the Exodus, the promulgation of the Law from Mount Sinai, from the longevity of Job, which place him about the age of Serug, the great-grandfather of Abram; and from the calculations of the date of Job's trial from his allusions to the cardinal constellations of the spring and autumn of his day, Chimah and Chesil, or Taurus and Scorpio. The additional argument which I mentioned was derived from the fact, that God never left Himself without witness to the truth of His own holy religion. To the old world, a long succession of heads of families terminating with Noah made their appeal. From the days of Abraham to the present hour, the Abrahamic, Levitical, and Apostolical priesthood and ministry, have borne their testimony (whatever may have been their divisions among themselves) to the truth of certain doctrines, to the authenticity of the inspired writings, and to the Messiahship of Jesus of Nazareth; the two former by types and prophecies, and the latter in the evangelical narratives. Between the Deluge and the rebellion under Nimrod, when the early post-diluvian idolatry was excogitated, we may believe that this witness to the truth of God was borne by the family of Shem. Between the rebellion of Nimrod and the call of Abraham, that idolatry progressed so remarkably, that even the ancestors of Abraham, in the line of Shem, were corrupted by its contagion (Gen. xxiv. 2). Between the rebellion of Nimrod, therefore, and the call of Abraham, some

witness may be said to have been necessary to the ancient patriarchal truth; and, because the heads of families were now migrating from Shinar to their respective settlements, that testimony was required to be of a very different nature from the mere oral testimony which had hitherto been borne. The mere oral tradition of the ancient doctrines was sinking under the influence of the usurping and idolatrous chiefs, who had obtained power over their brethren; and we have reason to believe that Job was this witness.

The three principal translations of the book of Job which have been given to the world since the publication of the note in my arrangement², are those of Dr. Lee³, Mr. Wemyss⁴, and Professor Umbreit⁵. Dr. Lee makes Job contemporary with the twelve patriarchs of Israel⁶, Umbreit assigns to him a pre-Mosaic date⁷, and Wemyss makes him contemporary with Peleg, Reu, or Serug, on

² And since the publication of the fifth edition of Mr. Horne's invaluable Introduction to the Holy Scriptures, who seems to agree with me in this view. Vol. iv. p. 73.

³ The book of the patriarch Job, translated from the original Hebrew, as nearly as possible in the terms and style of the authorized English version, to which is prefixed an Introduction, on the history, times, country, friends, and book of the Patriarch, with some strictures on the statements of Bishop Warburton, and of the Rationalists of Germany, on the same subjects: and to which is appended a Commentary, Critical and Exegetical, containing elucidations of many other passages of Holy Writ. By Samuel Lee, D.D., &c. &c. London, 1837.

⁴ Job and his times, or a picture of the patriarchal age during the period between Noah and Abraham, as regards the state of religion and morality, arts and sciences, manners and customs, &c., and a new version of that most ancient poem, accompanied with notes and dissertations. By Thomas Wemyss. London, 1839.

⁵ A new version of the book of Job, with Expository Notes, and an Introduction on the spirit, composition, and author of the book, by D. Friedrich Wilhelm Carl Umbreit, Prof. of Theology in Heidelberg. Translated from the German by the Rev. John Hamilton Gray. Edinburgh, 1836. Biblical Cabinet, nos. xvi. and xvii.

⁶ See Introduction, sect. iii. pp. 28—35

⁷ Vol. i. Introduction.

¹ See arrangement of the Old Testament, vol. i. p. 23. Note.

account of his longevity⁸. Mr. Wemyss, however, places no dependence on the argument of Dr. Hales⁹. He thinks that the affirmation, that Chimah and Chesil were certainly Taurus and Scorpio, rests upon conjectural, and not upon certain evidence¹. Mr. Faber, also, has discussed the age of Job², and, with Heath and Kennicott, makes him contemporary with Amram, and a descendant of Esau. Before I consider the arguments of Lee and Faber, I will mention two coincidences which confirm the opinion I have formed, and which is enforced by Wemyss, that the Patriarch Job must be placed before the age of Abraham.

If the student will refer to the table of the patriarchal genealogy, which illustrates the 10th and 11th chapters of Genesis, he will observe one remarkable fact, which I have not seen noticed by any of the commentators. It is this. Moses enumerates eleven generations between Noah and Abraham, inclusive. Down to the fifth generation, he mentions by name the descendants of all the three sons of Noah. In the sixth generation, he mentions only two sons of Eber, the descendant of Shem. In the seventh generation, he mentions only Reu, the son of Peleg; and to his name he adds, by a most singular departure from his new custom of naming only a few persons in each generation, thirteen sons of Joktan, the last of whom is Jobab or Job³. In the eighth, ninth, and tenth generations, he mentions only one name of the ancestors of Abraham, till he relates, in the eleventh, the names of three sons of Terah, Abram, Nahor, and Haran⁴. Now, the design of Moses, after he has completed the narrative of the dispersion of the third and fourth generations of the descendants of Noah, and thus related the ancestry of the chief nations of the world, undoubtedly was to continue the line of Shem to that of Abraham only. All interest in the other patriarchal families appears to have

ceased. He takes no notice of any but that of Joktan. The family of Joktan were not the ancestors of the Messiah; neither were any of the sons of this patriarch so peculiarly distinguished in the subsequent history of Israel, that the enumeration of their names only might have been anticipated in this genealogy. But nothing is written in the Holy Scriptures without an object; and, in the absence of any knowledge of any other object for which Moses deviated from his plan, and recorded the names of the sons of Joktan only, terminating the list with the name of Jobab or Job; I conclude that his design was to tell us that the Job who was the youngest son of Joktan, was the Job who lived in the land of Uz, though he was not born there, and who suffered, and was tempted, as the book of Job has recorded. The sons of Joktan were enumerated, that the name of Job might be placed before the children of Israel as the witness to the truth of those doctrines which their patriarchal ancestors received, which Moses taught, and which the one Church of God in all ages has believed.

This supposition is confirmed by the internal evidence arising from a comparison of the longevity of the patriarchs in the age of Joktan.

The dates of the principal events are thus given by Dr. Hales:—

	B. C.
Heber born	2888
— died (aged 464) ..	2424
Peleg born.....	2754
The dispersion	2544
Peleg died (aged 239) ..	2515
Probable birth of Joktan	2654
— death	2415
Job born	2477
Job's trial	2337
Birth of Abraham	2153

62 years after
the birth of
Job.

Peleg and Joktan were the sons of Eber, who was the last of the more long-lived patriarchs, and died in the 464th year of his age. Eber was 34 (or, according to Hales, 134) years old at the birth of his eldest son Peleg. It is then said that he begat sons and daughters. The time of Joktan's birth is not mentioned. If we allow that he was born 100 years after his elder brother, and that he lived to the same age, we shall make Job 62 years old at the death of Joktan. If Job was 140 years old, which the chronologers generally consider must have been his age when his trial began (for his sons are represented as being established in their houses), and as he lived 140 years after his trial, and was consequently 240 or 280 years old when he died, we may make him nearly of the same age as Reu, who died at the age of 239 years⁵, or of Serug, who died at the age of 230⁶; while we

⁸ Page 95.

⁹ Or rather of Dr. Brinkley and Duroutant, from whom Dr. Hales derived it. See Hales's Analysis of Chronology, vol. ii. pt. i. pp. 58, 59.

¹ Page 333.

² Essay on the Three Dispensations, vol. ii. p. 197.

³ That the name Job is identical with Jobab seems to be admitted by almost all commentators that have attempted to fix the era of Job's trial. It is, however, remarkable, that none, even of those who would place the date of that patriarch prior to the call of Abraham, have ever hinted at Job's identity with Jobab the son of Joktan.

S. Gregory (Præf. in Lib. B. Job. cap. 1) mentions this identity. Africanus, in his Chronicon, says, ὅτι ἐκ τοῦ Ἡσαὺ ἄλλοι τε πολλοὶ καὶ Ῥαγουήλ γεννᾶται ἅφ' οὗ Ζαρέθ, ἅφ' οὗ Ἰώβ. ὃς κατὰ συγχώρησιν Θεοῦ ὑπὸ διαβόλου ἐπειράσθη, καὶ ἐνίκησε τὸν πειράζοντα. Routh, in his note on this passage, remarks, "Jobab qui inter Esau posteros in Genesi, cap. xxxv. comm. 33, recensetur. eundem fuisse atque Job τὸν πάνν, multi affirmant." Faber (Treatise on the Three Dispensations, vol. ii. book ii. cap. vi. p. 202) says, "the name Jobab is evidently the name Job, written, by the reduplication of a letter, somewhat more fully."

⁴ Gen. xi. 26.

⁵ Gen. xi. 20, 21.

⁶ Gen. xi. 22, 23.

allow some years for the prolongation of Job's life, as the reward for his sufferings, at a time when length of life was deemed to be a proof of the mercy and approbation of God.

I am confirmed in the early date of the existence and records of the trials of Job by other facts.

Believing, as we must do, from the manner in which Ezekiel⁷ and St. James⁸ speak of Job, that Job was a real, and not an allegorical personage, it seems impossible to account for the astonishment expressed by his friends at the calamities which had befallen him, if some more peculiar circumstances than his afflictions had not excited their surprise. That good men should suffer, could not have been a very unusual circumstance. Not only had Abel been slain at the very beginning, but the whole earth had been filled with the violent persecution of the sons of God before the Deluge; and now the more religious of the patriarchal families were suffering under the usurpation and violence of Nimrod and his followers. *Why, then, was so much surprise called forth by the grief of Job?* The cause may be this:—The world was beginning to succumb to the idolatry of the persecuting race of Nimrod. The family of Shem, in general, were probably more free than others from the infection. The sons of Joktan, and Job, as one of the most holy of their number, were among the witnesses of God. Now, we have no account that any of the patriarchal heads of families, among the descendants of Shem, had been exposed to any sufferings or calamities similar to those which befel Job. The cause, therefore, of his friends' astonishment appears to have arisen from the circumstances of the day. The persecution of the children of God by the Chaldean or Nimrodian idolaters was proceeding, and one of the most distinguished of the adherents to the true faith was afflicted, not only as many of his brethren may have been by the sword of his neighbours, but his children were destroyed by the Providence of God, and himself was tormented with disease and pain from the Almighty; at the very time when some of the roving bands of the Chaldeans, the common foes of their brethren, had already wasted his property. If his property only had been ravaged, no surprise, perhaps, would have been expressed; but when, in the same hour in which this calamity falls upon him, they see him smitten of God,—when the hand of God had touched him,—then they were indeed astonished, that a faithful witness against the idolatry of the day, a steadfast opponent to the influence of the usurping and idolatrous empire, which had been now established, should be so struck down. Length of life, and free-

dom from adversity, appeared to have been considered at this time as proofs of the favour of God: the appearance, therefore, of approaching death, and of intolerable suffering, in the head of a patriarchal family, compelled them to suppose that Job was a hypocrite, and that his sorrows were the punishment of secret idolatry, or of unknown insincerity.

The arguments for the later date of the existence of Job, by Mr. Faber and others, derived from the passages that his friend Eliphaz is called a Temanite, while Teman, who gave name to the country, was of the family of Esau—that Bildad was a Shuhite, and that Shuah, who gave name to the country of Bildad, was the youngest son of Abraham by Keturah—are easily answered. As Moses, before the days of Havilah, (the son of Cush or of Joktan,) and before the days of Ophir, the son of Joktan, calls the country round about Eden by the names of these patriarchs, before they existed; so it was that Eliphaz, Bildad, and Zophar, also, came to visit Job from those parts of Idumea, or Uz, which were subsequently called by the names of Teman, Shuah, or Naamah.

Another argument, too, convinces me that the youngest son of Joktan was the Job of this book. The children of Joktan are said by Moses (Gen. x. 30) to have had their dwelling from Mesha, as thou goest unto Sephar, a mount of the east.

Wells in his Geography⁹, places Mesha not where Bochart places it, who makes it identical with the Muza of Arrian, which he places near the south-eastern extremity of Arabia; but to the east of Idumea, bringing the border line of the sons of Joktan near the site of Damascus, which Bochart¹ says was part of the land of Uz, having been built by Uz, the son of Aram. The land of Uz then extended from Stony Arabia, along the east of Palestine up to Damascus.

The theory of Abp. Magee, that Moses when in Midian found the record of Job's life, sufferings, and conversations with his friends; and that he was the principal cause of making that record useful and familiar to the people of Israel, solves, as Mr. Horne observes, all the phenomena, is supported by the best authorities, and seems to deserve most attention².

The book of Job consists of seven parts.

1. The narrative of his prosperity and sorrows, (chap. i. ii. to ver. 10.)
2. The first conversation to chap. xiv.
3. The second to chap. xxi.

⁹ Pp. 175—189, and Chart.

¹ Phaleg, p. 90.

² Magee's Discourses on the Atonement, &c., vol. ii. p. 82. Horne's Note, vol. iv. p. 78, and the authorities there cited.

4. The third to chap. xxxi.
5. Interference of Elihu to chap. xxxvii.
6. Appearance of the Lord God } to chap.
7. And conclusion } xlii.

The argument of the book of Job may be said to be, on the part of Job's friends—God thus afflicts the undeserving only—Job is thus afflicted, therefore Job is insincere and unworthy. The answer of Job is—all are afflicted to try their patience; affliction is the one lot of all. Submission to God's Providence is the best remedy for that affliction—faith in God's Providence is our best duty—and justification by that faith is our only hope³.

The subject of the book of Job, therefore, may be said to be that which is the drift of all the three dispensations which are developed in the Holy Scriptures—the inculcation of the doctrine of reconciliation with God, through the agency of a predicted Mediator⁴; it teaches the sinfulness of man, and the impossibility of his being able to justify himself before God⁵. It is “the very same as that of St. Paul's Epistle to the Romans: and the book of Job, in its closely argumentative form, may be said to bear the same relation to the Old Testament, as that celebrated Epistle to the New Testament.” It has been analysed by Mr. Faber, chapter by chapter, “and the general result of the whole is this: SINFUL MAN, EVEN WHEN MOST ATTENTIVE TO THE DUTIES OF MORALITY, CANNOT JUSTIFY HIMSELF IN THE PRESENCE OF GOD. TO DELIVER HIM FROM WRATH, AND TO GIVE HIM A RIGHT TO A JOYFUL RESURRECTION FROM THE DEAD, HE HAS NEED OF THAT ATONEMENT, WHICH CAN ONLY BE EFFECTED BY THE ANGEL-MEDIATOR⁶.” The opinion of the author of Elihu⁷ is right, that the book of Job may be called the Bible of the Patriarchal dispensation, before the Pentateuch was completed. I believe the object of the book of Job to be, the protest of the patriarchal Church before Abraham, against the incipient corruptions, idolatry, and persecution of the Nimrodians. This view of the object of the book of Job is confirmed by many allusions to the effects of the rebellion of Nimrod, mentioned in the notes: and it may be said to be consistent with the reasoning which induced Grey, Houbigant, Garnet, Sherlock, and Warburton, to adopt their various theories. Grey is of opinion, that the object of the book of Job was to comfort good men in affliction. Houbigant, to reconcile the affliction of the good with the Divine justice. Garnet, to prefigure the sufferings of the Jews in the captivity. Sherlock, to oppose the doctrine of two independent principles. Warburton, to comfort the Israelites under the loss of the extra-

ordinary Providence of the theocracy, and that it was written for that purpose by Ezra. All these views may in one sense be said to be compatible with the opinion, that the primary object of the book was to inculcate the common faith. The *one chief object of the whole of Revelation, is to enforce the doctrine of a Mediator, and the revival of the dead*; and the belief that the same great design was intended by the book of Job, gives a consistency to the whole of Revelation, derivable from no other hypothesis.

To understand the book rightly, we must be in the place of the afflicted; and thus understand, as believers in the one religion, and as partakers of one common lot, the mingled impatience, faith, hope, distress, recrimination, terror, and sorrow of the chief speaker.

I shall notice as I go through the sections, some of the chief criticisms of Schultens, Rosenmüller, Dathe, Lee, Wemyss, and Umbreit. The works on Job are so numerous, that it is physically impossible to consult all. I shall collate, as I proceed, these six translations, which may be said to contain in their notes the chief criticisms of the authors that preceded them; the translation of Rosenmüller⁸, Dathe⁹, Lee¹, Wemyss¹, Umbreit¹, Schultens², the chief writer on this book, and above all, the authorized translation. The doctrines of the one religion in its earliest, or patriarchal form, the Being and Providence of God, the fall of man, the deep corruption of human nature, as it is shown in the inward bias to a wrong choice of good; the restoration of man to God in the doctrine of sacrifice; in short, the three great holy truths which constitute the sum and substance of the one true religion of God and Christ, the ruin of man, the atonement for sin, and the restoration of the soul to God, are all taught in this book, and are the most useful foundation for the devotions of the afflicted, the sorrowing, and the dying³.

NOTE 2. JOB i. 4. *On the feasting of Job's sons and daughters.* See Dr. Lee's very interesting note and references, to show that the festivities of Job's children were probably assimilated to those of the idolaters of their neighbourhood; so that their father had rea-

⁸ Jobus: Latine vertit, et annotatione perpetua illustravit. Ern. Frid. Car. Rosenmüller, Theol. Doct. et Lit. OO. in Acad. Lips. P.P.O. Lipsiæ, 1824.

⁹ Jobus ex recensione textus Hebræi et versionum antiquarum Latine versus notisque philologicis et criticis illustratus a Jo. Aug. Dathio. Halæ, 1789.

¹ Vide supra, p. 130.

² Liber Jobi cum nova versione ad Hebræum fontem et commentario perpetuo, &c. &c., curavit et edidit Albertus Schultens. Lugduni Batavorum, 1737.

³ On the religion of the Patriarchs, see Biddulph's Theology of the Patriarchs, 2 vols. 8vo. Heldegger, Historia, &c. Sir G. Rose on ordinances of a more ancient date than the Mosaic Law (Scrip. Researches, pp. 206—236). Taylor's Divinity, ap. Watson's Tracts, vol. i., the first twenty-five chapters, &c. &c.

³ See Faber on the Dispensations, vol. ii. pp. 279—283.

⁴ Faber's Three Dispensations, vol. ii. p. 279.

⁵ Ibid. p. 280.

⁶ Ibid. p. 309.

⁷ Hodges.

son to believe, they were secretly inclined to idolatry.

NOTE 3. JOB I. 5. *On the words "cursed God in their hearts"* *עֲרִיכָהּ עֲרִיכָהּ*. Parkhurst⁴ and Dr. Lee⁵ would translate the words by, "and have blessed the idol gods in their hearts." Wemyss with Dathe render the expression general, "they have offended God in their hearts." The word Elohim is often applied to false gods. The Hebrew certainly may mean either with our translation, "cursed God," or with Dr. Lee, &c. "blessed the gods," or Elohim. Neither is there any inconsistency in saying, that it is a matter of indifference which is adopted. For he who blesses the true God, may be said to curse idols. He who blesses an idol, may be said to curse in his heart the true God. The same heart cannot serve God and mammon. We must choose whom we will serve: if Jehovah be the Elohim, we must follow Him; if Baal be the Elohim, we must follow him. We cannot commune at the table of the Lord, and the table of devils.

NOTE 4. JOB I. 6. *On the doctrine of Satanic agency.* "There was a day when the sons of God," &c. When St. Paul (Heb. xii. 22) describes the great society to which the Christian convert becomes united, he informs us that one part of it consists in myriads of angels⁶. Philosophy informs us that there may be other beings between God and man, some of whom are good, and some evil: and Revelation assures us, that the conjectures of philosophy in this case are the truths of theology. I have endeavoured in the introduction and prayer to this section, to represent the doctrine of Satanic agency, as it is taught in the Scriptures, and by the Church of Christ, in the language of the inspired writers, and in the services of the Church of England. I have endeavoured to place the fearful doctrine in the most useful light, and to excite the devotion rather than to indulge the curiosity of the Christian believer. This passage in Job (i. 6, and sqq.) certainly seems to represent the presence of the chief of the evil spirits among the good angels, in some part of the universe which is now to us invisible. I dare not say that the representation is allegorical. I cannot understand the manner in which its literal interpretation is to be received. I consider the soul of man, while in the body, to be as the flower in its calyx. The beautiful creation, the blue sky, the fragrant earth, the bright sun in the heavens, are all around the budding flower; but the flower, till it bursts from the darkness of the calyx cannot, if I may so speak, see or perceive them. So it is that the beautiful heaven of heavens, the spiritual state, the spirits of the just, the in-

numerable company of angels, the glories of the Jerusalem which is above, may be around the souls of men, but they cannot perceive them; till the flower breaks forth from the bud, till the soul bursts the bonds of the body. We shall then begin to understand the Revelation which is in this world, as it were the alphabet to our immortality; but till then, the language even of the Scripture itself can relate but little of the future, or of the other world. I think the majority of students and enquirers who care for these topics, would rather wait the "great teacher," than be indulged with the most interesting speculations on the nature, form, agency, habitation, influence, and power of the beings who exist between God and man. The subject is tempting, but appalling. It leads to presumptuous, rather than to useful theorizing. For good and evil, both physical and spiritual, are imparted to us by our Creator; and whether that impartation be immediately from His invisible Providence, or mediately by the interference of good and evil angels, we may not satisfactorily know, till the day of immortality reveal the secrets of existence, which are but partially developed to us in our present state. All the discoveries of Revelation, indeed, are but a pledge or earnest of some future unfoldings of the conduct and government of God; as the early rules of arithmetic learned by the child at school, are but the pledge or earnest of the future advances in science which he must attain for his guidance in the world. *The discoveries of Revelation are the commencement of the knowledge of heaven;* and I dare not attempt to anticipate that knowledge by speculating on the truths of Scripture. I can accept only that which the Scriptures tell me; and believe that I obtain a proof of the progress of my mind in knowledge throughout my immortality, when I read, and when I think I understand its isolated words; even though I perceive at the same moment, that I do not fully comprehend the meaning of the sentences they compose. Thus, in the passage before us, the sons of God may mean the angels in heaven, or good men on earth. Satan may mean an accuser, a tempter, an adversary in heaven, or on earth, in the invisible, or in the visible world; the chief of the fallen spirits, or an earthly accuser only. But how, where, when, either the one or the other, joined the assemblies of the holy in heaven, or the holy on earth; I do not and cannot comprehend; though I believe implicitly, whatever be its meaning, the declaration in the passage before us. Actuated by these feelings, I do not discuss the question with Wemyss⁷, on the privy council of God, or with Taylor⁸, on the council of God; nor

⁴ Heb. Lex. in voc. *עֲרִיכָהּ*.

⁵ In loc. p. 185.

⁶ *καὶ μυριάσιν ἀγγέλων.*

⁷ Job and his times, pp. 276—285.

⁸ Scripture System of Divinity, ap. Watson's Tracts, vol. i. chap. xxi. p. 86.

consider it with the view of refuting or approving the several opinions quoted by Pfeiffer⁹. Rosenmüller is not always to be quoted with approbation, but I think his remarks on this passage of Scripture to be so worthy of the student's attention, that I shall extract them, and with them conclude this note. "It may, perhaps," he observes, "be thought strange, that an evil angel should appear in the assembly of the celestials, and that God should hold converse with him. But it must be remembered that Satan, no less than the celestial intelligences, is subject to the Will, and bound by the commands of God. The Lord makes use of this evil spirit as His agent, when it seemeth good to Him to punish, or for any wise purpose to afflict mortals. And this agent, notwithstanding his extreme hatred of man, and his desire of working him woe, is described as being as it were bound with a chain, and as not daring even to touch the good, save when God relaxes the reins by which he is restrained. In his goings to and fro in the earth, he certainly was able to mark and consider Job more closely; but to harm him he had no power, until he had obtained permission to do so. I shall only add, hardly do we guess aright of things that are upon earth; and with labour do we find the things that are before us, but the things that are in heaven, who hath searched out¹!"

"Incongruum quidem alicui videri possit, in media cœlitum concione malum dæmonem comparere, Deumque cum illo sermones miscere. Sed observandum, Satanam non minus ac cæteri cœlestes spiritus, Dei imperio obnoxium esse, atque ex ejus jussis pendere (cf. cap. ii. 1. ubi Satanas pariter ac אֲדִמָּיָא נָצַר coram Deo אֲדִמָּיָא לַעֲרֹכְרָא dicitur). Utitur

Jova hujus dæmonis ministerio vel ad supplicia exsequenda, vel quum quacunque alia ex causa ei visum sit, hominibus mala immittere. Ille vero, quantumvis mortalium generi infensus, nocendique cupidus, tamen catena quasi revinctus describitur, ac ne attingere quidem pios ausurus unquam, nisi fræna laxante Deo. Considerare certe, et attentius Jobum circumspectare potuit. Satanas orbem perambulans, lædere autem, venia hujus rei necdum concessa, non potuit."—Rosenm. in Job, cap. i. ver. 6.

NOTE 5. Job i. 11. "*He will curse Thee to Thy face.*" Dr. Lee affirms, that the word נָצַר nowhere signifies to curse. He gives a very novel solution of the difficulty in this verse. Job was the priest to his family (ver. 5). He derives the meaning of the term from that circumstance. If Thou continue Thy blessings to Job, he will be loud in his public services of praise and thanksgiving. If not, will he be thus zealous in Thy service? Wemyss translates the words, "smite all that he has, will he not openly renounce Thee?" Dathe, "Perde quæ habet, non verax habear, ni Te cito citius abdicarit." Rosenmüller, "Tange quicquid ejus est, ni Te palam abdicarit." Umbreit², "Touch all that he hath, and he will instantly renounce Thee to Thy face."

I cannot but think that the passage is to be translated interrogatively; thus, "stretch forth Thine hand—deprive him of his possessions—and then will he bless Thee in Thy presence as he has hitherto done?" The difficulty consists in the meaning of נָצַר, of which, indeed, no notice is taken in our translation. It signifies, "surely," (see Jos. xiv. 8.) and if interpreted interrogatively, will give the sense I have mentioned.

⁹ Opera, vol. i. p. 259. Utrecht, 1704.

¹ Wisdom ix. 16.

² Gray's Translation, vol. i. p. 57.

SECTION XV. JOB II. 1—13.

TITLE.—*Religion alone can comfort man in affliction and sorrow.—Job, having been deprived both of his property and of his children, now loses his bodily health and domestic happiness—His friends visit him.*

INTRODUCTION.—Nothing is more usual, when calamities—the loss of property, of friends, or children—overwhelm us, than to seek for consolation in our trouble, in our remaining earthly blessings only. "I have good health," we say, "and I will endeavour by great exertion to retrieve my affairs. I have many domestic comforts, and I will be consoled for the bereavement of my children and friends, by the affection, the smiles, and the kindness of those beloved relatives whom the Providence of God has spared to me." But the example

of Job could not have been so useful to the Church of God in all ages as it has been, if any such sources of support under his sorrows had upheld his fainting spirit. He was perfect¹, as a religious man can be perfect in this world of evil; but his perfection, like that of Him Who knew no sin, was to be made more perfect by more intense suffering, and by the grace of God, which enabled him to endure it. The two chief earthly sources of comfort under sorrows, health and domestic felicity, were to be taken from him. He was to learn, and he was to teach the Church of God, from that early period in which he lived down to our own day, that "God alone must be our present help in trouble." God alone must be the strength of our heart, and the portion of our soul, in the sufferings and trials of this mortal life; and there can be no solid foundation for the certainty of our faith in God, unless we can imitate the example of Job, in his patient endurance of those calamities which are greater than the loss of property or friends. It is a hard lesson to learn, but it must be learned. When we go through the vale of the miseries of this life, we must use them for a well-spring and fountain of spiritual life and strength, or affliction is not sanctified to us, and it is sent to us in vain. The accuser and tempter of man is represented as again deriding the perfection of Job, because he still possessed some earthly comforts. "All that a man hath," he said, "he will give for his life. As a merchant, who trades in the skins of slain beasts, will give skin after skin, till he has lost all his merchandize, so will Job endure all affliction, and lose both property and children without murmuring; but if that sickness is sent upon him which endangers his life, then will he fall away from Thee: the pains which precede death at his last hour will make him forsake his faith and hope in Thee."—The tempter was permitted to try him, but not to destroy his life; and Job endured the trial, and has taught us to bear the suffering of pain, disease, and sickness,—to undergo even the loathsome leprosy, with its grievous boils from the sole of the foot to the crown of the head, and to sit as an outcast in the ashes, without apostasy from God, and without any distrustful reproaches of His most mysterious Providence.—But another trial awaited him. The smiles of affection are the best earthly solace of earthly trouble; and the holy institution of marriage was "ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in sickness and in health²." In that sacred ordinance the husband vows to comfort the wife, and the wife vows to love and serve her husband, in sickness and in health; and the mutual affection of the husband and of the wife is the best earthly solace. But this comfort was denied to Job. When his sorrow was deepest, his wife advised him to blaspheme the true God; or to invoke the aid of false gods, and to die in despair. Perverted blessings become the worst curses. Job reproves her folly, and reminds her that evil must be expected from the same hand which bestoweth good, that the soul of man may be tried and proved: for the victory over evil cannot be won, unless the battle with evil be first fought. He must bear the cross who would hope to wear the crown. Such was the situation of Job, when his friends, who had heard of his distress, made an appointment among themselves that they would

¹ Job i. 1.² Preface to the Marriage Service.

visit him : they did so : they came to mourn with him, and to comfort him, for they saw that his grief was very great. But the cup of affliction was filled to the utmost, when the comforting and mourning of his friends were changed into bitterness and reproaches. May we all, then, learn the lesson we have referred to from the book of Job,—that God alone is the help of man in trouble ; and that we must seek for consolation in our afflictions neither from home, nor family, nor kindred, nor friends, alone ; but from Him of Whom it is said, “ that in all the afflictions of His people He was afflicted.” He Who wounds, can heal. He is the physician of the soul. He alone can speak peace to the heart amidst the sorrows and sickness of life ; and guide the steps of the sufferer to that world where there shall be no grief, nor sighing, nor tears, nor sin, nor death. If better preparation for death and judgment be made by us, as one result of our deep afflictions ; we shall thank God more in our immortality, for the sorrows we have endured, than for the prosperity and comforts we have enjoyed.

JOB II. 1—13.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

^a ch. 1. 6.

1 Again ^athere was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

^b ch. 1. 7.

2 And the LORD said unto Satan, From whence comest thou ? And ^bSatan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

^c ch. 1. 1, 8.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth*, ^ca perfect and an upright man, one that feareth God, and escheweth evil ?

^d ch. 27. 5, 6.

and still he ^dholdeth fast his integrity, although thou movedst me against him, [†]to destroy him without cause.

[†] Heb. to swallow him up.
^e ch. 9. 17.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 ^fBut put forth thine hand now, and touch his ^gbone and his flesh, and he will curse thee to thy face.

6 ^hAnd the LORD said unto Satan, Behold, he is in thine hand ; || but save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils ⁱfrom the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal ; ^kand he sat down among the ashes.

9 ¶ Then said his wife unto him, ^lDost thou still ^mretain thine integrity ? ⁿcurse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh.

What ? ^oshall we receive good at the hand of God, and shall we not receive evil ? ^pIn all this did not Job ^qsin with his lips.

11 ¶ Now when Job's

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

^{ch. 1. 11.}

^{ch. 19. 20.}

^{ch. 1. 12.}

^{Or, only.}

^{Isa. 1. 6.}

^{2 Sam. 13.}

^{19.}

^{ch. 42. 6.}

^{Ezek. 27. 30.}

^{Matt. 11. 21.}

^{ch. 21. 15.}

^{var. 3.}

^{ch. 1. 21.}

^{Rom. 12. 12.}

^{Jam. 5. 10, 11.}

^{ch. 1. 22.}

^{Ps. 39. 1.}

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.
Prov. 17. 17.
Gen. 36. 11.
Jer. 49. 7.
Gen. 25. 2.
ch. 42. 11.
Rom. 12. 15.

three ^a friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the ^r Temanite, and Bildad the ^s Shuhite, and Zophar the Naamathite: for they had made an appointment together to come ^t to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and

knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and ^u sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground

^x seven days and seven nights, and none spake a word unto him: for they

saw that *his* grief was very great.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Neh. 9. 1.
Lam. 2. 10.
Ezek. 27. 30.

Gen. 50. 10.

PRAYER.—LET US PRAY, *that before the hour of sickness and death arrive, we may be prepared to meet God; that we may trust in God most, when our affliction is deepest; and that our kindred and friends may increase, and not diminish, the influence of religion on the soul.*

ALMIGHTY and Merciful God, Lord and Giver of life and death, and health and sickness, we, Thine unworthy servants, humbly desire to praise and bless Thy holy Name, that Thy Mercy hath granted us the continuance of our life to this moment, and given us the degree of health we now enjoy. May we ever remember that life and health are granted to us as talents to be improved. May our life be dedicated to Thy glory and honour, to the good of man, and to the salvation of our immortal souls. May our health and strength be devoted to Thee, and to Thy service, to the enlargement of Thy Church, to the "ways of Thy laws, and the works of Thy commandments." May we walk in the light while we have the light, knowing that the night cometh when our feet shall stumble on the dark mountains of sickness and sorrow, of infirmity and weakness, of pain and age. Grant us, we pray Thee, the grace and power of Thy Holy Spirit, that the hours of our weakness and disease be not embittered, by the remembrance that we forgot the God of our mercies, in the days of our youth and strength. Let not the repentance for our sins be the offspring of our terror of death; nor the hope of Thy Mercy, in the days of our sickness, be banished from our souls by the consciousness that we have given the strength of our life to sin, the world, and folly; and the dregs of our life to God, the Church, and the soul. Now, even now, before the hour of sickness and death approaches, enable us to become the faithful and zealous servants of God, the Father, the Son, and Holy Spirit. Before the evil days come,—before the days draw nigh when we shall say we have no pleasure in them,—may we remember our Creator in the days of our health and strength, and prepare to meet our God. And because those days must come when the golden bowl of this mortal body shall be broken with pain and sickness, and the clouds return after the rain¹, and we shall go to our long home, and the mourners shall go about the streets; then, when the agonies of suffering, the pains of disease, the sorrows of sad and grievous sickness be upon us; then, O then, hear our prayers; then look down from heaven², and behold, and visit, and relieve Thy servants. Look upon us with the eyes of Thy Mercy, and give us comfort and sure confi-

¹ Eccles. xii. 2, seqq.

² Service of the Visitation of the Sick.

dence in Thee. Defend us in that hour from the danger of the enemy of the soul, the tempter of the soul to sin, the accuser of the soul before Thee. As the world vanishes, may heaven open to us. Sanctify Thy Fatherly correction to us, that the sense of our weakness may add "strength to our faith and seriousness to our repentance." Patiently may we bear our sickness. Truly may we repent us of our sins. Stedfastly may we retain our faith in Thee. Humbly may we trust in Thy Mercy, that when our pain and suffering, our affliction and our sorrow, be deepest, our hope in Thee may be brightest; and, in the midst of the sorrows we have in our heart, and in the midst of the calamities we endure in our body, Thy comforts may refresh our souls, and support our fainting bodies as they begin to sink in death. Bless, we beseech Thee, with the choicest of Thy Mercies, the kindred, the relations, and the friends, which Thy Providence has granted to us; to bless us with their affection, their sympathy, and their love, in the hours when our "fear cometh as desolation, and distress and anguish come upon us." Then may their words of consolation be such as Thou wilt approve and bless. May they be enabled to be as the means of grace to our souls. Impress on their minds, when they attend or visit us in our affliction, the promises of Thy Mercy, the remembrance of Thy Love, the words of Thy Grace. When they desire to comfort us in our sorrows, let them not speak to us the words of vanity and folly, of false hope, and of that peace only which the world giveth; as the foolish people talk who know not God, and obey not the Gospel of Jesus Christ our Lord; but so teach the souls of our friends and kindred, that they utter to us, when sickness, and pain, and the prospect of death come upon us, the words of truth and soberness, the words of faith and hope, the words of well-founded consolation and comfort, the words of that peace with Thee which passeth the understanding of the world. May the influence of Thy holy religion on our soul, when we begin to tread the dark valley of the shadow of death, be increased and not lessened, be strengthened and not destroyed, by the beloved friends and kindred with which Thy Providence has surrounded us. May the friendships and alliances, which begin in the Christian families on earth, be sanctified in our strength and health, be confirmed at our death, and be completed and made immortal in the world beyond death; when the families who love Thy Name, though they be parted for a time from each other, shall again meet and live for ever; united by the same love, blessed by the same grace, and saved by the one only Saviour of the souls of men, Jesus Christ our Lord, in Whose Name and words we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB ii. 3. *On the coincidence between Job ii. 3, and 1 Pet. v. 8.* *וְיִשְׁאָלְךָ* to destroy him—literally to swallow him, as in the margin of the common version. See Dr. Lee, p. 192. Caryl and Mant had both given the same translation. The apostle alludes to this passage (1 Pet. v. 8), "Your adversary the devil as a roaring lion goeth about seeking whom he may devour." The original Greek in which passage (*καταπιψ*) corresponds with the Hebrew in the passage before us.

NOTE 2. JOB ii. 4. *On the expression, "skin for skin."*—This expression appears to be a proverb taken from the exchanges which were

used in those days; the meaning is, there may be some proportion in bargains, releases, and exchanges of other things, but for his life a man will give all; and therefore, for fear of losing his life, and not by reason of any piety towards God, doth with patience and silence thus endure his other losses; Diodati. Olympiodorus says, that as a man puts up an arm to ward off a blow from an eye, or as a man will give a less noble for a more worthy limb, so will a man give all that is most dear for his life. * * * *

καὶ γὰρ πολλάκις τις, ἵνα μὴ εἰς ὀφθαλμὸν βλαβῇ, τὴν χεῖρα προτείνει, καὶ εἰς τὸ ἥττον

τίμιον μέρος δέχεται τὴν πληγὴν, δέρμα ὑπὲρ ἔρματος προῖσχόμενος, ἵνα σώσῃ τὸ καιριώτερον. τί οὖν θαυμαστόν, εἰ τὰ ὑπάρχοντα προήκατο; ὁπότε καὶ σῶμα ὑπὲρ σώματος πολυάκις προῖμαθα [lege προῖεμα] καὶ πληγῆς φερομένης τυχὸν κατὰ τοῦ ὀφθαλμοῦ, ἢ τῆς κεφαλῆς, τὴν χεῖρα ἀντιθέιντες, τὸ καιριώτερον μέρος τῆς πληγῆς ἀπηλλάξαμεν [ἴσ. ἀπαλλάττομεν], καὶ ἅπαντα δὲ τὸν πλοῦτον ἰτοιμῶς προτείνομεν, ὑπὲρ τῆς ἐαυτῶν σωτηρίας. For we often see a man extend his arm to guard his eye, and receive the blow upon a less noble member, giving skin for skin, in order that he may save the more worthy. What wonder, then, that he (Job) has given up his substance [without regret], when we often sacrifice even body for body!—and if a blow be aimed at our eye or head, oppose our hand to it, and protect the more worthy part from harm, nay, when we are ready to barter all our wealth for our personal safety. Olymp. in loc. ap Nicet. Caten. Græcor. Patrum in B. Job. So also S. Gregory, “Pellem pro pelle dari asserit: quia sæpe dum venire ictum contra faciem cernimus, manum palpebris opponimus ut ab ictu oculos defendamus; et corpus vulnere obijcimus, ne in corpore teneiori vulneremur. Satan ergo hoc consuetè fieri sciens, dicit *pellem pro pelle, et cuncta quæ habet homo dabit pro anima sua*. Ac si aperte dicat: Idcirco Job tot extra se flagella æquanimitè patitur, quia pavet ne ipse feriat. Cura ergo carnis est quod damno affectuum carnalium motus non est: quia dum sibimetipsi metuit, minus suorum percussiones sentit.” The sense is, that skin is given for skin; for it is often the case, when we see a blow coming in the direction of the face, that we place the hand before the eyebrows to guard the eyes from the blow, and receive punishment on the hardier parts, to protect the more tender. Satan, therefore, knowing this, says, ‘*Skin for skin, yea all that a man hath, will he give for his life.*’ As if he should say in plain words, Job bears with patience these so many afflictions, because they do not directly touch himself, and he fears lest his person be smitten. It is thought for his own personal safety that causes him to be so little affected by the loss of his property, for, whilst he fears for himself, he is less sensible of

these indirect afflictions.” S. Greg. lib. iii. Moral. in Beat. Job, p. 75, Ed. Bened.

NOTE 3. JOB ii. 7, 8. *On the disease of Job.* All the symptoms of the disease which Job mentions in different parts of the book, plainly show that it was the most loathsome species of leprosy, called by physicians Elephantiasis. This is proved by Michaelis at great length, in his notes to the German version of the Bible, in his notes upon Lowth, in his Commentary on the law of Moses, f. iv. p. 232 sqq. (See vol. iii. art. ccviii. p. 257 sqq. Smith’s Translation, 1814) and lastly, in his Introduction to the books of the Old Testament, pt. i. sect. i. p. 56 seqq. The more recent interpreters also of the book of Job, agree on this point. See Dathe, Rosenmüller, and Lee, in loc.

NOTE 3. JOB ii. 9. *On the speech of Job’s wife to her husband. “Curse God and die.”*

כַּלְדָּא דִּנְהָא כַּלְדָּא. This passage has given no small trouble to commentators. The word from which the principal difficulty has here arisen, is כַּלְדָּא. The best explanation I can give, is this: כַּלְדָּא, used as a verb, seems first to have been applied to camels, when kneeling down to receive their *burdens*. Hence, perhaps, the idea of submission in kneeling, for the purpose of receiving something from a superior: and hence, also, receiving a blessing, and actively giving or bestowing one; also to ask or receive a blessing on departing, &c. To which כַּלְדָּא *lightness* is opposed, as being a *curse*, Gen. xxvii. 12, &c. In the next place, as *imposing a burden* seems to be connected with the primitive meaning of this word; this signification also may be taken in the sense of *oppression, affliction*; and actively, treating or considering another as the author of it; which, I believe, is the meaning of the word in this place. Storr (p. 37, 38.) has taken it in the sense of *bidding farewell*, and hence of *forsaking* and *giving up*. Lee’s Hebrew Grammar, p. 92, 93. First edition. I am informed by Sir Gardiner Wilkinson, the traveller into Egypt, that the word כַּלְדָּא is still in common use among the Arabs, when they command a camel to kneel.

SECTION XVI. JOB III. 1—26.

TITLE.—Many actions of good men are recorded as conduct to be avoided, rather than as examples to be imitated.—Job reviles the day of his birth, and wishes for death as the end of earthly sorrows.

INTRODUCTION.—It will seem strange to many, that the Patriarch Job, who is declared to have been perfect and upright before God; to have sinned not, nor to have charged God foolishly, when he lost his property and his children; and

who declared, when he lost his health and domestic happiness, that evil must be expected from the hand of God, as well as good; should now cease from his resignation and patience, when his friends came to visit and comfort him. But the Holy Scriptures assure us, that though one man may be perfect, when compared with others who are wicked, no one is absolutely perfect but God alone. The angels are charged with folly, and the best of men are represented with all their defects, as well as with their excellencies, that we may avoid their faults, as well as imitate their virtues. As the faithfulness of Noah, of Abraham, and of David, is related for our benefit, no less are their sins and errors recorded to their reproach, and for our warning. So it is also in the history of Job. The chapter before us informs us that he opened his mouth, and cursed or reviled the day of his birth, and wished that it had not been. He desired, in the most impassioned language, either that he had never been born, or that he had died soon after his birth, for he should then have slept in the grave with kings and counsellors of the earth, where the wicked cease from troubling, and the weary are at rest. He wished to die. He longed for death, and complained bitterly that it came not. He would have rejoiced exceedingly if he could have gone down to the grave. Now, when we remember that he had lost every earthly blessing which could render life desirable to him,—property, children, health, and domestic happiness; that his body was covered with boils, and his resting-place was the ashes of the hearth; we may suppose that his language was justifiable, and that he was right in longing for death. But the history is written for our warning. The portrait before us is that which is still but too commonly seen, when the most firm and faithful Christian, who is oppressed with deep and dark affliction, wavers in impatience and inconsistency between his feelings of grief and his conviction of the Wisdom of Providence; and breaks forth in passionate bursts of agony and murmuring, in wishes that he had never been born, or that he had never been borne upon the knees and on the bosom of his mother. The afflicted and suffering Christian, like the afflicted and suffering Job, may thus for a moment forget, as Job forgot, not only that his Redeemer liveth, but that God is too wise to err, and too good to be unjust; and his tears may flow, and his heart may break; but in his better moments he will remember Him Who was more perfect than Job, and imitate the example of that Redeemer, Who, in the midst of the sorrows that He had in His heart, fell upon His face, and prayed, “Father, not My Will, but Thine; Thy Will be done.” The Christian will never curse the day of his birth. He will never desire to die because the sorrows of the world, and the afflictions of poverty, and loss of friends, of pain and sickness, of domestic misery and bitter recollection, are supposed to end with the life of the body. The Christian, it is true, may desire to die, and pray for death, and long for death; but he will do so, not because such death shall end the sorrows of his life, but because he has a good hope that when this troublesome life is ended, he shall begin the better life which Christ hath promised to them that love Him. The infidel dies the death of ignorance; the worldling, the death of impatience; the unrepentant, the death of despair. The Christian alone can die, according to the strength of his faith, the death of resignation, or hope, or

joy, or triumph. Christ may be his life, but death may still be his gain. He dies in communion with the Church—in fitness for heaven; and then, then only, is he justified in praying for the day of his death, and that the sufferings of his life be ended, when the afflictions of the body have been sanctified to the good of the soul, and he can say, in the deepest floods of his sorrows, in the hour of sickness, and on the bed of death, “I know in Whom I have believed. There is laid up for me a crown of glory, which the Lord, the Righteous Judge, shall give me, and not to me only, but to all them also that love His appearing.” May we thus bear sorrow—thus learn to die.

JOB III. 1—26.

Controversy between Job and his friends.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. an-
swered.
ch. 10. 18, 19.
Jer. 15. 10. &
20. 14.

ch. 10. 21, 22.
& 16. 16. &
28. 3.
Ps. 23. 4. &
44. 19. & 107.
10. 14.
Jer. 13. 16.
Amos 5. 8.
† Or, chal-
lenge it.
† Or, let them
terrify it, as
those who
have a bitter
day.
Amos 8. 10.
† Or, let it not
rejoice among
the days.

Jer. 9. 17, 18.
† Or, a lev-
athan.

1 After this opened Job his mouth, and cursed his day.

2 And Job † spake, and said,

3 * Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and ^bthe shadow of death || stain it; let a cloud dwell upon it; || let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it; || let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, * who are ready to raise up || their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it

see † the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 ^d Why died I not from the womb? *why* did I not give up the ghost when I came out of the belly?

12 * Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which ^f built desolate places for ^f themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or * as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the † weary be at rest.

18 *There* the prisoners rest together; ^b they hear not the voice of the oppressor.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. the eye-
lids of the
morning,
ch. 41. 18.
^d ch. 10. 18.

* Gen. 30. 3.
Isa. 66. 12.

ch. 15. 28.

* Ps. 58. 8.

† Heb. wearied in strength.

^b ch. 39. 7.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Jer. 20. 18.
1 Sam. 1. 10.
2 Kings 4. 27.
Prov. 31. 6.
† Heb. wait.
Rev. 9. 6.

Prov. 2. 4.

19 The small and great
are there; and the servant
is free from his master.

20 ^l Wherefore is light
given to him that is in
misery, and life unto the
^k bitter in soul;

21 Which [†] long for
death, but it *cometh* not;
and dig for it more than
^m for hid treasures;

22 Which rejoice ex-
ceedingly, *and* are glad,
when they can find the
grave?

23 *Why is light given to*

a man whose way is hid,
ⁿ and whom God hath
hedged in?

24 For my sighing com-
eth [†] before I eat, and my
roarings are poured out
like the waters.

25 For [†] the thing which
I greatly feared is come
upon me, and that which I
was afraid of is come unto
me.

26 I was not in safety,
neither had I rest, neither
was I quiet; yet trouble
came.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

ch. 19. 8.
Lam. 3. 7.
† Heb. before
my meat.
† Heb. I fear-
ed a fear, and
it came upon
me.

PRAYER.—LET US PRAY, *that in all the afflictions of life we may follow the example of Christ, when He prayed and said, "Father, Thy Will be done;" and that our sorrows be so sanctified to our improvement, that we may desire to depart from this life in peace, and to be with Christ, which is far better.*

O ALMIGHTY GOD, Who hast caused all Holy Scriptures to be written for our learning, and hast commanded and enabled Thy servants to write the errors, as well as the excellencies of the most perfect and faithful of Thy children; grant us grace, we pray Thee, that "in all our troubles we may put our whole trust and confidence in Thy Mercy, and evermore serve Thee in holiness and pureness of living to Thy Honour and Glory." Whatever be the sorrows of the journey of life, whether it shall be that Thy gracious hand shall deprive us of the temporal blessings of property, or children, or health, or any other happiness,—in the lowest depths of the deepest afflictions, may we only bow and say, "Thy Will be done." May we ever be enabled to remember, and to follow the example of our Blessed Lord and Saviour, Who in the hour of the power of darkness, when the drops of blood fell from Him in His mysterious Agony to the ground, fell on His face and prayed, "If it be possible, let this cup pass from Me. Abba, Father, all things are possible with Thee,—remove this cup from Me; nevertheless, Thy Will be done: Thy Will, not Mine, be done." Keep us from impatience of spirit, doubts of Thy Mercy, and murmuring against Thy Holy Will. Never let us curse the day of our birth, nor desire the death of the body, merely as the refuge from the calamities of life. Keep us ever mindful of the solemn truth, that the soul cannot die with the body; but that, when the grave shall open to receive the corruptible body,—when the earth shall return to earth, the ashes to ashes, the dust to dust, then "the spirit shall return to the God Who gave it;" and a worse world than this, or a better world than this, shall open to the disembodied spirit. Grant us grace, we beseech Thee, that we never, never forget, that the misery of the worm that never dies, the misery of the fire that never shall be quenched, is a worse portion than any afflictions or calamities which yield their bitter fruits in this life; and that the sorrow of this world, which begins in wickedness and ends in despair, works only the spiritual death of the soul. Sanctify, we beseech Thee, all our sorrows, that we may trace Thy hand—Thy Mercy, in all we suffer and endure. And, because the journey of this mortal life must end at the grave, enable us, we beseech Thee, to prepare

for that moment when our souls shall be required of us. Let us not die as the fool dieth. Suffer us not to die as the *infidel* dieth, in ignorance of Thy holy truth, rejecting Thy best blessings, without hope and without God in the world. Suffer us not to die as the *worldling* dieth, who blessed God in prosperity, and departed from God in adversity, and died in the sorrow which was sinful. Suffer us not to die as the *impenitent* dieth, who delays the hour of repentance, till he despair of Thy Mercy. So enable us to live, that we shall not fear to die : and when the day of our death shall come, grant, O grant us submission to Thy Will, hope in Thy Mercy, joy in the prospect of heaven, and triumph in the victory which Thy Holy Spirit shall give us over all the power of the enemy, the tempter and accuser of the soul. Then, O then, renew in us, O Lord our God, “whatever hath been decayed in us by the fraud and malice of the devil, or by our own carnal will and frailty. Preserve and continue us in the unity of the Church ; consider our contrition ; accept our tears ; assuage our pain.” Then may we put our full trust and confidence in Thy mercy. *May our last hour be our best hour.* May the afflictions of life be ended in the pains of death, and the pains of death be the beginning of the happiness which shall never end. So may we live and die. Prepare us for our latter end. Spare, O spare us yet a little while, that we may be thus ready to meet our God and Saviour. Spare us a little before we go hence and be no more seen. Hear our imperfect petitions which we offer to Thee, not in our own name, but in the Name of Thy Son, our only Lord and Saviour Jesus Christ, Who hath taught and commanded us, when we pray, to say

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB iii. 1. *On Job's cursing the day of his birth.* For Job “*cursed*” the day of his birth, Dr. Lee would read “*reviled*.” The word “to curse,” he justly observes, signifies to imprecate vengeance, by a direct appeal to God. This cannot be said to be the meaning of *קלל*.

NOTE 2. JOB iii. 8. *On the meaning of “stirring up the Leviathan.”* The student of the Holy Scriptures at every step of his progress will find reason to admire the accuracy and fidelity of the authorized version of the English Bible. It is, however, much to be lamented, that the translations of expressions and words in the margin, are not more frequently inserted in the text. Dr. Lee in his translation of this book, adopts “the style and language of the authorized version” as far as he found it prac-

ticable to do so¹. Among the translators of the authorized version of the book of Job, were three professors or readers in Hebrew²; as if it was thought that the most difficult book ought to be assigned to the most learned divines. The greatest labour seems to have been bestowed on the book of Job. The marginal references will be found more numerous in this than in any other book of the Old or New Testament. These references express the sense of the original more fully than the reading of the text. Of ten marginal readings in this chapter, Dr. Lee may be said to have adopted seven.

¹ Preface to the translation of the book of Job.
² Lively, Hebrew Reader in the University of Cambridge; Spalding. in St. John's; and Bing, in Peterhouse.

VERSE.	AUTHORIZED VERSION.	MARGINAL READING.	LEE'S TRANSLATION.
2.	spake	answered	spake
5.	stain it	challenge it	pollute it
5. {	let the blackness of the day terrify it	let them terrify it as those who have a bitter day	let the blackest terrors of the day affright it
6.	let it not be joined unto	let it not rejoice among	let it not be united
8.	their mourning	a leviathan	the leviathan
9.	the dawning of the day	the eyelids of the morning	the eyelids of the morning
17.	the weary	the wearied in strength	the wearied mighty rest
21.	long for	wait for	wait
24.	before I eat	before my meat	before my bread
25. {	the thing which I greatly feared is come upon me	I feared a fear, and it came upon me	for I feared greatly, yet it came upon me

I pass by these, however, to consider one of the most difficult passages of the Old Testament, which appears to throw light upon the question as to the time in which Job lived.

The eighth verse is thus rendered in the authorized version:—"Let them curse it (that is the day of my birth) who curse the day, who are ready to raise up their mourning." In the margin, we read for "their mourning" "a leviathan." Dr. Lee has sanctioned the marginal translation, and defended it in a long and learned note, to which the student is referred¹. He believes that the Leviathan here denotes "the great and subtle spiritual enemy" of mankind.

Lee's translation of the passage is: "Let them who curse the day stigmatize it, who are ready to stir up the Leviathan."

Wemyss:

"Let the sorcerers of the day curse it,
Who are expert in conjuring up Leviathan."

Umbreit—(Gray's translation):

"May the cursers of the day curse it,
Who are expert to exorcise Leviathan."

Dathe:

"Execrentur eam, qui diei imprecantur,
Qui possunt crocodilum excire."

Rosenmüller:

"Eam exsecrentur qui dies detestantur ex-
ercitissimi
Tanquam Leviathanis excitatricem illam."

Schultens:

"Nominatim defigant eam imprecatores diei,
Promptissimi quique, Excitatricem Levia-
thanis."

Septuagint: Ἀλλὰ καταράσαιο αὐτὴν ὁ
καταρώμενος τὴν ἡμέραν ἐκείνην ὁ μέλ-
λων τὸ μίγα κῆτος χειρώσασθαι.

Junius and Tremellius: "Execrati fuissent
illam qui illustrant diem, qui parati sunt
excitare balænam." (Beza follows this ver-
sion.)

Zurich Bible (1535-6.) Coverdale: "Let them
that curse the day, give it their curse also,
even those that be ready to rayse up Le-
viathan."

Diodati: "Que les maudisseurs des jours, qui
sont toujours prest a recommencer leur deuil,
la maudissent."

Vers. Vulg.: "Maledicant ei qui maledicunt
diei, qui parati sunt suscitare Leviathan."

Biblia Sacrosancta Test. Vet. et Novi, e sacra
Hebræorum lingua, Græcorumque fontibus,
consultis simul orthodoxis interpretib. reli-
giosissime translata in sermonem Latinum.
Tiguri, MDXLIII.

"Detestentur eam soliti execrari dies, qui
excitaturi sunt balænas."

Arias Montanus: "Execrentur eam, maledi-
centes diei, parati suscitare luctum suum."

Tyndal: "Let them that curse the day
(being readie to renue their mourning)
curse it."

Vers. LXX. Latine reddita: "Sed maledicat
ei qui maledicit diem illam, qui habet mag-
num cetum opprimere."

Aquila: Οἱ παρεσκευασμένοι ἐξεγείραι λεвиа-
θάν.

Symmachus: Οἱ μέλλοντες διαγείρειν τὸν
λεвиаθάν.

Theodotion: Οἱ ἱτοιμοὶ ἐξυπνίσαι δρά-
κοντα.

Vers. Nov. (ap. Vatablum): "Maledicant illi
qui maledicunt diei, qui parati sunt exci-
tare luctum suum."

Paraph. Chald. Vers. Lat. ap. Waltoni Biblia
Polyglot. "Maledicant ei *prophetae* qui
maledicunt diei ultionis, *quæ parata est*,
cum suscitantur commemorare lamentatio-
nem suam."

Henry VIII.'s Bible. "Let them that curse
the day, and that be readye to rayse up
mournynge, gyve it also theyr curse."

Purver: "Let such as curse the day ex-
pressly name it; them who are prepared to
rouse up the whale."

The Hebrew is תְּפִיחַ תְּפִיחַ תְּפִיחַ תְּפִיחַ
וְיִפְּחֵהוּ, and there are no various readings.
I am not satisfied with any of these transla-
tions, nor with any of the explanations of the
passage that Pfeiffer has collected in his
Dubia Vexata, in loc. pp. 262, 263.

The following are some of the interpreta-
tions collected by Pfeiffer. The Targum un-
derstands the cursers of the day to signify
the prophets who curse, inasmuch as they
foretel to men the day of wrath and ven-
geance.

Others, as Raschi and Drusius, "and those
who curse the day of their birth on account of
their miseries." Others, as S. Thomas Aquinas
(Comment. in loc.) and Pineda (p. 196), "fisher-
men and sailors who dislike daylight, because
it is unfavourable to their pursuits. Aquinas,
however, gives another explanation, which
Pfeiffer has not mentioned; viz. that Levia-
than means Satan, and the cursers of the day,
the workers of wickedness, who hate the light
because their deeds are evil. Others, as
Waltherus, (Harm. Bib. 471,) mourning women
and men, who are hired to bewail the dead,
and to declare the day of their death unlucky
to all. Others, as the Weimar divines, "those
who invoke days of ill omen by incanta-
tions."

Pineda thinks that it refers to the Atlantes,
who, according to Pliny, curse the rising sun.
(They are called by Herodotus, Nasamones,
and by Pausanias, Toxite.)

B. Scultetus, "let the illuminators of the day,
i. e. the lightnings, rend that day; and those
that be ready to rouse up the whale, i. e. the
winds and storms, which by violently agitating

¹ Lee's translation of Job, p. 196.

the sea, raise up these monsters of the deep. See also the note of Junius, in loc.

Phil. Codureus explains the passage *וַיִּזְכֹּר*, i. e. "let this day be noted by the *דְּרִימָה*, the genethliacks, as a day of evil omen."

With regard to the word *וַיִּזְכֹּר*, some of the fathers by some strange distortion, refer the word to Christ, Who was prepared to conquer Satan. So Didymus, Ambrose, (in Loc. ii. l. ii. c. 4.) and others; conf. Pined, p. 196.

The meaning, "their mourning," which is adopted by many, is according to Pfeiffer foreign to the sacred writing, besides its involving a change of gender in the affix *וַיִּזְכֹּר* from *וַיִּזְכֹּר*, instead of *וַיִּזְכֹּר*.

Raschi: "those who bewail the death of a companion or friend."

Aben Ezra: "sailors who are in danger of losing their lives, and therefore curse the day they went on shipboard, because they know that they will be devoured by the whale."

Aquinas: see his first explanation in the former part of this note; Lyranus objects to this, that daylight, not darkness, is favourable to whale-fishers.

Others, by Leviathan understand the devil, and make the raisers of the Leviathan those who invoke Satan to aid in their incantations and witchcraft. So the Weimar divines, and Walth. Harm. Bibl. p. 473.

This opinion is defended by L. de Dieu, but he makes *וַיִּזְכֹּר* the imperative, and *וַיִּזְכֹּר* the vocative, and translates "rouse up, O Leviathan, those who are ready to make use of your assistance for the purpose of cursing," as if Job were invoking the devil.

Ursinus, *Anal.* vol. ii. l. iv. p. 245. "Those who are able to raise so great tempests by sea and land, that they can rouse and stir up the Leviathan, and the immania corpora cete, when they are at rest in the lowest depths of the sea." This opinion Pfeiffer would have followed, if he could have been satisfied that *וַיִּזְכֹּר* was the whale. Cocceius. "He who is about to fight with wild beasts, wishes the night were twice or thrice as long as it is; but let not this night be grateful even to those men, rather let it be hateful to them and accursed."

Pfeiffer himself: "the cursers of the day, who are prepared to rouse up the Leviathan, are the most daring sorcerers, who practise magic by day, and by their incantations presume to charm even the most fierce serpents and crocodiles."

The authorized version, with its marginal reading, appears to be the best translation of the passage. The question, however, is, what is the meaning of stirring up the Leviathan.

The word Leviathan occurs in five passages of the Old Testament; in Job iii. 8. Ib. xli. 1. Ps. lxxiv. 14. Psalm civ. 16. and Isaiah xxvii. 1.

The meaning of a Scriptural word, when doubtful, must be decided from its ascertained use in other passages.

In Psalm lxxiv. 14. the word Leviathan denotes Egypt. "Thou brakest the heads of Leviathan in pieces, and gavest him to be meat for Thy people in the wilderness."

In Isaiah xxvii. 1. it denotes Babylon. The prophecy was written on the occasion of the desolation of Judea by Sennacherib⁴, that is, in two passages the word Leviathan denotes the existing idolatrous power which persecuted the Church of God.

In Psalm civ. 26. The word denotes either a whale, or some other monstrous inhabitant of the deep.

The meaning of the word in Job xli. 1, according to Bochart, whose arguments are considered and refuted at great length by Lee, is the crocodile; according to Lee, a great sea-monster. The singularly emphatical and metaphorical language of this chapter, seems to render it more probable, that while allusion is constantly made to the inhabitant of the ocean which is referred to in Psalm civ. 26, the same kind of idolatrous persecuting power is described under the figure by which it is described in Psalm lxxiv. and in Isaiah xli.; as it was usual to represent the enemies of the Church of God under the emblems of lions and wild beasts; so is the general enemy, a persecuting idolatry, there represented under the emblem either of the crocodile, or of the whale.

This then brings us to the probable meaning of the word in the remaining passage, Job iii. 8. *I believe that the expression refers to the idolatrous persecuting power, which was afflicting the Church of God, between the dates of the commencement of the empire of the first Ninus or Nimrod, and the call of Abraham; that this empire began in the co-operation with the family of Cush, of the religious of many patriarchal families, who did*

⁴ In this passage the word is synonymous with *וַיִּזְכֹּר*, the serpent, the term so well known as the epithet for the great enemy of men's souls. See Arrangement of the Old Testament, vol. ii. p. 331; "the piercing serpent," "the rigid serpent," Bishop Lowth; perhaps "the long serpent," or "the straight serpent." "Leviathan serpentis longi similitudo ducitur ex crocodilo, qui corpus suum, squamis rigidum, sinuare non potest: leviathan autem, colubri tortuosi, ex hippopotamo; utroque adumbrante serpentem, cujus fallacia et doli primus homo lapsus est. Tum enim Deus de eo serpente penas ultimas sumet, cum terra non amplius abscondet interfectos suos. Leviathan in libro Job non alius est quam generis humani hostis; et frustra quidam similitudinem istam, ex aquaticis animalibus ductam, accommodare volunt ad aliquem terræ regem, Judææ genti infensum." Houbigant in Esa. cap. xxvii. 1. ap. Horsley's Bib. Crit. in loc.

not perceive the result of the ambition of the son of Cush, when he gathered together an armed band of his brethren, to unite with him in defending the general body against the beasts of the field; and who either in their own persons, or in the persons of their descendants, now wept, and lamented the result of their own rashness. The allusion of Job is made to the too late repentance of those who cursed the day when they gave their assistance to the founding and consolidating of Nimrod's empire; and the general meaning of the passage will be, Let my own religious friends curse the day of my birth; and the particular verbal meaning is best expressed in our authorized version. The only alteration I would make, is one which is strictly justifiable, viz. to construe the words *וְיָרִיבֵם* as the past tense and not the present. The meaning then will be, according to our authorized version, "Let them curse it (the day of my birth) that curse the day, when they were ready (or willing, or prepared) to raise up (that which is now the cause of) their mourning; or according to the margin, to raise up the Leviathan, the idolatrous persecuting power which is now afflicting the Churches, the patriarchal families, which constitute the true Church of God." The literal translation of the Hebrew is, "Let the cursers of the day, or the cursers

of the day shall, curse it (the day of my birth) who have been ready, or prepared, to raise up Leviathan, or their mourning; that is, the idolatrous power which is the cause of their mourning."

This view of the probable interpretation of ver. 8, is confirmed by ver. 14. Job there says, that if he had died as he wished, he would have been at rest with kings of the earth, which built for themselves places now desolate *מְדִינָה*. This may refer to the building at Babel, which was made desolate by the events mentioned in Gen. xi. The allusion also in ver. 17, may be to the death of Nimrod, and his chief followers, which must have taken place, according to the average duration of life at the time when Job lived, about this period. "There the wicked cease from troubling, there the wearied mighty rest¹." There rest the mighty who are wearied with their persecuting and troubling of the Church of God. A Jewish writer (R. Obadiah Sephorno) quoted by Gill, confirms this view by interpreting the roaring of the lion, in ver. 10, of Nimrod; and Jarchi (quoted also by Gill) and others apply the expressions of ver. 10, the stout lion's whelps, to the builders of Babel. See also Houbigant in Job, cap. iii. ver. 14.

¹ Lee's version.

SECTION XVII. JOB IV. 1—21. V. 1—27.

TITLE.—*Plan of the sections which contain the conversations of Job and his friends.—The first speech of Eliphaz—those who instruct by precept ought also to teach by example.—Wickedness will certainly be punished either here or hereafter.—The benefits of affliction, and the happy end of God's correction.*

INTRODUCTION.—We are now brought to the conversations between Job and his friends. They continue through twenty-seven chapters, and they generally relate to one subject, which is applicable to all persons in all ages; namely, to affliction and its causes. The friends of Job are three; each of them speaks twice, and Job answers each in turn¹. Two of them speak a third time, and Job again answers them². Another speaker then concludes the discussion, and the history ends with a voice from heaven declaring the acceptance of Job, and his restoration to bodily health and worldly prosperity. As there is some difficulty in keeping up the attention to the arguments of the several speakers; and as this difficulty is increased by the division of their speeches into chapters; that you may more easily understand the book, we shall consider, if possible, one speech only in one section, and endeavour to point out the manner in which the argument is conducted in each. The present section contains the first address of Eliphaz to

¹ From chap. iv. to chap. xxi.

² From chap. xxii. xxxi.

Job, and it may be said to consist of three parts³; the first, in which he insinuates that the affliction of Job was the punishment of hypocrisy; the second, in which he affirms that God punishes evil; and the third, in which he relates the happy end of God's correction. We shall notice each of these in the portion of Scripture that is read.

The first part of this first speech of Eliphaz begins with an apology for speaking. He then reminds Job that Job had instructed others, but now fainted in his trouble, whereas his fear of God ought to be his confidence and hope; for the innocent never perish, but they who plough wickedness must reap the same, and are consumed before God as the idolaters around them, whom he compares to the young and old lions.—The second part of this speech of Eliphaz insists on the certainty that evil will be punished. And all he says is true: but the error which he committed was in applying his reasoning and his argument to Job unjustly, as if Job was wicked; whereas his arguments, though true, applied only to others⁴. He begins the second part of his address by relating a vision which appeared to him, and which declared the justice of God in His dealings with man, who could by no means be considered free from sin and weakness, when the very angels are defective in holiness before God, while the excellency of men departs, and they die without wisdom. He bids him appeal to any of the holy saints who lived before him, or who were then alive, whether he was not right in his reasoning; that the wrath of God overtakes the foolish and their children.—The third part of the argument of Eliphaz justly affirms that some affliction is the lot of all, and it cometh not out of the dust. He urges Job to commit his cause to God, and he speaks well and wisely both of the Providence of God, which disappoints the proud, and blesses the man whom He chasteneth; delivering him from the various afflictions of life, till he comes to the grave in a full age, as a shock of corn in his season. Such is the first address of Eliphaz to Job. We may learn from it, though it was not applicable to the calamities and sorrows of Job, that as Solomon, from this speech of Eliphaz, exhorted his son to despise not the chastening of the Lord⁵, and as St. Paul no less reminded his Hebrew converts of the exhortation which “ speaketh unto them as unto children, and bade them not to faint when they were rebuked of Him;” so also may we learn from this portion of Holy Scripture, that affliction is not sent to us because we are more wicked than others, but because, whether we are more or less wicked than others, we still deserve chastisement; and therefore that sorrows are sent to us as proofs that we are the children of God; and that God, in sending calamity upon us, treats us as his own children. For whom the Lord loveth He chasteneth, and scourgeth the son whom He receiveth more than the son whom He rejecteth. What son is there whom his father chasteneth not? Let the first lesson, then, which we learn, from the first address of Eliphaz to Job, be that which the Holy Spirit hath instructed us to derive from it; and earnestly pray to God, that in all our trials and sorrows

³ The first, chap. iv. 1—11; the second, chap. iv. 12 to the end, and chap. v. 1—5; the third, chap. v. 6 to the end.

⁴ Lee's Note, p. 202.

⁵ Prov. iii. 11.

upon earth, as we gave our earthly fathers reverence when they chastened us, we may much rather be in subjection to the Father of Spirits and live; and that we may be partakers of His holiness, and obtain the peaceful fruits of righteousness from that very affliction and chastening, which for the present seemeth not to be joyous, but grievous.

JOB IV. 1—21. V. 1—27.

1. *Eliphaz imputes the afflictions of Job to hypocrisy.*

Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130. 1 Then Eliphaz the Temanite answered and said, 2 *If* we assay † to commune with thee, wilt thou be grieved? but † who can withhold himself from speaking? 3 Behold, thou hast instructed many, and thou hast strengthened the weak hands. 4 Thy words have upholden him that was falling, and thou hast strengthened † the feeble knees. 5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. 6 *Is* not *this* ° thy fear, † thy confidence, thy hope, and the uprightness of thy ways? 7 Remember, I pray thee, ° who ever perished, being innocent? or where were the righteous cut off? 8 Even as I have seen, † they that plow iniquity, and sow wickedness, reap the same. 9 By the blast of God they perish, and || by the breath of his nostrils are they consumed. 10 The roaring of the lion, and the voice of the fierce lion, and ° the teeth of the young lions, are broken. 11 ° The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad. 12 Now a thing was † secretly brought to me, and mine ear received a little thereof.

Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130. Ps. 37. 25. Ps. 7. 14. Prov. 22. 8. Hos. 10. 13. Gal. 6. 7, 8. That is, by his anger: as Isa. 30. 33. See Exod. 15. 8. ch. 1. 19. & 15. 30. Isa. 11. 4. 2 Thessa. 2. 8. Ps. 58. 6. Ps. 34. 10. † Heb. by stealth.

† Heb. a word. † Heb. who can refrain from words? † Isa. 35. 3. † Heb. the bowing knees. Heb. 12. 12. † ch. 1. 1. † Prov. 3. 26. † Heb. met me. † Hab. 3. 16. † Heb. the multitude of my bones.

2. *The certainty of the punishment of evil.*

13 † In thoughts from the visions of the night, when deep sleep falleth on men, 14 Fear † came upon me, and ° trembling, which made † all my bones to shake. 15 Then a spirit passed before my face; the hair of my flesh stood up: 16 It stood still, but I could not discern the form thereof: an image was before mine eyes, || *there was* silence, and I heard a voice, saying, 17 † Shall mortal man be more just than God? shall a man be more pure than his maker? 18 Behold, he ° put no trust in his servants; || and his angels he charged with folly: 19 ° How much less in

† ch. 33. 15. † Or, I heard a still voice. † ch. 9. 2. † ch. 15. 15. & 25. 5. 2 Pet. 2. 4. † Or, nor in his angels, in whom he put light. † ch. 15. 16.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

2 Cor. 4. 7.
& 5. 1.
Ps. 90. 5, 6.
† Heb. beaten
in pieces.
Pa. 39. 11. &
49. 14.

ch. 36. 12.

Or, look.

them that dwell in ° houses
of clay, whose foundation
is in the dust, *which* are
crushed before the moth?

20 ^P They are † destroyed
from morning to even-
ing: they perish for ever
without any regarding *it*.

21 ^a Doth not their ex-
cellency *which* is in them
go away? ^r they die, even
without wisdom.

1 Call now, if there be
any that will answer thee;
and to which of the saints
wilt thou || turn?

2 For wrath killeth the

foolish man, and || envy
slayeth the silly one.

3 ^a I have seen the fool-
ish taking root: but sud-
denly I cursed his habita-
tion.

4 ^b His children are far
from safety, and they are
crushed in the gate, ^c nei-
ther *is there* any to deliver
them.

5 Whose harvest the
hungry eateth up, and
taketh it even out of the
thorns, and ^d the robber
swalloweth up their sub-
stance.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Or, indigna-
tion.

Ps. 37. 35, 36.
Jer. 12. 2, 3.
Ps. 119. 155.
& 127. 5.
Ps. 109. 12.

ch. 18. 9.

3. *Some affliction the lot of all: and God the only hope of the afflicted.*

Or, iniquity.

6 Although || affliction
cometh not forth of the
dust, neither doth trouble
spring out of the ground;

7 Yet man is ° born un-
to || trouble, as † the sparks
fly upward.

8 I would seek unto
God, and unto God would
I commit my cause:

9 ^r Which doeth great
things † and unsearchable;
marvellous things † with-
out number:

10 ^s Who giveth rain up-
on the earth, and sendeth
waters upon the † fields:

11 ^b To set up on high
those that be low; that
those which mourn may be
exalted to safety.

12 ⁱ He disappointeth
the devices of the crafty,
so that their hands || can-
not perform *their* enter-
prise.

13 ^k He taketh the wise
in their own craftiness:
and the counsel of the fro-
ward is carried headlong.

14 ⁱ They || meet with
darkness in the daytime,
and grope in the noonday
as in the night.

15 But ^m he saveth the
poor from the sword, from
their mouth, and from the
hand of the mighty.

16 ⁿ So the poor hath
hope, and iniquity stoppeth
her mouth.

17 ^o Behold, happy is the
man whom God correcteth:
therefore despise not thou
the chastening of the Al-
mighty:

18 ^p For he maketh sore,
and bindeth up: he wound-
eth, and his hands make
whole.

19 ^q He shall deliver thee
in six troubles: yea, in se-
ven ^r there shall no evil
touch thee.

20 ^s In famine he shall
redeem thee from death:
and in war † from the power
of the sword.

21 ^t Thou shalt be hid
|| from the scourge of the

Deut. 28. 29.
Isa. 59. 10.
Amos 8. 9.
Or, run into.

Ps. 35. 10.

1 Sam. 2. 9.
Ps. 107. 42.

Ps. 94. 12.
Prov. 3. 11, 12.
Heb. 12. 5.
Jam. 1. 12.
Rev. 3. 19.

Deut. 32. 39.
1 Sam. 2. 6.
Isa. 30. 26.
Hos. 6. 1.

Ps. 34. 19. &
91. 3.
Prov. 24. 16.
1 Cor. 10. 13.
Ps. 91. 10.

Ps. 33. 19. &
37. 19.

† Heb. from
the hands.
Ps. 31. 20.

Or, when
the tongue
scourgeth.

Gen. 3. 17,
18, 19.
1 Cor. 10. 13.
Or, labour.
† Heb. the sons
of the burn-
ing coal lift
up to fly.

ch. 9. 10. &
37. 5.
Ps. 40. 5. &
72. 18. & 145. 3.
Rom. 11. 33.
† Heb. and
there is no
search.

† Heb. All
there be no
number.
ch. 28. 26.
Ps. 65. 9, 10.
& 147. 8.
Jer. 5. 24. &
10. 13. & 51.
16.

Acts 14. 17.
† Heb. out-
places.
1 Sam. 2. 7.
Ps. 113. 7.
Neh. 4. 15.
Ps. 33. 10.
Isa. 8. 10.
Or, cannot
perform any
thing.

Ps. 9. 15.
1 Cor. 3. 19.

Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.	tongue: neither shalt thou be afraid of destruction when it cometh.	be in peace; and thou shalt visit thy habitation, and shalt not sin.	Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.
* Isa. 11. 9. & 35. 9. & 65. 25. Ezek. 34. 25.	22 At destruction and famine thou shalt laugh: u neither shalt thou be afraid of the beasts of the earth.	25 Thou shalt know also that v thy seed shall be great, and thine offspring * as the grass of the earth.	Or, err. Pa. 112. 2. Or, much. Pa. 72. 16. Prov. 9. 11. & 10. 27.
* Ps. 91. 12. Hos. 2. 18.	23 * For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.	26 * Thou shalt come to thy grave in a full age, like as a shock of corn † cometh in in his season.	† Heb. ascend- eth.
Or, that peace is thy tabernacle.	24 And thou shalt know that thy tabernacle shall	27 Lo this, we have b searched it, so it is; hear it, and know thou it † for thy good.	Pa. 111. 2. † Heb. for thyself. Prov. 9. 12.

PRAYER.—LET US PRAY, *that in all our affliction, our confidence and hope may be in the fear of God—that we may be in subjection to the Father of Spirits, and live to Him—and that we may commit our cause to God, till we go down to the grave in our season.*

ALMIGHTY and Merciful Father, Who hast appointed affliction and calamity, pain and sorrow, to be the lot of all men, and Whose Providence hath placed us in such situations, that our influence and example may enforce upon parents, or children, or kindred, or friends, or neighbours, or acquaintance, the duty, the necessity, and the privilege of submitting in faith and patience, through all our suffering and our miseries, to Thy holy Will.—Grant us, we beseech Thee, such a measure of Thy Grace, that we may strengthen those by our example, whom we teach by our words and precepts. If we instruct others,—if we have encouraged those whom we love to faint not when they are chastened by Thy hand,—enable us, we beseech Thee, when affliction cometh upon ourselves, not to faint, nor to be troubled as those who have no hope. So uphold us in our sorrow, so comfort us in our distress, so sustain us in our calamity, that we empower those whom we love to say that we are the children of the Living God. May our friends be enabled to say concerning us, that all our confidence is in God, that our hope is in His Mercy through Christ our Lord; that our steadfastness is derived from His strength, Which is made perfect in our weakness; and that our patience is the fruit of the comfort, peace, and joy, which the Holy Spirit of God imparts to us in the day of our visitation. O God, and Father of the spirits of all flesh, Lord of the invisible world, Who didst grant to Thy servant in the days of old that a spirit should pass before his face, and that a voice should be heard from the silence of the night, declaring that mortal man cannot be pure before his Maker; give us grace that we may know and feel our sinfulness, and our deserving of worse afflictions than those which Thy hand has given. Prepare, O prepare us for that world of spirits, where the souls of the righteous are in the hand of God, and no evil shall touch them. Whatever be the calamities which we have most righteously deserved from Thy fatherly hand, O bestow them, we pray Thee, in this world alone; and suffer not the arrows of the Almighty to pierce our wounded spirits in the world which is now to us invisible. To Thy Mercy alone we owe the blessing that we require no spirit from the world unseen to pass before our face—no voice from the darkness to proclaim to

us Thy Mercy and our weakness. We thank Thee that we have been persuaded by Moses and the Prophets, by Christ and His Apostles, and we need not the souls of the departed to appear to us from the dead. O sanctify to us our knowledge. Enable us to repent of our sins past. Chasten our souls in this world, and not in the world to come. Make us to be in subjection to Thee, as the children of Thy Love, the partakers of Thy Covenant, the members of Thy Holy Church. Visit our sins with Thy scourges as the sons whom Thou receivest; but uphold us that our spirits wax not faint in our calamity, nor our souls distrust Thy Mercy, nor our hearts and wills rebel against the dispensations of Thy Providence. Thou art Wise! Thou art Just! Thou art Merciful! Enable us to commit the care of our souls and all our cause to Thee. We put our whole trust and confidence in Thy Mercy. Thou alone canst guide us in safety through the troubles and sorrows of life. Thou makest sore, and Thou bindest up. Thou woundest, and Thy hands can make us whole. In six troubles, and in seven, Thou canst deliver us, and there shall no evil touch us. In the midst of all the troubles which we have in our hearts, we commit our cause to Thee. From the power of the sword, and from the scourge of the tongue; from destruction and famine; from battle and from murder; from the spiritual death of the soul, and from the unprepared and sudden death of the body, be pleased to deliver us. May the peace of God rest upon us. May the Grace of God be with us till this house of our earthly tabernacle be dissolved, and the day of our mourning be ended, and the building of God, the house not made with hands, be ready for our afflicted and mourning spirits. So may Thy hand guide us. So may Thy Providence uphold us, till this our pilgrimage be ended, and we come to our grave in a full age, as a shock of corn cometh in in his season. Thus to Thy Providence do we commit our cares and our sorrows, our kindred and ourselves, our souls and our bodies. Thou hast guided us in safety through the trials of life to this day. We praise Thee for all that is past, whether we have seen it to be good, or imagined it to be evil. May we trust Thee for all that is to come, and be anxious only to avoid evil, and to commit our souls to Thee, as the God and Father of the spirits of all flesh. Hear our imperfect petitions which we offer to Thee, not in our own name, but in the Name and for the sake of Thy Son, Jesus Christ our Lord, Who hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB v. 6, 7. *On man's being born to trouble.* The argument of Eliphaz, as it is expressed in the authorized translation is, that although affliction and trouble do not spring up by chance, yet trouble is as certainly to be expected by man, as the sparks of a newly-kindled fire may be expected to fly upward. That this sentiment is a just one, may be proved from a part of the original sentence pronounced on man—"thorns and thistles shall the ground produce to thee;" that is, in whatever situation man may be placed, cares and anxieties shall inevitably befall him. Eliphaz then proceeds to exhort Job, in the larger portion of unavoidable misery which had befallen him, to seek unto

God, and commit his cause to him. The word which in the sixth and seventh verses is translated trouble, is *לָצָר*, which uniformly conveys the idea of labour. 1. In the sense of toil or work. Eccl. ii. 11. 20; iv. 4; vi. 7; x. 15. 2. In the sense of labour, with the notion of sorrow and vexation. Gen. xli. 51. Deut. xxvi. 7. Job v. 7; iii. 10. 3. In the sense of trouble, with the notion of sin. Numb. xxiii. 21. Psalm vii. 15. 4. In the sense of trouble, with weariness. Jer. xx. 18¹. Dr. Lee assigns the second of these meanings to the word, he says it here denotes labour,

¹ See Lee's Heb. Lex. sub voc. *לָצָר*. Parkhurst renders the word "affliction," "labour."

with the notion of sorrow and vexation, which is the version of our translators. In Job iii. 10, he also translates the word *trouble*. In his translation, however, of this passage, Dr. Lee prefers the version of Schultens, and renders the passage,

6. "Iniquity proceedeth not forth of the dust, neither from the ground springeth up sin."

7. "For man is born to sin."

Dr. Lee's argument for adopting this translation is, that we could not expect Eliphaz to argue, that man was necessarily born to sorrow, for this would be at once, to ascribe to the Almighty a most unmerciful appointment; but surely, it is still more strange to ascribe to the Almighty the appointment that man is born to sin. I prefer, therefore, the authorized version, with the great mass of the translators, of Rosenmüller, Dathe, &c. the simpler argument of Eliphaz, and the translation of Dr. Lee in his Lexicon, to the version of Schultens, and of Dr. Lee in his translation of Job. I confess, indeed, a prejudice in favour of the expression, which has become more proverbial among us than many other of the most expressive passages of Scripture, "that man is born to trouble, as the sparks fly upward²." It is true, that even our devotional feelings should be founded on a right understanding of the language of Holy Scripture; but it is pleasing to preserve the old devotional associations of ideas, which arise from the authorized version.

Schultens translates the two verses :

6. "Non exhibit e pulvere vanitas; et e telure non efflorescit improbitas."

7. "Quia homine ad improbitatem nato, obstinato," &c. &c.

² Or, as the birds to flight; or, as the lightnings quiver; or, as the shining arrows fly. But I will not discuss the meaning of this sentence, as no great truth depends on the illustration.

Rosenmüller :

6. "Non enim ex humo prodit molestia,
Non germinat ex terra ærumna."

7. "Tam enim nascitur homo ad ærumnam."
(which he defends in a long note.)

Dathe also rejects the translation of Schultens, though he had adopted his translation of ver. 5.

Dathe's version is :

6. "Non ex terra prodeunt mala,
Neque ex ea succrescunt molestiæ."

7. "Homo ad eas subeundas nascitur."
(which he justifies in a long note.)

Umbreit :

6. "For truly misery ariseth not from the dust,

And suffering springeth not out of the ground."

7. "Truly man is born for misfortune."

"The sense of this proverb," says Umbreit in a note, "is clear. Misery comes not accidentally from without, but has its necessary ground in man. It is not like a weed which shoots up of its own accord; but it is sown by man. Here Eliphaz hints, or at least leaves Job to draw the conclusion, that the cause of his misfortunes lay in himself. The second general sentence which Job may lay to heart is, that man is so organized, that he must feel sorrow on account of his suffering, even as birds of prey are so formed by nature, that they take an upward flight," vol. i. p. 114.

Wemyss' translation is :

6. "Affliction comes not forth from the dust,
Sorrow springs not up from the ground."

7. "Behold man is born to trouble."

He interprets the passage in the usual sense, not that troubles arise by an inevitable destiny, or simply from natural causes; but proceed from the Divine government, formed on established rules: and he adds Jerome's translation, "Man is born to trouble, as the birds to flight."

SECTION XVIII. JOB VI. 1—30. VII. 1—21.

TITLE.—*Those who visit the sick and dying should sympathize with their sorrows, rather than reprove them for their faults.—The reply of Job to the first speech of Eliphaz. It consists of four parts. 1. Job vindicates his sincerity (vi. 1—13). 2. Condemns the harshness of Eliphaz (14—30). 3. Relates his sufferings (vii. 1—16). And 4. Laments his sins (17—21).*

INTRODUCTION.—The time must come, and we know not how soon, when we shall all require, in the day of sorrow, and on the bed of death, the consolations and sympathies of our kindred and friends. At that solemn hour, when we shall look back on our past lives, our present repentance, and our future hope; that prayer of the Church will best express the language of our hearts, which implores the "Father of Mercies, and the God of all comfort, to look down on His

afflicted servants with pity and compassion." We shall request our friends to join with us in offering that prayer. We shall look to these for tenderness and compassion, and not for expostulation and reproach. As we desire our friends to do unto us, so ought we also, when we visit the sick and dying; to speak to them of the mercy of God to sinners who approach Him in the Name of His Son our Lord; and to join with the minister of God in commending the soul of our brother and our friend into the hands of our faithful Creator. The friends of Job increased the sorrows of Job by acting in the opposite manner; they added to his affliction by reproaching him with hypocrisy, and he begins his reply by affirming his sincerity. He wishes that his grief could be weighed; he affirms that as the wild ass or the ox do not complain when they have sufficient food, so he had not complained without cause; and that, as salt is required to make acceptable that which is tasteless, so truth was wanting to the argument of his friend. He still desires that God would put an end to his life, for he had not concealed the words of truth; neither was his strength that of stones or brass, that he could continue much longer upon earth; but his help was that of a good conscience within.—Having thus vindicated his sincerity, he goes on to reprove the harshness of the judgment of his friend: he reminds Eliphaz that pity should be showed to him; but that Eliphaz had been to him as a brook of water, which in winter is so swollen that the caravans, the troops, and the companies of the desert cannot pass it; and in the summer is so dried up, that the same companies in the desert can obtain no water. So also his friends were useless to him; they came when he did not expect them, but they gave him no comfort, and he had spoken no iniquity.—From expostulating in this manner with his friends, he proceeds to justify his wishing for death. As there was an end, he said, to the day; and as there was a time when the reward of his work was paid to the labourer, so there was an appointed end for man's warfare with sin and sorrow upon earth; and he longed only for that time, for wearisome nights and months of sorrow were his. When he lay down, he said, when shall the night be gone? He relates at length his deep sufferings. He sees the certain time of death, that the eye which hath seen him shall see him no more, for he shall not return from the grave with the same body which his weeping friends committed to the ground; (v. 9.) therefore he declares he will speak in the anguish of his spirit. He declares, in language most difficult to be fully understood (and which I am endeavouring, from the most laborious commentators, to make plain to you), that he was not as the sea or as a sea-monster, which committed great injuries if they were not restrained within bounds, so that he should be restrained from speaking; but that he spoke from the agony of sleepless nights, and dreadful dreams, which terrified his soul, till his life was a burthen, and death was preferable to life. He then comes to the conclusion of his reply: he leaves off lamenting, and turns to another subject. He seems to remember the greatness of man, and the mystery of the Providence which thus tried him with affliction and calamity. What is man, he said, that Thou, O God, shouldest thus magnify him, by deeming him worthy to be thus tried and afflicted for more than earthly objects? Why should God thus visit him, and try him? Then he prays God, "Let me alone till I

have swallowed my spittle;" that is, till I can breathe more freely. The expression is a proverb, and denotes, "O spare me a little, that I may recover my strength before I go hence, and be no more seen." All the language of the sufferer is like that which the visitors of the sick and dying sometimes hear. It was a combination of grief, fear, distraction, loss of recollection, recovery of recollection, desire to die, fear of death, and sudden prayer for mercy, amidst the mournful wanderings of a broken heart and a distempered mind. He recovers for a moment from his deep agony, and seems to think he had spoken rashly. "I have sinned," he says; "what shall I do to Thee? What atonement can I make, O Thou Preserver of men?" He prays for pardon; he prays for death, that before the morning dawn he may be no more. Here his speech ends. He presents to us a picture of the hour when our thoughts may wander, and our recollection and composedness of spirit fail; and he affords to us the lesson, therefore, that now, when we are in health of body and calmness of mind, we seek the living God; and that, when we visit the sick-bed of our friends and kindred, we break not the bruised reed, nor quench the smoking flax.

JOB VI. 1—30. VII. 1—21.

1. *Job vindicates his sincerity.*

Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.	1 But Job answered and said,	soul refused to touch <i>are</i> as my sorrowful meat.	Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.
† Heb. <i>lifted up</i> .	2 Oh that my grief were thoroughly weighed, and my calamity † laid in the balances together!	8 Oh that I might have my request; and that God would grant <i>me</i> † the thing that I long for!	† Heb. <i>my expectation</i> .
† Prov. 27. 3.	3 For now it would be heavier ^a than the sand of the sea: therefore my words are swallowed up.	9 Even ^d that it would please God to destroy me; that he would let loose his hand, and cut me off!	† Kings 19.4.
That is, I want words to express my grief.	4 ^b For the arrows of the Almighty <i>are</i> within me,	10 Then should I yet have comfort; yea, I would harden myself in sorrow:	
† Ps. 77. 4.	the poison whereof drinketh up my spirit: ^c the terrors of God do set themselves in array against me.	let him not spare; for ^e I	† Ps. 88. 15, 16.
† Ps. 88. 2.	5 Doth the wild ass bray † when he hath grass? or loweth the ox over his fodder?	have not concealed the words of ^f the Holy One.	† Acts 20. 20.
† Heb. <i>at grass</i> .	6 Can that which is unsavoury be eaten without salt? or is there <i>any</i> taste in the white of an egg?	11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?	† Lev. 19. 2. Isa. 57. 15. Hos. 11. 9.
	7 The things <i>that</i> my	12 <i>Is</i> my strength the strength of stones? or <i>is</i> my flesh † of brass?	† Heb. <i>brass</i> .
	7 The things <i>that</i> my	13 <i>Is</i> not my help in me? and is wisdom driven quite from me?	

2. Job condemns the harshness of Eliphaz.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. To him
that melteth.
Prov. 17. 17.
Ps. 39. 11.
& 41. 9.
Jer. 15. 18.

14 † To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 ^b My brethren have dealt deceitfully as a brook, *and* ¹ as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, † they vanish: † when it is hot, they are † consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of ^k Tema looked, the companies of ^l Sheba waited for them.

20 They were ^m confounded because they had hoped; they came thither, and were ashamed.

21 || For now ⁿ ye are † nothing; ye see *my* casting down, and ^o are afraid.

22 Did I say, Bring un-

to me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, † ye overwhelm the fatherless, and ye ^p dig a pit for your friend.

28 Now therefore be content, look upon me; for it is † evident unto you if I lie.

29 ^q Return, I pray you, let it not be iniquity; yea, return again, my righteousness is || in it.

30 Is there iniquity in my tongue? cannot † my taste discern perverse things?

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. ye
cause to fall
upon.
Ps. 57. 6.

† Heb. before
your face.

ch. 17. 10.

|| That is, in
this matter.

† Heb. my
palate.
ch. 12. 11. &
34. 3.

3. Job relates his sufferings.

† Or, a warfare.
ch. 14. 5, 13,
14.
Ps. 39. 4.

† Heb. gapeth
after.

1 *Is there* not || ^a an appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant † earnestly desireth the shadow, and as an hireling looketh for *the reward* of his work:

3 So am I made to possess ^b months of vanity, and wearisome nights are appointed to me.

4 ^c When I lie down, I

say, When shall I arise, and † the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is ^d clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 ^e My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that ^f my

† Heb. the
evening be
measured.

Isa. 14. 11.

ch. 9. 25. &
16. 22. & 17.
11.

Ps. 90. 6. &
102. 11. & 103.
15. & 144. 4.

Isa. 38. 12. &
40. 6.

Jam. 4. 14.

Ps. 78. 39. &
89. 47.

See ch. 29. 2.

Deut. 28. 67.
ch. 17. 12.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *shall not return.*
‡ *To see, that is, to enjoy.*
§ ch. 20. 9.
|| *That is, I can live no longer.*
* 2 Sam. 12. 23.

† ch. 8. 18. & 20. 9.
Ps. 103. 16.

* Ps. 39. 1, 9. & 40. 9.

† 1 Sam. 1. 10. ch. 10. 1.

life is wind: mine eye
† shall no more || see good.

8 § The eye of him that
hath seen me shall see me
no *more*: thine eyes *are*
upon me, and || I *am* not.

9 As the cloud is con-
sumed and vanisheth away:
so ^h he that goeth down to
the grave shall come up no
more.

10 He shall return no
more to his house, ¹ neither
shall his place know him
any more.

11 Therefore I will ^k not
refrain my mouth; I will
speak in the anguish of my
spirit; I will ¹ complain

in the bitterness of my
soul.

12 *Am* I a sea, or a
whale, that thou settest a
watch over me?

13 ^m When I say, My
bed shall comfort me, my
couch shall ease my com-
plaint;

14 Then thou scarest
me with dreams, and terri-
fiest me through visions:

15 So that my soul
chooseth strangling, *and*
death rather † than my life.

16 ⁿ I loathe it; I would
not live alway: ^o let me
alone; for ^p my days *are*
vanity.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

= ch. 9. 27.

† Heb. *than my bones.*

= ch. 10. 1.
* ch. 10. 20. & 14. 6.
Ps. 39. 13.
† Ps. 63. 9.

4. Job laments his sins.

* Ps. 8. 4. & 144. 3.
Heb. 2. 6.

17 ^a What is man, that
thou shouldest magnify
him? and that thou should-
est set thine heart upon
him?

18 And *that* thou should-
est visit him every morn-
ing, *and* try him every mo-
ment?

19 How long wilt thou
not depart from me, nor
let me alone till I swallow
down my spittle?

20 I have sinned; what
shall I do unto thee, ^r O
thou preserver of men? why
^s hast thou set me as a mark
against thee, so that I am
a burden to myself?

21 And why dost thou
not pardon my transgres-
sion, and take away mine
iniquity? for now shall I
sleep in the dust; and thou
shalt seek me in the morn-
ing, but I *shall* not *be*.

† Ps. 36. 6.

* ch. 16. 12.
Ps. 21. 12.
Lam. 3. 12.

The reader, if he finds this section too long, may omit from ch. vi. 16 to the end.

PRAYER.—LET US PRAY, *that in all our troubles and adversities we may put our whole trust and confidence in God's Mercy, and not in human friendship; and that we may evermore serve and please Him, the Creator and Preserver of men, in newness of life, and preparation for the hour of death.*

O FATHER of Mercies, and God of all comfort¹, we, Thine unworthy servants, come before Thee, humbly confessing with Thy servant of olden time, that we have sinned, deeply sinned against Thee; and what shall we do, what can we do, to make an atonement for the sins we have committed? Thou desirest no sacrifice, else would we give it Thee. Thou delightest not in burnt-offerings. Thy sacrifices, O God, are a broken spirit. A broken and a contrite heart, Thou hast said Thou wilt not despise. We pray Thee that we may be more and more enabled to offer the sacrifice of a broken heart; that we may present to Thee our bodies “a living sacrifice, holy, acceptable to Thee, which is our reason-

¹ Prayer in the Visitation of the Sick.

able service." We pray Thee, that the sacrifice of the Son of God, in Whose Name alone we approach to Thee, may be accepted by Thee, the Creator and Preserver of all men. We confess that our sins have deserved that we should suffer. It hath pleased Thee that we should suffer. Enable us patiently to bear the outward sorrows and the inward griefs which proceed from Thy fatherly care over us. When Thine arrows are within us,—when Thine hand presseth us sore,—when Thou hast laid us in the lowest pit of darkness, and in the deep, and covered us with all Thy storms of misery and depression,—then may Thy hand lead, may Thy right hand guide us. May the rod of affliction be our comfort, as the proof that we are Thy children, and that Thou, for the wise purposes of benefiting our souls alone, afflictest the children of men. We thank Thee for the smiles of friendship, the endearments of kindred, the words of human comfort; yet we know how vain are all earthly consolations, unless the soul in its sorrows is at peace with God. Grant us thy peace. Give us true repentance, and Thy Holy Spirit. Turn from us the future, the greater evils, which we have most righteously deserved. In all our troubles and adversities may we put our whole trust and confidence in Thy mercy alone. In the language of Thy servant Job, we would implore the Creator and Preserver of men to hear us. When the terrors of God set themselves in array against us², so that a guilty conscience and the fears of death and hell are within us, then grant us the light of hope, the thing we long for³, that peace may return, and death be no longer dreadful. May our help proceed from Thee, and be planted in our souls within us. When the comforts of human friendships shall be to us as the brooks without water to the wanderer dying of thirst in the wilderness; be Thou the water of life to the parched and thirsty spirits, which long for Thy comforts, as the hart panteth for the water-brooks. We believe that the time of our sojourning here, the time of our warfare here against sin, the world, and evil, and trouble, is appointed to us by Thy good Providence; and that the days of our earthly affliction will have an end. O turn from us the worse evils of a death of despair, and of an immortality of sorrow, which we most righteously have deserved. Give us the peace of God within us, and then shall we be able to bear our nights of weariness, and our days of sorrow; the tossings to and fro of pain and sickness, the dreams of weakness, and the visions of disease. Whether we are in sickness or in health, in ease or in pain, in prosperity or in adversity, in sorrow or in joy, in poverty or in wealth; in all states and conditions which Thy Providence shall assign to us; let this be our prayer, that we ever place our whole trust and confidence in Thy Mercy, and evermore serve and please Thee in newness of life, to the honour and glory of Thy Name, in constant mindfulness of the vanity of life, and in constant preparation for the day of death. So sanctify to us our afflictions, so pour forth Thy Holy Spirit upon our wounded and suffering souls, that in the midst of the sorrows we have in our hearts, Thy comforts may refresh us, Thy grace strengthen us, Thy hand uphold us. Keep our souls from death, our eyes from tears, and our feet from falling. Pardon our transgressions for the sake of Jesus Christ our Lord. When Thy sentence goes forth, that the body shall sleep in the dust, and the spirit return to Thee, may we die in peace with Thee, and awake before Thee in the morning of resurrection, to a glorious and joyful immortality, where tears, and sorrow, and death, and sin, shall be known no more. These our imperfect petitions we offer not in our own name, but in the Name and for the sake of Jesus Christ our Lord, Who hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

² Ver. 4.

³ Ver. 8.

NOTES.

NOTE 1. JOB vii. 20. *On the expression, "What shall I do unto Thee, O Thou preserver of men?"*

מָה אֶפְעֶה לְפָנֶיךָ, Quid faciam, aut facere possum tibi? Michaelis. Debeam, Schmidt, Gill in loc.

NOTE 2. *On the obscurity in JOB vi. 14.* This verse is obscure. Lee reads, "to the wasted is favour shown by his friend, though he have forsaken the fear of the Almighty." That is, even if I were an apostate I ought to find favour from you¹. Wemyss, with Schultens and Grotius, renders the words, "He that withholds compassion from a friend, will also forsake the fear of God;" a sentiment

¹ Note, p. 224.

resembling that in Matt. xxii. 36—39. Mark xii. 30, 31. Luke x. 27, &c. &c. "He who loves God, must love his brother also." The authorized version, however, requires no alteration. The meaning of the last clause is, he that doth not pity an afflicted friend forsaketh the fear of God. He acts unkindly to his friend, and unjustly before God. See Holden, in loc.

Chap. vi. The notes of Lee on this chapter abound with ingenious and well-selected illustrations of the text. See particularly his criticism on the particle וְ, and its analogy to אֲנִי: the quotations on ver. 4; the arrows of the Almighty; those from modern travellers on ver. 6; and from the Arabian writers. I must be contented with referring to them.

SECTION XIX. JOB VIII. 1—22.

TITLE.—*The first speech of Bildad. Reasoning which is right may not always be applicable. Bildad justly argues, that the hope of the man who indulges sin in his heart shall perish: but he unjustly applies the argument to Job and the children of Job.*

INTRODUCTION.—Two things are necessary when we reason with our friends on religious subjects, to impress upon them the conviction that our conclusions are right. One is, that we reason from right principles. The other, that our just conclusions from those principles are rightly applied¹. Another friend of Job now takes up the argument. Every sentiment he utters is wise and good. Yet the whole of his speech becomes erroneous, because it condemns by implication the motives and conduct of the afflicted Job. Job, in his reply to Eliphaz, had confessed his sinfulness against the Creator and Preserver of men; but he would not acknowledge that he had committed any great or notorious crime, which could be certainly esteemed the cause of the loss of his children, property, health, and domestic felicity. Bildad, therefore, increases the affliction of Job, by an insinuation which must have sunk deeply into his heart as a father. He not only reproves him for speaking with a proud spirit, as if of self-righteousness, and asks whether God perverts justice; but he insinuates that the destruction which had befallen Job's children was the result of their transgression; and that if Job was as pure and upright as he professed himself to be, God would not permit him to be thus afflicted. He would make his habitation, if he were righteous, peaceful and prosperous. Now it is very certain that God, as Bildad justly says, never perverts judgement. He is too wise to err, and too good to be unjust. But because Job's friend was ignorant of the cause for which Job was thus overwhelmed with calamities; and because in that ignorance

¹ "Of the reply of Bildad it may generally be affirmed, that it abounds with most valuable remarks, is less heated than that of Eliphaz, but equally ill applies to the case of Job." Lee, Job, cap. viii. ver. 22.

he spoke of the justice of God as the only cause of the sufferings of his friend, the very sentiment which was right and good in itself, became an unjust and erroneous conclusion. We are never justified in saying of any calamity or affliction that befalls our friends, that such calamity is an undoubted judgment from God upon them; or, that they suffer distress and sorrow, because they deserve their peculiar affliction from the hand of the Almighty. If we hear that a friend is suddenly overpowered with pain, disease, loss of property, or loss of friends; our very declaration that God is just, or that God punishes wickedness or hypocrisy; if we apply the expression to our suffering brother, may convey, though the sentiment is true in itself, a most undeserved, unkind, and cruel scandal. Such censure may be passed upon the insinuation of Bildad, that the sufferings of Job, and the loss of his children, may have proceeded from their transgression, and his deficiency, because God was just. This erroneous application, however, of sentiments which are right and holy in themselves, ought not to diminish their real value. Nothing is more certain than the truth which has been handed down to us from the fathers of the earliest ages, which is demonstrated by experience, and enforced by Scripture; that as the rush and the water plant, wither away in the burning sun; so shall those fade away that forget God; so shall the hope of the impious, the worldling, the profane, and the hypocrite, perish. Even if they flourish in this world, they shall be incapable of happiness in the world to come. The righteous may suffer affliction for a time, that he may be weaned more and more from the love of the things of this life; but his afflictions are not the proof of God's anger. The hypocrite—the Christian who honours God with his lips, and gives his heart and affections, his hopes and fears, to the present world, shall find his confidence in the mercy of God perish. Hypocrisy is the dedication of the heart to the world, and its wickedness; while the lips serve God in public worship and outward profession. Hypocrisy is inward misery. Hypocrisy is religion without peace, life without enjoyment, and belief without repentance. It is the union of faith with wickedness, changing the workings of the Holy Spirit, which are granted to convert the soul, into the sources of present despair and future destruction. Hypocrisy is conviction without change, resisting the power of the Holy Spirit, and rejecting His consolations. It is the crime which changes prayer into sin, praise into mockery, the threatenings of Scripture into personal denunciations of God's wrath, and the promises of Scripture into sources of lamentation, and mourning, and woe; for the hypocrite knows, that for other souls Christ has not died in vain, but that he shall see heaven opened for his brother, but himself shall be thrust out. This is the lesson we may learn from the first speech of Bildad. We may be assured, that at the hour of death, and in the day of judgement, the hope of the hypocrite will perish; but God will not cast away the sincere and humble Christian. He will fill the souls of the righteous with joy and praise. They that hated the children of God shall then be clothed with shame; while the dwelling-place of the wicked, and of the hypocrite, like the house which is built upon the sand, "when the rain descends, and the flood comes, shall fall;" and the sorrow of that soul, the fall of that house, shall be great.

JOB VIII. 1—22.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* Gen. 18. 25.
Deut. 32. 4.
2 Chron. 19. 7.
ch. 34. 12, 17.
Dan. 9. 14.
Rom. 3. 5.
b ch. 1. 5, 18.

† Ps. 129. 6.
Jer. 17. 6.
s ch. 11. 20. &
18. 14. & 27. 8.
Ps. 112. 10.
Prov. 10. 28.

† Heb. a
spider's house.
Isa. 59. 5, 6.
b ch. 27. 18.

† Heb. in the
hand of their
transgression.
c ch. 5. 8. &
11. 13. & 22.
23, &c.

* Deut. 4. 32.
& 32. 7.
ch. 15. 18.

* Gen. 47. 9.
1 Chron. 29.
15.
ch. 7. 6.
Ps. 39. 5. &
102. 11. &
144. 4.
† Heb. not.

1 Then answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things*? and how long shall the words of thy mouth *be like* a strong wind?

3 * Doth God pervert judgment? or doth the Almighty pervert justice?

4 If ^b thy children have sinned against him, and he have cast them away [†] for their transgression;

5 ^c If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 ^d For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For ^e we are but of yesterday, and know [†] nothing, because our days upon earth are a shadow:)

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 ^f Whilst it is yet in his greenness, and not cut down, it withereth before any *other* herb.

13 So are the paths of all that forget God; and the ^g hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be [†] a spider's web.

15 ^h He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 ⁱ If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and ^k out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he [†] help the evildoers:

21 Till he fill thy mouth with laughing, and thy lips with [†] rejoicing.

22 They that hate thee shall be ^l clothed with shame; and the dwelling place of the wicked [†] shall come to nought.

ⁱ ch. 7. 10. &
20. 9.
Ps. 37. 36.

^k Ps. 113. 7.

† Heb. take
the ungodly
by the hand.

† Heb. shout-
ing for joy.

^l Ps. 35. 26. &
109. 29.

† Heb. shall
not be.

PRAYER.—LET US PRAY, that we never forget the presence, the threatenings, nor the mercies of God; and that we never be guilty of the hypocrisy and inconsistency of devoting the heart to the world, while we give the service of the lips to God.

ALMIGHTY God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration

of Thy Holy Spirit, that we may never forget Thy presence with us; and that there is not a thought in our heart, or a word in our tongue, but Thou, O Lord! knowest it altogether. Search us, O God! and know our hearts; Try us, and know our thoughts; see if there be any wickedness in us; and lead, O! lead us in that way everlasting, where we shall delight to know that every imagination of the soul within us shall be no longer evil, only evil, and that continually; but in which, we shall think only those things that be good in Thy sight; and where the souls which Thou hast redeemed shall be made free from all indwelling sin, by the power of Thine Holy Spirit. Enable us, we beseech Thee, to begin upon earth the happiness of the world to come; by devoting our hearts within us, to the God and Saviour of man. May we walk and live as in Thy presence. May we tremble at the remembrance of the judgments Thou hast denounced against the wicked who forget God—at the terrors of banishment from Thee—at the worm that never dies, in the souls of those who cherish the love of sin within them—and the fire that shall never be quenched, upon those who kindle the flame of God's wrath in their souls, by encouraging wickedness within, and restraining prayer before Thee. May we ever remember the mercy that has spared our sinful lives to this hour, when we now kneel before Thee, that we may thus give our hearts, and souls, and lives, to the service and the love of God. May we never forget Thy sacred word, that "there is forgiveness with Thee, that Thou mayest be feared¹;" but may the goodness of God lead us to repentance. So make the thoughts of our hearts acceptable in Thy sight, O Lord! our strength and our Redeemer, that we never commit the sin which Thy servants the Prophets condemned in Thy people Israel, when they served Thee with their lips, while their hearts were far from Thee. Never let that sentence be pronounced upon us, which was uttered against them—that the sacrifices of our lips be rejected, because the sins of the soul are unrepented of, and unforsaken. When we spread forth our hands², hide not Thine eyes from us. When we make our prayers, "Lord, hear—Lord, answer—Lord, forgive³" our sins, and cleanse our thoughts, and speak peace to the souls whom "Thou hast redeemed by Thy most precious blood." To Thee *all hearts are open*. Our hearts are known to Thee; every rising thought, and every inward sin, are plain and open before Thee. Holy Spirit of our God, come Thou, dwell within us. Fill our souls with Thy power, that no unhallowed thoughts, no unworthy intentions, no impure inhabitants occupy Thy best throne, the heart and the soul of Thy servants. Dwell, and live, and reign, and rule within us, that our affections may be governed by Thee, that our passions be conquered, our sins subdued, our first nature be trodden under foot, our second and holier nature, which is born from above by Thee, be triumphant over the power of sin within us. So change the heart within us, that we love that which Thou hast commanded, and hate that which Thou hast forbidden, and fear sin more than death, and love God, and truth, above all things. *Our desires are known* to Thee. Sanctify us by Thy truth, that all our plans, and all our motives, shall be such as Thou dost approve, and such as Thou wilt bless. May we never undertake any work, which we cannot beg Thee to prosper. May we never hope for any supposed good, which we cannot pray to Thee to grant to us. May every wish we form, every scheme we plan, every anticipation of the future we indulge, be such as we may lay before Thee, in the words of our prayers, and in the meditations of our hearts; that in all our thoughts, words, and works, we may set God always before us; and our religion become inward principle, as well as outward

¹ Ps. cxxx. 4.² Isaiah i. 15.³ Dan. ix. 19.

conduct. *No secrets are hid from Thee.* Keep us from the secret indulgence of pride and vanity, of sin and folly, of presumptuous infidelity, of hatred and malice, of envy and anger, of uncharitable suspicion, or evil surmisings, or any other secret fault which is unbecoming the holiness and the dignity of Thy children and servants. So bless us, we pray Thee, with the choicest blessings of the influences of Thy Holy Spirit. May Thy Holy Spirit become to us the spirit of love to God, of power to overcome evil, of a sound mind and a right judgment. May it be to us the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord; that we may never devote the heart to the world, while we give the service of the lips to God; but that we may receive from the hands of our God an answer to that prayer which our lips so constantly offer at His holy table and altar. May the thoughts of our hearts be so cleansed by the inspiration of Thy Holy Spirit, that we perfectly love Thee, and worthily magnify Thy holy Name. Thus make our hearts sincere before Thee. Thus drive out all hypocrisy and self-deceit. So may we wash our hands in innocency. So may we go to Thine altar upon earth, that when the sorrows and the temptations, the trials and the afflictions of this world be ended, our souls may rest with Thee, washed in the blood of Thine immaculate Lamb⁴, and sanctified by the power of Thy Holy Spirit; that the defilements they may have contracted in this miserable world being done away, they may be found pure and without spot before Thee. O God, make clean our hearts within us, and take not Thy Holy Spirit from us. Hear, we beseech Thee, these our imperfect prayers, which we offer to Thee in the Name, and for the sake of Jesus Christ, our Lord, Who, in compassion to our infirmities, hath taught and commanded us when we pray to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the Introduction to the Section.* I have endeavoured as usual, in the Introduction, to give the best meanings proposed by the commentators, or adopted by our translators. I prefer Goode's translation of ver. 2. "How long shall thy mouth utter the spirit of pride?" The original is *רוח צדק תפוצ*, literally "a vehement spirit, the words of thy mouth;" the authorized version is, "How long shall the words of thy mouth be like a strong wind?" Lee's translation is: "How long shall the words of thy mouth be like a mighty wind." Schultens renders them: "Spiritus vehemens verba oris tui." Wemyss: "How long shall thy sayings burst forth like an impetuous wind?" Rosenm. "Spiritus vehemens verba oris tui erunt." Dathe: "Instar turbinis vehementis dicta tua prorumpent."

NOTE 2. *On Job viii. 4.* There is but little difference in the versions of this chapter. In Umbreit's translation, ver. 4, is put more unconditionally than in the authorized and other versions.

"When thy children sinned against Him,
He gave them up to their own guilt."

Vatablus renders it: "because thy children," &c.; the word *רוח* is rightly rendered *truly* or *certainly*, as well as *if*; but the common translation is preferable. Bildad did not, we may believe, intend to grieve Job, by affirming that his children were wicked. The insinuation, not the affirmation, was a part of his argument.

NOTE 3. *Job viii. 13.* *On the expression, "the hypocrite's hope shall perish."* The word *רוח*, which is here rendered hypocrite, is by many translators rendered profane, wicked, aut simile quid. *ἄσεβοῦς*, LXX. "Profane, heathenish, ungodly," *Lee, Parkhurst.* "Impii," *Houbigant.* "Profligate," *Wemyss*¹. From the use of the word in other parts of the Bible, this appears to be the correct interpretation of the word. (See Numb. xxxv. 33, *רוח רע* ye shall not pollute the land, and passim.) Our version "hypocrite," though

¹ *Dathe*, however, renders it "hypocritæ." *Rosenmüller*, "hypocritæ," or "simulatores." *Arias Montanus*, in the text, "hypocritæ," but in the margin, "impii." *Schultens*, "Loripedis hypocritæ."

⁴ Commendatory Prayer for the Sick.

not generally a correct translation of the word, conveys in this instance the true meaning; inasmuch, as Job could not openly profess godliness, and at the same time practise wickedness in secret, without being an hypocrite. It may, however, here signify hypocrite, not in the sense of insincere, but of inconsistent—that is, believing in God, but living as a heathen. “Schultens saith the original force of this word is to be wry-legged, which must occasion a deformed and irregular motion, very different from the steady, upright

gait, of those who walk upon legs firm and straight. This image may be used in the sacred writings, to represent the perverse and disorderly principles and behaviour of impious and wicked men; and may, in this view, signify to act wickedly and impiously in contempt of God, and His holy law. But it doth not appear that hypocrisy, or an insincere profession of religion for sinister ends, enters into the sense of this word.” Taylor’s Concordance, in voc.

SECTION XX. JOB IX. I—35. X. 1—22.

TITLE.—*Though we are not apostates from God, we are not sinless before Him.*

—*Reply of Job to the first speech of Bildad.*—*The afflicted believer confesses both his own sin and God’s greatness (ix. 1—14.)—He reflects on the mysterious dispensations of Providence (ix. 15—31); the hope of a Mediator (ix. 32—35); the depth of his sufferings (x. 1—19); and the prospect of death (x. 20—23).*

INTRODUCTION.—The most meek and gentle sufferer will be angry when he is reproached unjustly. So it was with Job. He begins his reply to Bildad with much impatience. I know that it is so, he says in verse 1; I know that you have spoken the truth, when you say God is too good to be unjust: but the question between us is not whether God is just, but whether any man living can be said to be just before God; and therefore whether you are right in imputing my present afflictions certainly and wholly to my crimes. I know that if I were to presume to answer God, I could not reply to one charge out of a thousand (ix. 2.) And this is the feeling we all ought to have. While we know, and are sure, that we do believe in God and Christ, and that we have hope in His revealed Mercy, and that we would not apostatize from our God as the wicked doth; yet we know also that we have erred and strayed from His ways like lost sheep,—that we have not valued nor improved, as we ought to have done, the privileges of our Baptismal Covenant, of the holy Sacrament, of the public worship, of the Holy Scriptures, and of our own knowledge. We see others who seem to be better than we are, and others who seem to be worse than we are, some more afflicted, and some less afflicted than ourselves; and our only wise conclusion is to submit to the Will of God, knowing that we deserve to suffer, till the day when the mysteries of His Providence shall be unfolded in the world to come. Such seems to have been the decision of Job in the beginning of his reply to Bildad, though as he proceeds he is guilty of uttering many incoherent, impatient, and strange expressions. His reply may be divided into six parts. The first has been mentioned already; it is contained in the first three verses, in which he acknowledges God’s justice, and man’s

unworthiness. In the second he declares the greatness of God,—that none are blessed who harden themselves against Him (ix. 4). He ruleth the mountains (ver. 5), the earth (ver. 6), the sun (ver. 7), the stars (ver. 8, 9). His presence is incomprehensible. He is near us, and we see Him not. He doeth great things without number (ver. 10, 11). None can say to Him, What doest Thou? (ver. 12.) The friends and helpers of the wicked must submit to Him (ver. 13), and I, the Patriarch adds, cannot choose words to reason with God (ver. 14). This part of his reply ends at the 14th verse of the ninth chapter. He then goes on to the next part. He declares that, even though he were just, he would only make supplication to his Judge (ver. 15). He did as we must do, turn away from all vain reasoning on the mysteries of Providence, to seek comfort in prayer. Then, having said these wise and holy things—such is the nature of man—he suddenly changes his humble language, and breaks forth into words of impatience. Overcome by the sense of pain, he affirms he could not believe that God would hear him, or his sufferings could not thus continue (ver. 16). God breaketh me, he says, with the tempest, and multiplieth my bruises without cause (ver. 17). Whether he was wicked or righteous, he says, he was afflicted equally (ver. 18—24); the days of his life were swiftly flying away, and if he said he would forget his complaints, he was in dread of all his sorrows; for he was not so innocent as to deserve that his sorrows should be removed (ver. 25—28). If he was wicked, all his anxiety was in vain (ver. 29). If he acquitted himself, God would condemn him (ver. 30, 31). Having thus lamented his condition, he expresses that desire of the heart which is only satisfied by the completed religion of the New Testament. He wishes that some umpire, or, as it is read, daysman or pleader, might arise between God and man, who should plead for him, and then the dread of God's anger would not affright him. The revelation of God, however, was not now so perfect that Job could receive any certain consolation from this prayer. He believed in sacrifice as an ordinance of God, but he did not understand the Mediation of Christ. He therefore starts aside from this thought, and goes on, in the tenth chapter, again and again to lament his sorrows. He breaks forth into language which the Christian must condemn, and which is related for our avoidance, rather than for our imitation. My soul, he says, is weary of my life. I will speak in the bitterness of my soul (x. 1). I will say unto God, Why dost Thou oppress me? (ver. 2, 3.) why dost Thou search for my sin? (ver. 6.) Thou knowest I am not a wicked apostate (ver. 7). Thou art my Creator (ver. 8). Thou hast made me as the clay (ver. 9—15). My affliction increaseth (ver. 16). As a fierce lion Thou huntest me (ver. 17). O, that I had given up the ghost (ver. 18). In these and many other unjustifiable words Job spake unadvisedly, and left us a warning never, never to forget that as God, for wise purposes, permitted Job to be afflicted, though he knew them not, so it is with us. We are afflicted for purposes now unknown to us; but God, if we fear Him, in will prove to us that all our sorrows are wisely, and by His Love. This part of his sad complaint

was I not carried from the womb to the grave? O, may God grant to us that we do not, in our calamities, adopt such words of grief as these; but, while we avoid this part of his conduct, may we be enabled, by God's grace, to imitate that part of his example with which this section concludes. When he had uttered his impatient wish that he had died in his infancy, the mention of the grave seems to check his mournful ejaculations, and he ends his sayings with that prayer which we shall do well to offer (ver. 20—23), "O, let me take comfort a little before I go whence I shall not return, to the land of darkness, and the shadow of death—the land of darkness, where the light is as darkness." To that world we are travellers. Thither we are going, and thence we shall not return. Health, life, grace, opportunity, the power of repentance, and the comfort of communion with God, are now granted to us, as the consolation of all the sorrows of life. What Job desired, and prayed for, and longed for, we possess. We are spared yet a little, that we may recover our strength, before we leave the troubles of life for the land of darkness and the shadow of death, whence we shall not return. Are we preparing?—are we prepared?—do we prepare?—do we remember the solemn, the certain, and perhaps the sudden coming of the day of death?

JOB IX. 1—35. X. 1—22.

1. *Job confesses his own sins and God's greatness.*

<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.</p>	<p>1 Then Job answered and said,</p>	<p>treadeth upon the † waves of the sea.</p>	<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.</p>
	<p>2 I know <i>it is</i> so of a truth: but how should ^aman be just with God?</p>	<p>9 ^f Which maketh † Arc-turus, Orion, and Pleiades, the chambers of the south.</p>	
<p>^a Ps. 143. 2. Rom. 3. 20. Or, before God.</p>	<p>3 If he will contend with him, he cannot answer him one of a thousand.</p>	<p>10 ^s Which doeth great things past finding out; yea, and wonders without number.</p>	<p>† Heb. heights. ^f Gen. 1. 16. ch. 38. 31, &c. Amos 5. 8.</p>
<p>^b ch. 36. 5.</p>	<p>4 ^b <i>He is</i> wise in heart, and mighty in strength: who hath hardened <i>himself</i> against him, and hath prospered?</p>	<p>11 ^h Lo, he goeth by me, and I see <i>him</i> not: he passeth on also, but I perceive him not.</p>	<p>† Heb. Ash, Ceil, and Cimah. ch. 5. 9. Ps. 71. 15. ^h ch. 23. 8, 9. & 35. 14.</p>
	<p>5 Which removeth the mountains, and they know not: which overturneth them in his anger.</p>	<p>12 ⁱ Behold, he taketh away, † who can hinder him? who will say unto him, What doest thou?</p>	<p>ⁱ Isa. 45. 9. Jer. 18. 6. Rom. 9. 20. † Heb. who can turn him away? ch. 11. 10.</p>
<p>^c Isa. 2. 19, 21. Hag. 2. 6, 21. Heb. 12. 26. ^d ch. 26. 11.</p>	<p>6 Which ^c shaketh the earth out of her place, and the ^d pillars thereof tremble.</p>	<p>13 <i>If</i> God will not withdraw his anger, ^k the † proud helpers do stoop under him.</p>	<p>^k ch. 26. 12. Isa. 30. 7. † Heb. helpers of pride, or, strength.</p>
	<p>7 Which commandeth the sun, and it riseth not; and sealeth up the stars.</p>	<p>14 How much less shall I answer him, <i>and</i> choose out my words <i>to reason</i> with him?</p>	
<p>^e Gen. 1. 6. Ps. 104. 2, 3.</p>	<p>8 ^e Which alone spreadeth out the heavens, and</p>		

2. Prayer is his comfort in the mysterious dispensations of Providence.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

¹ ch. 10. 15.

15 ¹ Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

² ch. 2. 3. &
34. 6.

17 For he breaketh me with a tempest, and multiplieth my wounds ^m without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time to *plead*?

20 If I justify myself, mine own mouth shall condemn me: *if I say*, I am perfect, it shall also prove me perverse.

21 *Though I were* perfect, *yet* would I not know my soul: I would despise my life.

³ Eccles. 9.
2. 3.
Ezek. 21. 3.

22 This is one *thing*, therefore I said it, ⁿ He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: ^o he covereth the faces of the judges thereof; if not, where, *and* who is he?

25 Now ^p my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the [†] swift ships: ^q as the eagle *that* hasteth to the prey.

27 ^r If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*:

28 ^s I am afraid of all my sorrows, I know that thou ^t wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 ^u If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall ^{||} abhor me.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

² Sam. 15.
30. & 19. 4.
Jer. 14. 4.

^r ch. 7. 6, 7.

[†] Heb. ships of desire.
Or, ships of Ehek.

^q Hab. 1. 8.
^r ch. 7. 13.

^s Ps. 119. 120.

^t Exod. 20. 7.

Or, make me to be abhorred.

3. His hope of a Mediator.

¹ Eccles. 6. 10.
Isa. 45. 9.
Jer. 49. 19.
Rom. 9. 20.

32 For ^x *he is* not a man, as I am, *that* I should answer him, *and* we should come together in judgment.

^y ver. 19.
¹ Sam. 2. 25.
[†] Heb. one that should argue.
^{||} Or, umpire.

33 ^y Neither is there [†] any ^{||} daysman betwixt us, *that* might lay his hand

upon us both.

34 ^z Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; [†] but *it* is not so with me.

¹ ch. 13. 20, 21, 22. & 33. 7.
² Ps. 39. 10.

[†] Heb. but I am not so with myself.

4. Complains of his sufferings.

¹ Kings 19. 4.
ch. 7. 16.
Jonah 4. 3, 8.
[†] Or, cut off while I live.

1 My ^a soul is ^{||} weary of my life; I will leave my complaint upon myself; ^b I

will speak in the bitterness of my soul.

2 I will say unto God,

^b ch. 7. 11.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. the la-
bour of thine
hands?
Ps. 138. 8.
Isa. 64. 8.

† 1 Sam. 16. 7.

† Heb. It is
upon thy
knowledge.
† Ps. 139. 1, 2.

• Ps. 119. 73.
† Heb. look
pains about
me.

† Gen. 2. 7. &
3. 19.
Isa. 64. 8.

• Ps. 139. 14,
15, 16.

† Heb. Adged.

• See ch. 7. 6,
16. & 8. 9.
Ps. 39. 5.
† Ps. 39. 13.
† ch. 7. 16, 19.

• Ps. 88. 12.
• Ps. 23. 4.

Do not condemn me; shew
me wherefore thou contend-
est with me.

3 *Is it* good unto thee
that thou shouldest oppress,
that thou shouldest despise
† the work of thine hands,
and shine upon the counsel
of the wicked?

4 Hast thou eyes of
flesh? or ° seest thou as
man seeth?

5 *Are* thy days as the
days of man? *are* thy years
as man's days,

6 That thou enquirest
after mine iniquity, and
searchest after my sin?

7 †^d Thou knowest that
I am not wicked; and
there is none that can de-
liver out of thine hand.

8 ° Thine hands † have
made me and fashioned me
together round about; yet
thou dost destroy me.

9 Remember, I beseech
thee, that † thou hast made
me as the clay; and wilt
thou bring me into dust
again?

10 ° Hast thou not pour-
ed me out as milk, and
curdled me like cheese?

11 Thou hast clothed me
with skin and flesh, and
hast † fenced me with bones
and sinews.

5. *Job hopes for rest from sorrow before the day of death.*

20 ° *Are* not my days
few? † cease *then*, and † let
me alone, that I may take
comfort a little,

21 Before I go *whence* I
shall not return, † *even* to
the land of darkness † and

12 Thou hast granted
me life and favour, and thy
visitation hath preserved
my spirit.

13 And these *things* hast
thou hid in thine heart: I
know that this is with
thee.

14 If I sin, then † thou †
markest me, and thou wilt
not acquit me from mine
iniquity.

15 If I be wicked, † woe †
unto me; † and *if* I be †
righteous, *yet* will I not
lift up my head. *I am* full
of confusion; therefore † see †
thou mine affliction;

16 For it increaseth.
† Thou huntest me as a †
fierce lion: and again thou
shewest thyself marvellous
upon me.

17 Thou renewest || thy ||
witnesses against me, and
increasest thine indignation
upon me; changes and war
are against me.

18 † Wherefore then hast †
thou brought me forth out
of the womb? Oh that I
had given up the ghost,
and no eye had seen me!

19 I should have been
as though I had not been;
I should have been car-
ried from the womb to the
grave.

the shadow of death;

22 A land of darkness,
as darkness *itself*; and
of the shadow of death,
without any order, and
where the light is as dark-
ness.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Ps. 139. 1.

Isa. 3. 11.
ch. 9. 12, 15,
20, 21.

Ps. 25. 18.

Isa. 38. 13.
Lam. 3. 10.

That is, thy
plagues.
Ruth 1. 21.

ch. 3. 11.

Note. If this section be considered too long, the reader may omit chap. ix. from verse 16 to 24, and chap. x. from verse 9 to 17.

PRAYER.—*LET US PRAY that God will be pleased to grant us conviction of our unworthiness, patience under sorrow, faith in the Mediator, and repose before we die from the more harassing anxieties of life, that death may not come and find us unprepared to meet it.*

ALMIGHTY and Merciful Father, Who hast been pleased of Thy great goodness to plant us in Thy Holy Church, and to give us the knowledge of Thy Word, the blessings of Thy Covenant, the privileges of our Baptism, and the assistance of Thy Grace; we come before Thee with shame and confusion of face, humbly confessing our sins and unworthiness. We acknowledge that we have not improved our knowledge of Thy sacred Scriptures as we ought to have done. We have forgotten Thy promises, we have departed from Thy law. Though we have been made the children of God, and inheritors of the kingdom of heaven, we have lived as the children of this world, and made light of the hope of the inheritance which Thou hast set before us. We have departed from the covenant of our God, which appealed to us as the sons and servants of the Lord God Almighty. Enter not into judgment with Thy servants, O Lord, for in Thy sight shall no man living be justified. If Thou, Lord, shalt be extreme to mark what is done amiss, O Lord! who may abide it? We have left undone those things which we ought to have done. We have done those things we ought not to have done. We do not presume to come into Thine holy presence, trusting in our own righteousness, or justifying ourselves before Thee, as if by our own obedience, or by our own merits. We trust only in Thy manifold and great mercies. And because we have sinned, deeply sinned against the light of Thy Word, the knowledge of Thy Will, and the power of Thy Grace, Thou hast been pleased to visit us with Thy judgments, to break us with Thy tempests, and to make us write bitter things against ourselves. Sorrow is in our hearts when we remember our backslidings from Thee. Affliction is the lot Thou hast assigned to us. Calamity is around us. Suffering and grief are about our path and within our souls. Our days fly swiftly, and see no good. Our souls are full of bitterness, for we remember our sins, and we grieve that we have not repented, and returned to Thee, as we ought to have done. Grant us, we beseech Thee, true repentance for the past, and the comfort and consolation of Thy Holy Spirit, that we may have “patience under our sufferings, and a happy issue out of all our afflictions.” And that we may truly please Thee, so enable us to thank Thee for Thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, that we may ever approach to Thee in His Name. Give us grace to see and know the mystery of His love, that He was one with Thee in heaven, partaker of the Divine Nature with Thee; and that having the form of God, and being equal with God, He took upon Him the form of a servant, and became obedient unto death, even the death of the cross, for us men and for our salvation. Give us more faith in the Son of Thy love, the Mediator Who shall plead the merits which we cannot offer, and the Atonement which we cannot make. Give Him, we pray Thee, who knew no sin, to be the sin-offering for us, that whether we live, we may live unto the Lord; or whether we die, we may die unto the Lord our God. Prepare us for the day of our death. As Thy sentence is passed upon us,—as we know that we must die, and we know not how soon,—let us not die as the fool dieth, who cares not, knows not, reflects not, repents not before Thee. Like Thy servant Jacob, may we die imploring the blessing of the God of our fathers on our friends and kindred. Like Thy servant Moses, may we die seeing the land of Canaan beyond the river of death, looking back upon the way by which the Lord hath led us through the wilderness

of a troublesome world, and rejoicing in the presence of the God Whose Providence has guided us through the dangers and sorrows of our pilgrimage to the borders of the promised land. Like Thy servant Joshua, in the days of old, may we see, and know, and confess to ourselves and others, that “nothing has failed”¹ us of the promises of the Lord our God. With Thy first martyr Stephen, may we see the “heavens opened, and the Son of Man standing at the right hand of God.” With Christ Himself upon the cross, may we say to His Father and our Father, to His God and our God; “into Thy hands I commend my spirit.”² So may we live in hope. So may we die in peace with Thee our God,—in peace with man, our brother,—in peace with our own souls, depending on Christ, the Prince of Peace, the Author and the Finisher of our Faith. O spare us,—spare Thy people, O Lord, before we go hence, and be no more seen. Give us time for repentance before we die. Spare us yet a little, that we may recover our spiritual health and strength, before we are carried from our earthly home to our cold and dark grave,—before our feet stumble upon the dark mountains of the land of the shadow of death. Lord, hear; Lord, forgive; Lord, hearken and do; and grant these our humble petitions, which we offer to Thee, not in our own name, but in the Name and for the sake of Thy Son Jesus Christ our Lord, Who in compassion to our infirmities, hath taught and commanded us thus to pray,

Our Father, &c.

The grace of our Lord, &c.

¹ Joshua xxi. 45.

² Acts vii. 56.

³ Luke xxiii. 46.

NOTES.

NOTE 1. *On the difficulty of simplifying the chapters in the book of Job.* NOTE ON THE TITLE OF THE SECTION. I have endeavoured from Lee, Diodati, and Cocceius, to simplify the arrangement of the contents of this most difficult section. Lee gives copious introductions. Diodati has prefixed one lengthened analysis to the book of Job, as he has to all the books of Scripture. Cocceius prefixes a careful analysis to each chapter. I refer generally to all throughout each chapter of Job. The difficulty will be to condense in one title the synopsis of their several illustrations, or divisions of the text. The present two chapters may be arranged as I have given their contents in the Title.

Ch. ix. ver. 1—14, contains the general acknowledgment of Job, that Bildad was right in his truths, but that they were wrongly applied; yet that God was great, and man sinful. In ch. ix. 15—31, he alludes to his comfort in prayer, in the survey of the mysteries of Providence. In ch. ix. 32—35, he expresses an indistinct intimation of his desire, that it were possible an umpire could be found between God and man¹. In ch. x. 1—19, he enlarges in singular, and almost incoherent language on the depth of his misery. In ch. x. 20—23, he prays for some rest from his calamity before the day of death shall come. I have endeavoured as usual, to meet the difficulties of the chapters in the Introduction, to avoid the necessity of many notes.

¹ See note infra.

NOTE 2. *On the expression, “Wise in heart.”* Job ix. 4. Lee renders “*He is wise in heart,*” &c. which the authorized translation, with the great majority, I believe I might almost say, all, translators apply to God, to apply to man. Of the wise in heart, &c. who hath hardened himself against God, &c. I cannot but think, that Schultens, Dathe, Rosenmüller, and our own versions, are right. There is a beautiful simplicity in the Hebrew; the nominative and the verb are omitted. “Wise in heart, and mighty in strength, who,” &c. &c. See Lee’s note, and Umbreit, vol. i. p. 175.

NOTE 3. *On the astronomical allusions in Job ix. 9.* We have seen that Dr. Hales, and M. Ducoutant, translate the words *תָּרַח*, and *לָרַח* by Taurus and Scorpio². Dr. Lee would make *לָרַח* which signifies *the confident, self-sufficient, insolent man*, to denote Nimrod, who was deified as Orion. The words have been so variously translated, and the meaning is so uncertain, that we can only form conjectures as to what may be their true interpretation. The numerous quotations in Lee’s note, in the work entitled *Nimrod*³, and in Hales’s *Chronology*⁴, seem fully to prove the identity of Nimrod with Orion. But they by no means prove, that *לָרַח* signifies Orion.

NOTE 4. *On the earliest allusion to God as invisible.* Job ix. 11. “*Behold he passeth,*” &c. Dr. Lee observes on this passage, that it is the

² See note on the era of Job. Sect. xiv.

³ Vol. i. pp. 38—60.

⁴ Vol. ii. b. i. pp. 48—52.

earliest intimation we have in the Scriptures of the metaphysical, or invisible, or omnipresent character of the Deity ; before this time He is spoken of as a visible and corporeal Being.

In one sense this is true, but not in another. God from the beginning was accustomed to become manifested from the invisible world ; and in deed, though not in word, proved Himself to be omnipresent and invisible, and therefore possessed of the metaphysical character, unintelligible at present to man.

NOTE 5. *On the desire of Job for a Mediator.* JOB ix. 33. The word translated “daysman” in the text, and “umpire” in the margin of the authorized translation, “pleader” by Lee, “arbitrator” by Wemyss, “arbiter” by Schul- tens, Rosenmüller, and Dathe ; and “Media- tor” by Umbreit, is in the original $\pi\tau\chi$. Lee in his note, gives also the word “Mediator,” as one meaning of the word. This is the translation of the LXX. who do not, how- ever, make $\pi\tau\chi$ a direct negative, with the gene- rality of translators, but render it by $\epsilon\iota\theta\epsilon$, *would that*: $\epsilon\iota\theta\epsilon \eta\nu \acute{o} \mu\epsilon\sigma\iota\tau\eta\varsigma \eta\mu\acute{\omega}\nu, \kappa\alpha\iota \epsilon\lambda\acute{\epsilon}\gamma\chi\omega\nu, \kappa\alpha\iota \delta\iota\alpha\kappa\acute{o}\upsilon\omega\nu \acute{\alpha}\nu\alpha\mu\acute{\iota}\sigma\sigma\omicron\nu \acute{\alpha}\mu\phi\omicron\tau\acute{\epsilon}\rho\omega\nu$. Both renderings are equally correct. $\pi\tau\chi$ in the sense of, O that ! expressing weariness or fail- ing of mind from longing desire, occurs Isa.

xlvi. 18 ; lxiv. 1 ; 1 Sam. xiv. 33, et passim. I believe the word “Mediator” to express the true meaning of the word, which is de- rived from $\pi\tau\chi$ to *evince, to show, make manifest*, hence a demonstrator, an umpire between two parties. I do not believe, however, that Job understood the doctrine of the media- tion of Christ, as the partaker of the Divine and human natures, making peace between God and man. He knew the duty of sacrifice ; and he possibly believed in the typical nature of that sacrifice ; he knew also, as we shall see, that there was a living Redeemer, Who should deliver him from the power of the grave ; but he did not, and could not know, the nature of that Redeemer, as it was taught by the completed Gospel. I believe, accord- ing to the LXX. translation, that he expressed only the anxious desire of the human heart, that there either was or could be a Mediator between God and man ; such as Christ, in the fulness of time, was proved to be.

NOTE 6. *The allusion by Milton to Job x. 22. Where the light is as darkness.* Milton seems to have had this passage in view, when he described the state of future woe, as

“No light, but rather darkness visible
Serv’d only to discover sights of woe.”

SECTION XXI. JOB XI. 1—20.

TITLE.—*The Revelation of God's greatness, is the earnest of man's immortality.*
The first address of Zophar to Job. He reproaches Job with profession with- out practice, and exhorts him to repentance, and hope, and peace.

INTRODUCTION.—Many persons are prevented from attending at the holy altar, the table of the Lord ; and from appearing to be as religious as they desire in earnestness and sincerity to be, lest they should fall into some real or supposed inconsistency ; and be reproached by their friends and neighbours as professing, but not practising the holy religion, which they love and honour. Sometimes it has happened that their best actions are slandered, misrepresented, and misunderstood. They are stigmatized as hypocrites, because the motives of their conduct are unknown ; and their grief is often increased by remembering, that those who unjustly condemn them are zealous for the honour of religion, and only speak with rashness because they speak in ignorance. The next misery which Job experienced resulted from feelings of this nature. Eliphaz had argued that the Providence of God would not permit the righteous to be afflicted. Bildad had argued, that the justice of God punished the wicked only, but Zophar more rash, more unkind, accuses Job of being a man full of professions only, of speaking falsehoods, and strange words¹, when he declared his belief in the doctrine that God wisely, though mysteriously, afflicted both the evil and the good. He accuses Job unjustly of saying before God, I am clean in Thine

¹ Lec.

eyes; whereas Job had done that only which we may justly do, thanked God, or declared before God, that he had not departed from the truth, nor become an abandoned sinner before Him. From speaking thus unadvisedly, Zophar goes on to utter a sentiment which, however unkindly applied to Job, is one which we ought ever to believe, and which leads us to the most sublime contemplations of the nature, and the greatness of God. He declares (ver. 5), that if God would open His lips against Job, and speak the secrets of His wisdom, which were now concealed from Job, it would be found, that the sorrows he had deserved were double the sorrows he had received; for God exacted less from him than his iniquity deserved: and then he adds the sublime truth, that we cannot by any present searching find out the nature, the Providence, and the decrees of God: for the perfection of this knowledge was high as heaven, deep as the grave, and the world beyond the grave, longer than the earth, and broader than the sea. And the lesson we learn from this noble affirmation is, that as God in His mercy has begun to reveal to us in this life much, very much of the truth which relates to the height and depth, the length and breadth, of the love of Christ in redemption; and of the plan of the mercy which guides our souls to glory; and as He governs all the nations of the world till they become, as the prophets have declared, the Church and the family of God—we may be assured that the knowledge which thus begins in this life, will be increased and perfected in the world to come. The employments of heaven begin upon earth. What we know not now, we shall know hereafter; and the knowledge we begin to receive in the Church on earth, is as certainly the commencement of the knowledge we shall continue hereafter, as the lessons of the schoolboy are the beginning of the instructions which shall continue in the world. The present sufferings, therefore, which we may be called upon to endure, must be regarded as less, infinitely less, than we deserved to suffer. We deserved to have no knowledge given to us of the glories of a future state, of the love of Christ, of the value of the soul, of the blessed promises of pardon to the repentant, and peace to the believer. But now these light afflictions, which are but for a moment, wean us from the world, and work out for us that hope which makes us earnestly desire, and long for, the time, when all the mysteries of the Will of God, the troubles we meet in our way to heaven, the afflictions we encounter in the pilgrimage of life, shall be seen and known to have been the result of the same mercy; which has placed before us the height and depth, the length and breadth of that love of Christ, which passeth all our present knowledge; and which are the earnest of our inheritance, the pledge of His mercy, the commencement of our everlasting improvement, and the theme of our admiration and praise for ever. But we forget these things. We are not contented to include the future world in our reckoning, when we would understand God; and therefore we exhaust our strength in endeavouring to find some other reasons for our afflictions. We murmur and repine; and We do not remember, that none can explain, nor comprehend, the Will of God, who does not thus think of his immortality. The other parts, therefore, of Zophar's speech to Job may be useful to us. If God take away our comforts none can hinder Him. God knows what is best, and will do rightly,

though man, like the wild ass's colt, seeks no will but his own, and refuses to perceive the wisdom which sends him affliction. The conclusion of Zophar's speech may be no less instructive to us. He bids Job do that which we shall all be wise to do. He bids him prepare his heart, and stretch forth his hands in solemn prayer to God (ver. 13), to remove from himself and his house, all known evil (ver. 14), and to be assured that God will then remove his affliction, and make the remainder of his life secure, peaceful, and honoured, while the wicked cannot escape the judgment of God, and their hope shall perish. Happy shall we be if we thus prepare our souls by prayer and praise, before the hour of our death, for the employments of heaven hereafter. We may not attain in this world to freedom from pain, and sorrow, and affliction; but if we would learn, even in this world of calamity and misery, the best happiness of the soul; we shall pray that we may become more and more prepared for that glorious state, where we shall see and know God. We shall love more the table of the Holy Communion. We shall delight more in private meditation, upon God and the soul, the mysteries of redemption, and the glory that shall be revealed. We shall even rejoice in the prospect of death. Our souls will thirst for God, even for the living God. "As the hart panteth for the water brooks, we shall pant for the blessing, which is the presence of the living God." And our hope shall not be in vain. We shall drink of the streams of that river which makes glad the city of our God, where our souls shall rest, in their expected and their promised home for ever.

JOB XI. 1—20.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *a man*
of lips.
‡ Or, *devices.*

* ch. 6. 10. &
10. 7.

† Ezra 9. 13.

1 Then answered Zophar the Naamathite, and said,
2 Should not the multitude of words be answered? and should a † man full of talk be justified?
3 Should thy ||lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?
4 For *thou hast said, My doctrine is pure, and I am clean in thine eyes.
5 But oh that God would speak, and open his lips against thee;
6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that ^b God exacteth of thee *less* than thine iniquity *deserveth*.

7 ^c Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* † as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

10 ^d If he ||cut off, and shut up, or gather together, then † who can hinder him?

11 For ^e he knoweth vain men: he seeth wickedness also; will he not then consider it?

12 For †^f vain man would be wise, though man be born *like* a wild ass's colt:

13 ^g If thou ^hprepare thine heart, and ⁱstretch

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 1320.

* Eccles. 3. 11.
Rom. 11. 33.
† Heb. *the*
heights of
heaven.

^d ch. 9. 12. &
12. 14.
Rev. 3. 7.

‡ Or, *make a*
change.
† Heb. *who*
can turn him
away?

ch. 9. 12.
* Ps. 10. 11.
14. & 35. 22. &
94. 11.
† Heb. *empty.*
† Ps. 73. 22. &
92. 6.

Eccles. 3. 18.
Rom. 1. 22.
* ch. 5. 8. &
22. 21.

^h 1 Sam. 7. 3.
Ps. 78. 8.
† Ps. 88. 9. &
143. 6.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and ^k let not wickedness dwell in thy tabernacles.

15 ¹ For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt ^m forget *thy* misery, and remember *it* as waters *that* pass away:

17 And *thine* age ^{†^a} shall be clearer than the noon-

day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and ^o thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall [†] make suit unto thee.

20 But ^p the eyes of the wicked shall fail, and [†] they shall not escape, and ^q their hope *shall be as* || the giving up of the ghost.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

^o Lev. 26. 5, 6.
^p Ps. 3. 5. & 4. 8.
Prov. 3. 24.

[†] Heb. *intreat thy face.*
Ps. 45. 12.

^p Lev. 26. 16.
Deut. 28. 65.

[†] Heb. *shall perish from them.*

^q ch. 8. 14. & 18. 14.

Prov. 11. 7.
|| Or a puff of breath.

PRAYER.—LET US PRAY *that the knowledge which God has given to us of the wonders of Redemption, be to us both a pledge of our immortality, and a motive to prepare our souls for the world where we shall know, and serve, and love God better than we can now do on earth.*

O GOD, and Father of our Lord Jesus Christ, of Whom the whole family of the universal Church, whether triumphant in heaven, or warring upon earth, is named: and by Whose Spirit the whole body of that Church is governed and sanctified; we, Thy sinful creatures, whom Thy Providence has received and continued in the unity of the same holy Church, humbly desire to thank Thee, that Thou hast given to us the knowledge of the wonders of Redemption, and brought us from darkness to light, and translated us into the kingdom of Thy dear Son. Grant us Thy grace, we pray Thee, so to ponder and to meditate upon the glorious things which Thou hast revealed to us, and which Thine angels desire to look into, that our hearts may surely there be fixed where true joys are only found. Enable us so to have our conversation in heaven that we may esteem this world to be our pilgrimage, and heaven our home; and to regard the secrets of wisdom which Thy blessed word has revealed to us, as the pledge and earnest of greater glories to be revealed to us, when we are delivered from the burthen of the flesh, and shall rest in peace with Thee. Our sins are many, and our understandings are darkened, that we cannot by searching find out the secret things of God; nor fully comprehend in this world the mysteries of Redemption, of Providence, and Grace. But, O! increase our faith, that we now, even now, begin to know the love of Christ to the soul, which passeth present knowledge, and which shall be more fully revealed to us in the world to come. May we see and know that the love of Christ is *high as heaven*, for it is revealed to our sinful, yet pardoned spirits, that we may know Thee, our Father, Which art in heaven; and join there in heaven the spirits of the just made perfect, and the innumerable company of the angels in heaven. May we follow Christ through life and death to heaven, that where the Head of the Church shall rest, there the living members of His mystical body, the Church, may rest for ever also. May we know that the love of Christ is *deep as the grave*; for the Conqueror of sin was the Conqueror of the terrors of death, and of all the power of the grave,

when for us men, and for our salvation, He was crucified, dead, and buried, and the third day rose again according to the Scriptures. O! grant that the sin which is the sting of death may ever be more dreadful to us than the darkness and the terrors of the grave. May we know that the love of *Christ is deep as hell*, for that love alone has ransomed us from the pit, and delivered us from the outer darkness, where there shall be weeping and wailing among the outcasts from God and from hope. May we know that the love of Christ is *powerful over the earth* and the ocean which flows around it; for the earth shall give up its dead, and the sea shall give up its dead, at the voice of the Archangel and the trump of God, when the dead, small and great, shall appear before the Judge and Saviour of man. Engraft these truths in our hearts. May they be to us as pledges of Thy love, and the earnest of our immortality. May their contemplation be to us the beginning of the employments of heaven. Sanctify the remembrance of them to our souls, that we may be prepared for that world where the blessedness of our contemplations on Thy Love and Mercy shall be no more interrupted by weakness, nor disturbed by fear, nor darkened by the consciousness of guilt, nor destroyed by backsliding, and sin, and folly. Let us not wander in the wilderness of this world, as the wild ass's colt in the desert. Prepare our hearts for death and heaven. Enable us to continue instant in prayer, and to stretch forth our hearts and hands to Thee. May the love of Christ comfort us in all our worldly sorrows, that we may remember them as waters that pass away. Give spiritual strength to our age. When the day shall come that our bodies shall lie down in the grave, let us sleep in peace with Thee. When the hope of the wicked shall perish, may we give up our souls unto Thee, humbly trusting in Thy promises, and rejoicing in the certainty of our dwelling for ever with Thee, where we shall know, and serve, and love Thee, as we have in vain desired to know, and serve, and love Thee amid the sins and the sorrows of our pilgrimage upon earth. Accept our prayers. Hear our imperfect petitions, which we offer to Thee in the Name, and for the sake of Thy Blessed Son, Jesus Christ our Lord, Who hath taught us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xi. 6. *On the difficulty of the words, "He will show Thee the secrets of wisdom, that they are double to that which is."* This is one of the difficult passages, the various interpretations of which seldom satisfy the student. On comparing the different opinions of the commentators, I cannot but think that the authorized translation affords us the best meaning, while, however obscure it may be, it corresponds most fully with the original. The word *רָצוֹן* seems to be formed from the obsolete root *רָצַח*, traces of which are found in the common word *רָצוֹן* signifying existence, and often used as if it were a verb, and opposed to *לֹא* "there is not." From this our translators adopt their sense, "They are double to that which is." This sense of the word seems to be confirmed by Job v. 12. "So that their

hands cannot perform (*רָצוֹן*) any thing" (*ἀλθής* Sept.). See also Prov. iii. 21.

Some, says Calovius, explain the passage, "that it is double in essence, or in reality, that thou scarcely understandest one-half of it, and that God has in reality more reasons for punishing thee." This is Luther's interpretation of the passage, which agrees exactly with the translation of it in the authorized version. Cocceius, in his Lexicon, renders the word *medicina, solatium*; and translates this clause, "For these secrets are double for consolation," doubly capable of conveying consolation. In his *Diagrammata rerum ad lobum dicendarum*. He renders it, "nam duplum est veritate," that is, "it exceeds by double what thou understandest of it:" which Calovius explains thus, "that so far from Job's having spoken rightly, he had not reached one-half

of that which is, or that he had not attained to even one-half of the known and certain truth concerning (תָּדַע) that which is in reality. This exposition of the passage is likewise in accordance with the translation, in our authorized version. Calovius approves of Luther's version, which is confirmed by what follows. "Know then, that God pardons thy wickedness in part, and does not punish it to the full, as it deserves." See Calov. in loc. Houbigant renders it, "patefaciatque tibi sapientiae recessus, ut sunt ratione multiplices. Quippe nosces Deum de te sumere poenas ob iniquitatem tuam."

The Vulg. Version is, "Ut ostenderet tibi secreta sapientiae, et quod multiplex sit lex ejus."

S. Gregory on this passage (Moral. lib. x. in cap. xi. Beati Job) understands it to signify the twofold operations of the Divine Wisdom. "The public operations of the Divine Wisdom," he says, "are when Almighty God continues to govern what He has created; perfects the good which He has begun, so that it be evident to all, that God is mercifully disposing that, which in His mercy He created. The secret operations of the Divine wisdom are when God deserts His creatures, when He does not perfect the good He has begun; when by permitting us to be tempted, He suffers the light with which He has illumined us to be darkened; when He raises our desires to Himself, and yet permits them to be repressed by the weakness of our will."

Vatablus, and others, quoted by Pineda, in loc. understand it to signify the two different sorts of Divine judgments, some of which are open, and others secret: the former, when notorious sinners are openly punished for their offences; the latter, when innocent persons, or

men, who by concealing their wickedness, obtain a good report among their fellow-men, are subjected to the same judgments.

Rosenmüller's version is:

"Ac tibi patefaciat arcana sapientiae,
Nam duplo major est prudentia consilioque."

For it (the Divine wisdom) is twofold greater than (human) prudence or counsel (can fathom).

So also Dathe:

"Nam duplo major est perfectissima cognitione,"

by which he understands, that the ways of God are infinitely beyond the reach of man's intellect.

Lee translates the verse: "And show thee that the treasures of wisdom are twofold the worth of substance," which version he defends in a long and learned, though not convincing note. The authorized version is most defensible from the context. The meaning of the whole passage is, "O that God would show thee the error of thy justifying thyself before Him. Then would He prove to thee, that His wise, though mysterious and merciful Providence has not inflicted upon thee half of the evils thy sin has deserved. Know assuredly, that God exacteth of thee less than thine iniquity deserveth." Bp. Hall has given the same meaning: "God in His justice might have inflicted upon thee double what thou now sufferest."

Schultens, Umbreit, and Wemyss, paraphrase rather than translate this verse. דָּבָר is the dual form. It is found so in Isaiah xl. 2. "For she hath received of the Lord's hand (דָּבָר וּדְבָר) double for all her sins."

SECTION XXII. JOB XII. 1—25. XIII. 1—28. XIV. 1, 2.

TITLE.—*The remembrance that God knoweth the heart is our best consolation amidst unjust reproaches. Job's first reply to Zophar. He maintains his faith and trust in God's Providence and Mercy, both in life and in death.*

INTRODUCTION.—The day is coming, and we know not how soon it may come, when the words which are pronounced over the bodies of the dead at the grave, where their weeping friends assemble while the coffin is made ready to be lowered down into the earth; shall be spoken over us, as they have been spoken over our friends, who have been summoned before us to the world of souls. Some of these words are taken from the portion of Scripture which is now to be read. They are these:—"Man that is born of a woman is of few days, hath but a short time to live, and is full of trouble and misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow." His soul fleeth to the world of souls, and we must ourselves die before we can

understand its condition. The circumstance may remind us, that, though we may find some difficulties in the pages of Scripture, they all relate the same great truths, in which we are all so deeply interested. They tell but one sad history,—that our sorrows are the consequence of sin, and that a short life must be ended by a certain death. They discourse to us of the same God, the same corrupt nature, the same source of affliction, the same hope for man, the same living Redeemer, Who must be our present confidence, and Who shall be our future Judge. Therefore it is that the Holy Scriptures are the foundation of our public worship and our private prayers, of the doctrines of our faith, and of the devotional aspirations of our hearts; and the portrait of Job, the sufferer in body, yet the confident in soul, uttering expressions which prove his infirmity, to friends whose pity cannot comfort him; is but the picture of the afflicted in all ages, who partake the same weakness, suffer the same sorrows, believe in the same God, look for the same death, and hope in the same Redeemer. It is with this conviction that we deem it still useful to proceed with the book of Job, though much of its reasoning is repetition, and many of its sentiments are difficult and obscure. The first reply of Job to Zophar begins with the declaration, that he is fully convinced of the truth of much that Zophar had said, but that the truths which were urged to condemn him were not applicable to his case. He is angry with his friends. Who knows not, he says, such things as you have uttered? (xii. 3.) I am despised by you as a dying lamp (ver. 5). Yet God does not visit sin by affliction in this life, for the tabernacles of the very robbers prosper (ver. 6). God's Providence, he tells them, governs the world; and he appeals to the visible world, to the beasts of the field, and the fowls of the air (ver. 7); to the earth and to the sea, and to all the history of the past, to prove it; and he charges them with using erroneous arguments, with being forgers of lies (xiii. 4), or speaking wickedly for God (ver. 7). He then goes on to declare once more his confidence in God's Mercy. He uses an expression which has been constantly adopted by the suffering, yet believing, Christian. Though He slay me, yet will I trust in Him (ver. 15). No affliction shall separate me from God. "These light afflictions, which are but for a moment," says a later servant of the Most High, "work out for us a far more exceeding and eternal weight of glory." This was his hope; and this made him again say before God, I will maintain, I will defend, my ways before Him (ver. 15). And he calls upon his friends to know that he was not an hypocrite (ver. 16), and to hear and observe his declaration (ver. 19). But the Christian who may boldly say to his fellow-men, I am not an outward and apostate sinner, cannot plead freedom from the sins of the heart before God. Job therefore turns from his friend to God, and prays Him to take away the two dreadful calamities which overwhelmed him, the sufferings of his body and the terrors of his soul (ver. 21): but he confesses his sins and transgressions (vers. 23, 24), and prays God not to punish him as an enemy, nor break a driven leaf, nor pursue with his anger one who was merely as the dry stubble before Him (ver. 26). He gives the solemn warning to the young, that they remember their Creator in the days of their youth; for now in his affliction, and distress, and pain, and age,

he was mindful of the sins of his youth ; and his feet could not walk before God as he desired, for they were fettered by the remembrance of his transgressions (ver. 27). Then follow the expressions to which I have alluded, and which will be read over our dead bodies. Man being thus the slave of hopes, and fears, and sins, and sorrows, as a garment that is moth-eaten, and as a rotten thing consumeth—Man that is born of woman hath but a short time to live, and is full of misery : and then he goes on to utter some other remarks on the shortness of life, and the certainty of death, which we shall do well to contemplate as the subject of our next assembling for worship. Happy in the mean time shall we be if we lay to heart the consciousness of the integrity, which, notwithstanding our manifold sins, may still be our lot when we unjustly suffer reproach. Happy shall we be if we be so favoured with grace and peace from God our Father, and the Lord Jesus Christ, that we say in the sorrows we have in our hearts,—though He slay me, though He bring me to the valley of the shadow of death with pining disease, and wasting sickness, with agony of body, and pain in every limb ; I will trust in Him, I will trust in His promises of mercy, I will trust in His faithfulness and love. Happy is the Christian who has found the Mediator between God and man, Who shall be his salvation, his Saviour, and his rock, on which he may build the hope of pardon for the iniquities of his youth, and the sins of his soul. When true repentance and the Holy Spirit are thus granted to the Christian, his flesh may consume away as a garment corroded by the moth ; his days may be few, and full of trouble ; he may flee as a shadow, and be cut down like a flower : but the days of an endless immortality shall follow the days of this short life. His friends may weep round his open grave while the words of the patriarch Job are read over his lifeless body, but they shall say of their departed friend,—“He knew in Whom he believed ; he died the death of the righteous ; may my last end be like his.”

JOB XII. 1—25. XIII. 1—28. XIV. 1, 2.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* ch. 13. 2.
† Heb. *as heart.*
† Heb. *I fall not lower than you.*
† Heb. *with whom are not such as these?*
* ch. 16. 10. & 17. 2, 6. & 21. 3. & 30. 1.
* Ps. 91. 15.

1 And Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But * I have † understanding as well as you ; † I *am* not inferior to you : yea, † who knoweth not such things as these ?

4 ^b I am *as* one mocked of his neighbour, who ^c calleth upon God, and he answereth him : the just upright *man* is laughed to scorn.

5 ^d He that is ready to slip with *his* feet is *as* a lamp despised in the thought of him that is at ease.

6 * The tabernacles of robbers prosper, and they that provoke God are secure ; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee ; and the fowls of the air, and they shall tell thee :

8 Or speak to the earth, and it shall teach thee :

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CHRIST
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* Prov. 14. 2.
* ch. 21. 7.
Ps. 37. 1, 35.
& 73. 11, 12.
& 92. 7.
Jer. 12. 1.
Mal. 3. 15.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
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and the fishes of the sea
shall declare unto thee.

9 Who knoweth not in
all these that the hand of
the LORD hath wrought
this?

1 Numb. 16.
22.
Dan. 5. 23.
Acts 17. 28.
|| Or, *life*.
† Heb. *all flesh*
of man.
* ch. 34. 3.
† Heb. *palate*.
ch. 6. 30.

10 † In whose hand is the
|| soul of every living thing,
and the breath of † all
mankind.

11 * Doth not the ear
try words? and the † mouth
taste his meat?

* ch. 32. 7.

12 ^h With the ancient is
wisdom; and in length of
days understanding.

|| That is,
With God.
† ch. 9. 4. &
36. 5.

13 || † With him is wis-
dom and strength, he hath
counsel and understand-
ing.

* ch. 11. 10.

14 Behold, * he breaketh
down, and it cannot be built
again: he † shutteth † up a
man, and there can be no
opening.

† Isa. 22. 22.
Rev. 3. 7.
† Heb. *upon*.

* 1 Kings 8.
35. & 17. 1.

15 Behold, he ^m with-
holdeth the waters, and
they dry up: also he ⁿ send-
eth them out, and they
overturn the earth.

* Gen. 7. 11,
&c.

* ver. 13.

16 ° With him is strength
and wisdom: the deceived
and the deceiver *are* his.

† 2 Sam. 15.
31. & 17. 14,
23.

17 He leadeth counsel-
lers away spoiled, and ^p mak-
eth the judges fools.

Isa. 19. 12. &
29. 14.
1 Cor. 1. 19.

18 He looseth the bond
of kings, and girdeth their
loins with a girdle.

19 He leadeth princes
away spoiled, and over-
throweth the mighty.

* ch. 32. 9.
Isa. 3. 1, 2, 3.
† Heb. *the lip*
*of the faith-
ful*.

20 ° He removeth away
† the speech of the trusty,
and taketh away the under-
standing of the aged.

* Ps. 107. 40.
Dan. 2. 21.

21 ° He poureth con-
tempt upon princes, and

|| weakeneth the strength of
the mighty.

22 ° He discovereth deep
things out of darkness, and
bringeth out to light the
shadow of death.

23 ° He increaseth the
nations, and destroyeth
them: he enlargeth the na-
tions, and † straiteneth them
again.

24 He taketh away the
heart of the chief of the
people of the earth, and
causeth them to wander
in a wilderness *where there*
is no way.

25 ° They grope in the
dark without light, and he
maketh them to † stagger
like a drunken man.

1 Lo, mine eye hath seen
all *this*, mine ear hath heard
and understood it.

2 ° What ye know, *the*
same do I know also: I *am*
not inferior unto you.

3 ° Surely I would speak
to the Almighty, and I de-
sire to reason with God.

4 But ye *are* forgers of
lies, ° ye *are* all physicians
of no value.

5 O that ye would alto-
gether hold your peace!
and ° it should be your
wisdom.

6 Hear now my reason-
ing, and hearken to the
pleadings of my lips.

7 ° Will ye speak wicked-
ly for God? and talk de-
ceitfully for him?

8 Will ye accept his
person? will ye contend for
God?

9 Is it good that he
should search you out? or as

Bib. Chron.
BEFORE
CHRIST
about
1520.
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Chron.
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|| Or, *looseth*
the girdle of
the strong.
* Dan. 2. 22.
Matt. 10. 26.
1 Cor. 4. 5.
* Ps. 107. 38.
Isa. 9. 3. &
26. 15.
† Heb. *leadeth*
in.

* Ps. 107. 4,
40.

* Deut. 28. 29.
ch. 5. 14.
† Heb. *wan-
der*.
* Ps. 107. 27.

* ch. 12. 3.

* ch. 23. 3. &
31. 35.

* ch. 2 &
16. 2.

* Prov. 17. 28.

* ch. 17. 5. &
32. 21. & 36. 4.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

one man mocketh another,
do ye so mock him?

10 He will surely re-
prove you, if ye do secretly
accept persons.

11 Shall not his excel-
lency make you afraid? and
his dread fall upon you?

12 Your remembrances
are like unto ashes, your
bodies to bodies of clay.

† Heb. *Be si-*
lent from me.
13 † Hold your peace,
let me alone, that I may
speak, and let come on me
what *will*.

14 Wherefore † do I take
my flesh in my teeth, and
† put my life in mine hand?

15 [†] Though he slay me,
yet will I trust in him:
† but I will † maintain mine
own ways before him.

16 He also *shall be* my
salvation: for an hypocrite
shall not come before him.

17 Hear diligently my
speech, and my declaration
with your ears.

18 Behold now, I have
ordered *my* cause; I know
that I shall be justified.

19 [†] Who is he *that* will
plead with me? for now, if
I hold my tongue, I shall
give up the ghost.

20 [†] Only do not two
things unto me: then will I
not hide myself from thee.

21 [†] Withdraw thine
hand far from me: and let
not thy dread make me
afraid.

22 Then call thou, and
I will answer: or let me
speak, and answer thou me.

23 How many *are* mine
iniquities and sins? make
me to know my transgres-
sion and my sin.

24 [†] Wherefore hidest
thou thy face, and [†] holdest
me for thine enemy?

25 [†] Wilt thou break a
leaf driven to and fro? and
wilt thou pursue the dry
stubble?

26 For thou writest bit-
ter things against me, and
[†] makest me to possess the
iniquities of my youth.

27 [†] Thou puttest my
feet also in the stocks, and
† lookest narrowly unto all
my paths; thou settest a
print upon the † heels of
my feet.

28 And he, as a rotten
thing, consumeth, as a gar-
ment that is moth-eaten.

1 Man *that* is born of a
woman is † of few days, and
[†] full of trouble.

2 [†] He cometh forth like
a flower, and is cut down:
he fleeth also as a shadow,
and continueth not.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Ps. 30. 10.

Deut. 32. 20.
Ps. 13. 1. &
44. 24. & 88.
14.

Isa. 8. 17.
Deut. 32. 42.
Ruth 1. 21.
ch. 16. 9. & 19
11. & 33. 10.
Lam. 2. 5.
Isa. 42. 3.

ch. 20. 11.
Ps. 25. 7.

ch. 33. 11.

† Heb. *observ-*
est.

† Heb. *roots.*

† Heb. *short*
of days.

ch. 5. 7.
Eccles. 2. 23.

ch. 8. 9.
Ps. 90. 5. 6. 9.
& 102. 11. &
103. 15. &
144. 4.

Isa. 40. 6.
Jam. 1. 10, 11.
& 4. 14.
1 Pet. 1. 24.

If this section be considered too long, from ch. xii. 8, to ch. xiii. 1—14, may be omitted in family reading.

I adopt Lee's opinion, that the last verse of ch. xiii. must be read in conjunction with the first of ch. xiv.

PRAYER.—LET US PRAY *that in the hour of death we may be able to look back upon our past lives with peace, and to become more and more prepared for the day when our souls having given up their account to God, the words of Job shall be read in the burial service at our opened graves.*

O LORD GOD ALMIGHTY, God and Father of the spirits of all flesh, Who hast appointed to each of us in Thy good Providence the place, station, and con-

dition which we hold upon earth, grant us, we beseech Thee, such grace and wisdom, that we consider that place, and station, and condition to be the destined scene of trial and probation to our souls; where we are called upon to do our duty to God and man, and to live in Thy fear, that we may die in Thy favour. When the friendships of this world fail us, be Thou still our friend. When calamities and afflictions overwhelm us, and we become despised as a failing lamp to those who are in prosperity and ease, suffer not our faith to fail, nor permit us to believe that Thy love hath ceased because the sorrows of our hearts are enlarged. May we see that the tabernacles of the robbers prosper though the wrath of God remains upon them; and that outward prosperity is not the best proof of Thy love to the souls of Thy children. Though Thou slay us, may we trust in Thee. Be Thou our rock and our stronghold, our high tower, and our salvation. So enable us to do our duty in that state of life to which Thou shalt call us, that we maintain the right way before Thee from the days of our youth to the days when infirmity and age declare to us the coming of our great change. So may Thy hand guide, direct, control, and rule our ways, that our youth be devoted to Thee; that we offer to Thee the flower in the bud, the year of life in its spring, the day of life in its dawn. Let us not, we pray Thee, be of that number who shall look back upon life at the hour when Thy word shall say, this night thy soul is required of thee; and who shall then mourn over a youth of thoughtlessness and an age of folly, over talents wasted, time misspent, vows forgotten, resolutions broken, prayer restrained and sin indulged; till the heart has been hardened, and the religion of peace and hope changed into torment, and despair, and fear. O! keep us steadfast in the ways of holiness, that the covenant of our Baptism, the cares of our parents, the anxiety of our friends, the love of our kindred, and the hopes of all who know us, be not alike in vain. Let not our conscience write bitter things against us when we are about to die. Suffer us not to possess the iniquities of our youth, when our souls are passing from our bodies to give up their account to Thee. We are as the fading leaf, and as the dry stubble before Thee. We are weak and sinful. We confess before Thee, that both in our youth and in our age we have sinned against light, and knowledge, and conviction, and reason. We have resisted the graces of Thy Holy Spirit. We have done those things we ought not to have done, and we have left undone those things we ought to have done. When we look back upon our past lives, we acknowledge and bewail our manifold sins and wickedness, which, from time to time, we have most grievously committed, by thought, word, and deed, against Thy Divine Majesty. We do earnestly repent, and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us, the burthen of them is intolerable. But Thy mercy has spared us still. Still we are alive to praise Thee. Still have mercy upon us. Turn us, good Lord, and so shall we be turned, that our sins may be forsaken, our hearts renewed, our will changed, our affections devoted to Thee; and that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name. Daily do we consume away. Every day we live leaves less the number of the days of our probation. Every beating pulse we tell, diminishes their number; and the day, the day is coming when the pulse shall beat, and the heart throb, and the eyes gaze on earth and earthly things no more. Lord of life and death prepare us for that hour. Prepare us for the moment when our anxious friends shall weep for our sufferings, gaze on each other, and say, as we have said of those who have been summoned before us, he is dead, he is dead. When the day shall come, that our bodies, which our immortal souls have forsaken, shall be committed to the ground,—when the grave

shall be opened to receive us, and the words of Thine ancient servant shall be pronounced in the ears of our assembled friends, O! may they be enabled to say of us, that we repented us truly of our sins, that we had hope in Thy Mercy, that we loved the place where Thine honour dwelleth, among the assemblies of Thy worshippers; that Thy grace and power “vouchsafed to direct, sanctify, and govern both our hearts and bodies in the ways of Thy laws and in the works of Thy commandments¹.” May it be said of us, that we placed our whole trust and confidence in Thy Mercy through Jesus Christ alone; that we died the death of the righteous, and that our life and death, our faith and hope, were his. We thank Thee for this hope and faith. We praise Thee, we bless Thee, for the knowledge of immortality, the means of grace, and the hope of glory. We beseech Thee, pardon the past, amend the present, and direct the future. Keep us in the faith and hope of Thy holy Church, steadfast to the end. Have mercy upon us. In the hour of death and in the day of judgment, good Lord deliver us. Hear these our prayers and praises, which we offer to Thee, not in our own unworthy name, but in the Name and for the sake of Thy Son Jesus Christ, our Lord, Who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

¹ Collect in the Communion Service.

NOTES.

NOTE 1. JOB xii. 5. *On the obscurity in the words —“a lamp despised, in the thought of him that is at ease.”* Boothroyd supposes that there must be some corruption in the text of this passage. It is certainly one of the most difficult, but there is no necessity for this hypothesis, and the authorized version gives a satisfactory meaning. In all obscurities we must carefully consider the context. In the fourth verse Job says, “that the upright man is derided.” In the fifth he continues the assertion, by calling himself “one that is ready to slip, and who is therefore despised by his friends who are free from such calamity;” and he compares himself to an extinguished or expiring lamp, which is thrown aside as worthless. The word נֶאֱמָר is a noun, signifying disgrace or contumely. “A lamp of disgrace,” or “contempt,” implies something used and cast away as offensive. Horace employs the same metaphor:

“Possent ut juvenes visere fervidi,
Multo non sine risu,
Dilapsam in cineres facem.”

Carm. iv. 13, 26.

The versions are generally agreed in this part of the verse; though Aben Ezra¹ renders נֶאֱמָר as if הָ were the preposition, and נֶאֱמָר calamity, the noun. He translates the expression “propter calamitatem².” The chief difficulty lies in the words which we translate “he that is ready to slip with his feet,” which

the Vulgate renders “parata ad tempus statutum.” The translator of the Vulgate derived נֶאֱמָר from נָתַן to fix, to appoint; the English translator from נָתַן to totter, to slip, to stumble. Pineda in loc.³ defends the Vulgate translation; the meaning of which is, that though the light of the just man may for a time be hid under a bushel, yet God will, in His appointed time, bring His justice forth from the darkness, and make His holiness to shine as the noon-day. The word נֶאֱמָר is, however, the construct plural of the participle נֶאֱמָר (from נָתַן to stumble) used as a noun, and the meaning of the whole verse is, “He that is ready to stumble (ready for stumblings of foot, as Psalm lxxiii. 2, “My feet had well nigh slipped,”) is to the thoughts of the fortunate as a despised lamp,” no longer a burning and a shining light, but an offence to the nostrils. Amos iv. 10. As the passage has given rise to much diversity of opinion among commentators, I subjoin a few of the principal versions.

The interlinear translation of Pagninus in Arias Montanus, is

pacati	cogitationi	est contempta	lampas
נֶאֱמָר	חִשְׁבֹּנֹתָי	נֶאֱמָר	נֶאֱמָר
	pedis	nutationes	ad paratus
	לְנֶאֱמָר	נֶאֱמָר	לְנֶאֱמָר

LXX. εἰς χρόνον γὰρ τακτὸν ἡτοίμαστο
πρὸς αὐτὸν ὑπὸ ἄλλων, οἴκους τε αὐτοῦ ἐκ-

¹ Ap. Schultens, vol. i. p. 306.

² See also Cocceius, Anecdota, vol. i. p. 156.

³ Joannis de Pineda, Hispalensis, e societate Jesu Comment. in Job. p. 355, fol. Parisiis, mdcxxxii.

πορθεῖσθαι ὑπὸ ἀνόμων οὐ μὴν δὲ ἀλλὰ
μηδεὶς πεποιθὲς πονηρὸς ὦν ἀθῶος ἔσεισθα.

Vulg. : "Lampas contempta apud cogitationes
divitum parata ad tempus statutum."

Junius and Tremellius : "Tæda contempta est
ad cogitationem tranquilli, is qui constitutus
est in nudationibus pedis."

Auth. Vers. : "He that is ready to slip with
his feet is *as* a lamp, despised in the thought
of him that is at ease."

Coverdale : "Godlynesse is a light despysed
in the hertes of the rich ; and is set for
them to stomble upon."

Bp. Hall's paraphr. : "He, that is near to his
ruin, as I now am, is, unto those that prosper
and are at ease, like unto a lamp, that
is near burning out to the very snuff : and
therefore despised by them for the present,
however it have formerly shined."

Parkhurst : "A torch of contempt, or contemptible
link to the splendours of the prosperous (is he who is),
ready to slip with his foot."

Goode : "The just, the perfect man, is a
laughing stock to the proud,

A derision amidst the sunshine of the
prosperous,

While ready to slip with his foot."

Umbreit :

"Thus is the torch contemptible in the sight
of him who knows himself secure,

Though it was designed to guide the erring
steps."

Dathe :

"Calamitati manet contemptus,
Prosperitati tranquillitas,
Percussio iis qui pede vacillant."

Rosenmüller :

"Lampas despecta apud fortunatos habetur
Qui ruinæ est proximus."

Wemyss :

"Contempt always attends upon calamity,
While ease still waits upon prosperity,

Those who slip with the foot are sure to
suffer for it."

Lee : "As the lamp of the despised is to the
tauntings of the dissolute, so am I ready for
the thrustings of the foot."

Schultens : "Calamitati vilitas adest apud
splendidam prosperitatem securi : percussio
flagellans vacillantibus pede."

NOTE 2. Job xii. 8, 9. Lee inserts here in
italics the word *saying*. This gives great clearness
to Job's argument. He replies to Zophar,
that the very beasts, birds, and fishes, could
declare, if they could speak, the common truths
that Zophar had uttered. He did not deny
them, but they were not applicable to him.

NOTE 3. On the allusions in Job xii. 10, to
the end, and ch. xiii. 1. It is impossible to
know what allusions are here made to the
past history of the world, when these words
were spoken. No commentator has attempted
to do it. The most probable conjecture is,
that as the prospering of the robbers (ver. 6)
may refer to the Sabæans and Chaldeans who
had plundered Job, so the leading counsellors
away spoiled (ver. 17), the loosing the bonds
of kings (ver. 18), the increasing, destroying,
enlarging, and straitening nations (ver. 23),
and the causing the chief of the people of the
earth to wander in the wilderness, may refer
to the devastations, convulsions, and wars,
which resulted from the usurpation of Nimrod.
The interpretations of Mant and D'Oyly, and of
the commentators generally, are consistent with
this supposition. The meaning of the passage
is evident, that the rise and fall of states and
empires, of princes and people, are imputable
only to that same Providence of God, which
had permitted Job to be afflicted. From the
impossibility of knowing the exact meaning of
the allusions, I have thought it best to recommend
the omission from family reading of the
whole passage, though the language is beautiful,
and its truth undeniable.

SECTION XXIII. JOB XIV. 3—22.

TITLE.—*The day of our death is known to God. Job concludes his first reply to Zophar. He rejoices in the prospect of death, and in the change that shall follow both the day of death and the rest of the body in the grave.*

INTRODUCTION.—We concluded our last section with the contemplation of the passage from our burial service, that man is born to a short and troublesome life, that he cometh up like a flower, and is cut down ; or, to use the language of another passage of Scripture, in the morning it is green and groweth up, in the evening it is cut down, dried up, and withered. In the present section Job continues his first reply to Zophar in language so sublime, so humble, so expressive of that hope, faith, and prayer, which we ought to possess, believe, and offer, that we shall do well if we endeavour more especially to remember its

instructions. “Man cometh forth like a flower and is cut down, he fleeth as it were a shadow,” were the words with which we left off. And, dost Thou, (says Job, appealing to his Creator, Who had been pleased to inflict so much sorrow upon him, to prove his faith and patience,)—dost Thou open Thine eyes, and condescend to look down from heaven upon such a poor, short-lived, miserable being as I am? Dost Thou bring me into judgment with Thee, the God of heaven? I am one of the unclean race of man, all of whom are sinful before Thee (ver. 4). Thou shalt live for ever, but the days of man are determined. My life must be short; cease Thou to afflict me; turn away this dispensation of Thy Providence from me, and let me cease from grief, that I may accomplish my days of warfare and sorrow on earth, as an hireling waits for the evening when his work is done. Having thus once more uttered a prayer that the remainder of his short life might be free from his sad calamity; the patriarch goes on to declare his conviction, that if this present life be so short and so miserable to one who, though he may have often transgressed the laws of God, had never departed in heart from His faith and fear; then it cannot be, that this life should be the only existence to a religious and believing man. St. Paul taught the Corinthians that the bare grain sown in the earth came forth in another form; so Job looked upon the trunk of a tree, that perhaps was near him, and declared, that though it was cut down, the tender branches, the suckers, the leaves, and the twigs, by the genial influences of the rain and dew from heaven, would come forth again; and the sight of the flower of the field, or the tree of the forest, ought ever to remind us, that if they do not entirely perish, though buried in the earth, or cut down by the axe; so man does not perish because his body dies, and his lifeless form is committed to the grave. “Man dieth” (ver. 10), he says, “man giveth up his life, and his spirit, and where, O where is he? Is he left abandoned for ever in the dust¹, when the flower revives, and the dead tree blossoms again?” It is impossible. “The waters,” he says, “may fail from the sea, and the rivers be dried up; but man shall die and rise again, though it be not till the heavens be no more², though till then he wake not, nor be raised out of his sleep.” Thus far Job spoke only of the renewal, or recovery of his body from death. But he now goes on to speak of the committing of the body to the grave, and declares his conviction, that though he die and be hidden in the grave, he could be restored even from the mournful decay of the tomb; and from the mingling of his body with the earth; though the body decay, and moulder, and seem to perish as mere dust and ashes. It can as certainly revive from the worst ruin of the grave, as it could be restored from that state in which, when newly dead, it remained for a short time free from corruption. This was the faith

¹ Shall I be left abandoned in the dust,
When fate relenting lets the flower revive?
Shall nature's voice, to man alone unjust,
Bid him, though doomed to perish, hope to live?

Beattie's Minstrel.

Job, says Mercer, spoke juxta naturam.

² See the beautiful notes of Lee. I am endeavouring to give, in as compressed a form as possible, the results of his, and other criticisms and observations on this beautiful passage.

which the heathen could not comprehend. Many of these believed in the immortality of the soul, none believed in the resurrection or renewal of the body. But Job desired, and hoped for the renewal of the body. In the faith that his body might be restored, he prays to be delivered from the sufferings he endured, by being permitted to die. O! that Thou wouldest hide me in the grave! (ver. 13) that Thou wouldest in Thine own good time remember me there!—then, if I die, even if I have lain long in the grave, shall I live? Yes! I shall live again, and in this hope I will wait all my appointed time, whether it be in life, in death, or in the grave; till the great change in body and soul shall come (ver. 14), when Thou shalt call me from the grave, and I shall answer Thee: for Thou wilt not forsake, in the dust of the ground, the work of Thine own hands. Thou wilt desire me to live, Thou wilt command me to live, Thou wilt have a desire to the work of Thine own hands. Such was the consolation of Job in his troubles, and such must be ours. Having thus declared his faith in his restoration to life, he then, in returning weakness, again did, as we so often do: he started aside from the contemplation of the promises and hopes of his religion, to complain once more of his own bodily sufferings, and of the general calamities of fallen man in this world. He declares that as the waters wear away the stones, the worldly hope of sinful man is destroyed; that he is taken away by death, and knows nothing of the prosperity or adversity of his family; and that so long as he lives on earth his body must suffer, and his soul must mourn. Let us thank God, that even if we suffer as Job suffered, we have a clearer and better evidence in the resurrection of Jesus Christ from the dead, that our hopes are, and ever will be, well established. May we ever be steadfast and immoveable in this faith, “always abounding in the work of the Lord; forasmuch as we know that our labour is not in vain in the Lord.” (1 Cor. xv. 58.)

JOB XIV. 3—22.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* Ps. 144. 3.
† Ps. 143. 2.
† Heb. *Who will give?*
* Gen. 5. 3.
Ps. 51. 5.
John 3. 6.
Rom. 5. 12.
Ephes. 2. 3.
† ch. 7. 1.

* ch. 7. 16, 19.
& 10. 20.
Ps. 39. 13.
† Heb. *cease.*
† ch. 7. 1.

3 And ^adost thou open thine eyes upon such an one, and ^bbringest me into judgment with thee?

4 † Who ^ccan bring a clean *thing* out of an unclean? not one.

5 ^dSeeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 ^eTurn from him, that he may †rest, till he shall accomplish, ^fas an hireling, his day.

7 For there is hope of a tree, if it be cut down, ^gthat it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet, through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and †wasteth away: yea, man giveth up the ghost, and where is he?

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* ver. 14.

† Heb. *is weakened, or, cut off.*

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

1 Ps. 102. 26.
Isa. 51. 6. &
65. 17. & 66.
22.
Acts 3. 21.
Rom. 8. 20.
2 Pet. 3. 7, 10,
11.
Rev. 20. 11. &
21. 1.

1 ch. 13. 15.
1 ver. 7.

1 ch. 13. 22.

1 ch. 10. 6. 14.
& 13. 27. & 31.
4. & 34. 21.
Ps. 56. 8. &
139. 1, 2, 3.
Prov. 5. 21.
Jer. 32. 19.
1 Deut. 32.
34.
Hos. 13. 12.

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: ^htill the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my appointed time ¹will I wait, ^htill my change come.

15 ¹Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 ^mFor now thou numberest my steps: dost thou not watch over my sin?

17 ⁿMy transgression is

sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling [†]cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou [†]washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and ^ohe knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *fadeth*.

† Heb. *overfloweth*.

• Eccles. 9. 5.
Isa. 68. 16.

PRAYER.—LET US PRAY, *that during our appointed time on earth, we may look forward to the change of our body at death, and in the grave; to the change in the state of our souls between death and the resurrection; and to the perfect consummation and bliss both of our souls and bodies at the general resurrection of the dead.*

O ETERNAL GOD, with Whom is neither beginning of years, nor end of days, to Whom the past, the present, and the future are one, and Whose all-wise and mysterious Providence has not only allotted to us our place and condition while we live, but has determined for us the time, when we shall be cut down like the flower, and sent away from the land of the living; we Thine unworthy servants, partakers of the fallen nature of our first parents, and sinners in heart and life, humbly pray Thee for the sake of Jesus Christ our Lord, to pardon our sins that are past; to keep us from evil through the remainder of our pilgrimage, that it may no longer grieve us; and to prepare us for the changes, both in body and soul, which Thy holy word has revealed to the children of men. Pour forth Thy blessed Spirit upon us, to wean our affections from the things of this world, and to place them upon the world above; to keep us both outwardly in our bodies, and inwardly in our souls, that we no longer live as if our bodies were created to live in this world for ever; and as if our souls were neither immortal in their nature, nor accountable to the living God. Enable us from this day forward, to live as those who are mindful, as strangers and pilgrims upon earth, that life is a pilgrimage, that death is our inheritance, that heaven is the home

of the soul, to which God the Father invites us, which the Son of God has purchased for us, and which the Holy Spirit of God, if we resist not His grace and power, mercifully enables us to attain. So bless the means of grace, we pray Thee, that we begin more and more earnestly to lay aside every hindrance, and the sin of the heart and life, which doth most easily beset us ; and to run with patience the race that is set before us, looking unto Jesus. Prepare us, we beseech Thee, for the hour when we can live no longer in this present life, when we can no more raise our dying hands, and no more speak our dying words of prayer and praise to Thee ; when we shall look back upon all our earthly pilgrimage, as we now look back upon a part of it, and rejoice or tremble at the thought, that we have accepted or rejected Thy salvation. May the last hour of our lives, when our countenance is changed, and our strength fails, when the heart ceases to throb, the eyes to gaze, and the pulse to beat, O may that hour be the happiest hour, the best hour of our lives. O grant ! that the farewell which we take of the visible world around us, be the moment of gratitude to Christ, for the mercy which has brought our souls in peace and safety to the presence of the living God. When our souls shall thus be absent from the body, may they be present with the Lord. May we commit our bodies to be buried in peace till the heaven be no more ; knowing that the power of God will keep that which is committed to His trust ; and that the dead shall live again, when the voice of the archangel shall be heard ; and that which was hidden in the grave shall come forth in its new and more glorious form. As we commit our bodies to our weeping friends to be buried in peace, so may we commit our souls into the hand of our reconciled God and Father ; not trusting in our own righteousness, but in the manifold and great mercies which He has granted us, through Him Who triumphed in the hour of His death upon the cross for man, and committed His Spirit into the hands of His Father and our Father, His God and our God. May the remembrance of this great change make us more active to serve Thee, more humble before Thee, more deeply repentant of our sins, more jealous over our own hearts, and more grateful than we have ever yet been for the promises of this great salvation. Thou hast been pleased to keep concealed from the knowledge of man, the state of the soul between the hour of his death, and the morning of his resurrection from the dead. This alone Thou hast revealed to us, that while the body shall mingle with the dust, the souls of the righteous are in the hand of God, and there shall no evil approach them. Secret things belong to Thee, and the things Thou hast revealed alone belong to us. Take from us, we pray Thee, all unhallowed curiosity to know the things which Thy word has not declared to us ; and grant us such faith in Thee, that we may believe, and wait for, that last and greatest change, when the soul and the body which Thy Providence has alike preserved, shall be again united before Thee ; when Thy voice shall call us from the world of spirits, and from the opening grave ; and we shall answer Thee, and live before Thee for ever. Prepare us for that day of judgment, when the wicked shall be banished from the blessings, which the just shall inherit. Receive us at the last, when the final change shall come ; when the earth shall burn, and the elements be dissolved, and the heavens be no more, and the souls and bodies of the just made perfect, shall be for ever with the Lord, and receive their perfect consummation and bliss both in body and soul. So may these thoughts possess our spirits, that when we are tempted to sin, to forsake the Covenant of our Baptism, and to disgrace the holy Name by which we are called, we may remember the hour of death and the day of judgment ; and learn to live now, and to fear, and love, and bless Thee now, as we shall wish to have lived, and to have feared, and loved, and

blessed Thee, when we die, and when we rise again from the dead. O grant us holiness of life, peace with God, and the comfort and consolations of the Holy Spirit.

Hear, Lord, our imperfect petitions, which we offer to Thee, not in our own name, but in the Name, and for the sake of Jesus Christ our Lord, Who in compassion for our infirmities, hath taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE on the Title. *"The change which shall follow both the day of death, and the rest in the grave."*

This may seem to be a strange expression. It appears to me to convey the sense of the words of the 14th verse. "All the days of my appointed time will I wait until my change come." The Hebrew word here rendered "change," and by Dr. Lee, "renewal¹," is *תִּפְּחֵה*, from the root *תִּפְּחַ* to change: it is used in the seventh verse; "There is hope of a tree, if it be cut down, that it will sprout again, or that it will renew itself, or be renewed *תִּפְּחֵה*:" that is, "as a tree, after it has been cut down, will revive;" so man after he is dead (ver. 12), and has been hidden in the grave, shall also live again². The expressions which describe the revival of a tree after it has been cut down, and the revival of the human body after it has died, and been hidden in the grave, are precisely the same. I therefore, in the title to this section, use the words, "the change which shall follow both." This chapter is considered by Dathe³ to afford a proof, that the existence of man after the death of the body was not known to Job; and that those who so interpret the chapter as affirming this great truth, weaken the force of that argument for the certainty of the resurrection, which is derived from the declaration of S. Paul⁴, that life and immortality were brought to light by the Gospel. But the difference between the faith of Job, and the faith of S. Paul, did not consist in the object in which both believed; but in the certainty of their conviction. We are expressly assured that the patriarchs, of whom Job must be considered one of the most religious, saw the promises afar off⁵, that is, they did not under-

stand the promises with the same clearness. This difference in the certainty, but not in the object of faith, is well shown by comparing the fourteenth chapter of Job with the fifteenth of first Corinthians. S. Paul and Job both use the same analogy to express their conviction that the body shall live again after death. S. Paul urges the rising of the body that shall be, the blade, the flower of the wheat, from the bare grain. Job urges the bursting forth of the young suckers, and twigs, and leaves, from the stump of a tree. In both cases, that which rises again is the same with, and yet different from, the former source of its existence. The difference between the two writers consists in the manner in which they declare their conviction. S. Paul speaks with certain assurance, founded upon the former part of his argument, "Christ is risen from the dead." Job speaks more hesitatingly, as if he rather firmly hoped, than fully believed. S. Paul speaks dogmatically, "Thou fool! that which thou sowest is not quickened except it die." Job speaks interrogatively, "Man dieth, and where is he?" S. Paul was convinced of the truth, because it had been demonstrated by the resurrection of Christ. Job was convinced of the truth, either because it had been revealed at the fall, or because it was implied by the revelation, that God breathed into man the breath of more lives than the life of the body; or because it was inferred from the fact, that a Divine Being appeared from the invisible world, and spake to the patriarchs; and because in all these cases the truth had been handed down by tradition. S. Paul speaks clearly of the double renewal or change that shall take place, both after the death of the body, and after the rest of the body in the grave. He tells us of the intermediate state between death and the resurrection, that "absent from the body, he shall be present with the Lord⁶;" he tells us of the life after the resurrection—the voice of the Archangel shall call the dead from the grave, and the dead in Christ shall rise first. Job was not inspired with the

¹ The translation of the LXX. expresses the idea of renewal, *ὡς πάλιν γένωμαι*.

² It is used in the same sense, Ps. xc. 5, 6, to denote the springing forth again of the grass.

³ Nihil aliud dicunt [hæc verba] quam Jobum nullam spem habuisse vitæ melioris post mortem, aut resurrectionis ex sepulcro. Vide notam in cap. xiv. 10.

⁴ 2 Tim. i. 10.

⁵ οἱ πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν ἰδόντες, καὶ πεισθέντες, καὶ ἀσπασάμενοι,

καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. Heb. xi. 13.

⁶ 2 Cor. v. 8.

same knowledge. He does not sufficiently distinguish between the life of the intermediate state, and the life of the resurrection. He beautifully says, "If a man die (ver. 14), shall he live again?" I believe he will. I will wait till my change come, whether it be that of an intermediate state after the death of the body, or that of an unchangeable state after its revival. Whatever the change be I will wait for it. "Hide me in the grave," he says (ver. 13), "there will I wait (ver. 14); and the day shall come, when Thou shalt call me, and I will answer Thee⁷." The whole passage, therefore, instead of being regarded as a declaration, that Job did not believe in a future state, must be regarded as a declaration of his certain conviction of some undefined

and undefinable existence after the death of the body, and after its rest in the grave; when some change, at some period, he knew not when, or how, should take place; and he would as assuredly live again, as the small boughs of a plant, (ver. 9,) through the moisture⁸ of the water, will spring from the stock of a tree.

NOTE 2. JOB xiv. 15. *On the words, "Thou wilt have a desire for the work of thy hands."* The original is very expressive—*אֶתְּפַחֵךְ עַל־עֲמַלְךָ* over the work of Thy hands Thou shalt intensely desire, Thou shalt affectionately long after. See Lee's note. The root signifies to grow pale with longing: so God desires to restore man.

⁷ See the Introduction.

⁸ Boothroyd.

SECTION XXIV. JOB XV. 1—35.

TITLE.—*The misery of the unrepentant wicked begins in the present life.—Second address of Eliphaz to Job.—He repeats his former reproaches, and describes the inward wretchedness of the impenitent.*

INTRODUCTION.—Because Job refused to acknowledge that he had committed the more aggravated sins with which his friends had charged him, the chief among them now goes on to accuse him still more vehemently. There is consequently a great resemblance between this speech of Eliphaz to Job and that which he had uttered before. He again speaks many beautiful and solemn truths, which may be usefully read and remembered, but which do not apply to the case of Job. The present address may be divided into his reproaches of Job (ver. 1—13), his declaration of man's sinfulness (ver. 14—16), and his fearful description of the inward sorrows of the man who continues to be wicked in spite of conviction. In the first part of his speech he is guilty of that error which too often characterizes our own conduct when we see our brethren in distress, and impute to them crimes which we cannot prove, and which we believe to be the cause of their sorrow. He mistakes his own conviction of Job's sin for the certainty of the patriarch's guilt. He tells him that his long replies to his friends were vain, and boisterous as the east wind (ver. 2, 3). He accuses him of presumption in casting off the fear of God, and restraining prayer before Him (ver. 4); of a self-condemning arrogance in proclaiming his integrity (ver. 5, 6), and of self-conceit in disregarding the precepts of antiquity. He asks him whether he was the first man that was born, or whether he was wiser than they, with whom were the grey-headed and aged (ver. 7—10). He insinuates that there can be no consolation from God in his sorrow; that there must be some hidden sin within him, and some hidden source of comfort which God does not approve. All this is most unjust towards his friend. He then proceeds to the second part of his address, and declares rightly, but still in a manner not applicable to Job, the sinfulness of man (ver. 14—16), that it was impossible the

sons of men could be sinless before God, when the heavens were not pure in His sight; and he concludes by affirming the fearful and undoubted truth, to which our own hearts bear testimony, that the indulgence of inward sin is but another name for the continuance of inward misery; that the sorrows of the world to come begin in the present life, and that no persons are more mistaken, than those who imagine that success alone is happiness, and that worldly prosperity alone is peace of soul. We are expressly assured, that he that hath the Son of God hath life, and he that hath not the Son hath not life, but the wrath of God, even now, as well as in the future world, abideth on him. God commands nothing which does not promote the present, as well as the future happiness of man. God forbids nothing but that which brings present as well as future misery. The words of Eliphaz, however unjustly he applied them to Job, will be found to be true, in the experience, both present and future, of all who prefer known evil to known good. Hear me, he says, and I will shew thee the things which the wise men of old have told us (ver. 18); that the wicked man is his own tormentor; the dreadful sound of God's threatenings against sin is in his ears; he trembles in the midst of his prosperity, lest death, the destroyer, come upon him (ver. 20, 21). He cannot hope to escape (ver. 22); he wandereth abroad for bread. This expression denotes the conviction of Eliphaz that the wicked must have temporal calamity. We however may apply it to the truth, that the wicked man hath no bread of life, which he may eat and live for ever. The bread of the Holy Sacrament is never partaken by him. He has no part nor lot in the communion of the body and blood of Christ. Distress of conscience, anguish in the fear of death (ver. 24), prevail against him to destroy all peace within. He is wretched when he thinks upon God, but he does not repent. He endeavours by infidel reasoning to strengthen his soul against the belief that it is a fearful thing to fall into the hands of the living God. He goes on to quench the Holy Spirit of God, which would change his haughty soul, subdue the madness of his impiety, and conquer and speak peace to his heart. He runneth upon the thick bosses of the Almighty's buckler, and sins with a high hand and a daring spirit. He makes his worldly wealth his confidence (ver. 28), and he shall too late find that his cities, the home which he builds for himself upon earth, as his pride and honour, shall be desolate; his riches shall not profit him. If they do not leave him, he must leave them. He may be rich, but he must be miserable. He cannot depart from the darkness of his blinded reason. He trusted in vanity while he lived, and vanity shall be his recompence when he dies (ver. 32). Before his death the reward of his folly shall be accomplished. As a withered grape and a blighted olive, the hope of the wicked shall perish. They have given their lives to mischief, and it shall be their destruction. May it please God that we never know by fatal experience, after the death of the body, the misery of the condemned in the world to come; but we shall certainly know it, unless, by God's grace upon us, we are now delivered from the cause of that misery, and are enabled to conquer the dominion of evil within, that the peace of God, and not the terrors of the Lord, may rule in our hearts, in a well-founded hope of mercy, through Jesus Christ our Lord.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. know-
ledge of wind.

† Heb. thou
makest void.

|| Or, speech.

† Heb. teach-
eth.

• Luke 19. 22.

• Ps. 90. 2.
Prov. 8. 25.

• Rom. 11. 34.
1 Cor. 2. 11.

• ch. 13. 2.

• ch. 32. 6, 7.

1 Then answered Eli-
phaz the Temanite, and
said,

2 Should a wise man
utter † vain knowledge, and
fill his belly with the east
wind?

3 Should he reason with
unprofitable talk? or with
speeches wherewith he can
do no good?

4 Yea, † thou castest
off fear, and restrainest
|| prayer before God.

5 For thy mouth † ut-
tereth thine iniquity, and
thou choosest the tongue
of the crafty.

6 • Thine own mouth
condemneth thee, and not
I: yea, thine own lips tes-
tify against thee.

7 Art thou the first man
that was born? • or wast
thou made before the hills?

8 • Hast thou heard the
secret of God? and dost
thou restrain wisdom to
thyself?

9 • What knowest thou,
that we know not? what
understandest thou, which
is not in us?

10 • With us are both
the grayheaded and very
aged men, much elder than
thy father.

11 Are the consolations
of God small with thee? is
there any secret thing with
thee?

12 Why doth thine heart
carry thee away? and what
do thy eyes wink at,

13 That thou turnest
thy spirit against God, and
lettest such words go out of
thy mouth?

14 • What is man, that
he should be clean? and he
which is born of a woman,
that he should be right-
eous?

15 • Behold, he putteth
no trust in his saints; yea,
the heavens are not clean
in his sight.

16 • How much more
abominable and filthy is
man, which drinketh ini-
quity like water?

17 I will shew thee, hear
me; and that which I have
seen I will declare;

18 Which wise men have
told • from their fathers,
and have not hid it:

19 Unto whom alone
the earth was given, and
• no stranger passed among
them.

20 The wicked man tra-
vaileth with pain all his
days, • and the number of
years is hidden to the op-
pressor.

21 † A dreadful sound
is in his ears: • in pros-
perity the destroyer shall
come upon him.

22 He believeth not that
he shall return out of dark-
ness, and he is waited for
of the sword.

23 He • wandereth abroad
for bread, saying, Where is
it? he knoweth that • the
day of darkness is ready at
his hand.

24 Trouble and anguish
shall make him afraid; they
shall prevail against him,
as a king ready to the
battle.

25 For he stretcheth
out his hand against God,

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

• 1 Kings 8. 46.

2 Chron. 6. 36.

ch. 14. 4.

Ps. 14. 3.

Prov. 20. 9.

Eccles. 7. 20.

1 John 1. 8,

10.

• ch. 4. 18. &

25. 5.

• ch. 4. 19.

Ps. 14. 3. &

53. 3.

• ch. 34. 7.

Prov. 19. 28.

• ch. 8. 8.

• Ps. 90. 12.

• 1 Thess. 5. 3.

• 1 Joel 3. 17.

• Ps. 59. 15. &

109. 10.

• ch. 18. 12.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

1 ch. 17. 10.

and strengtheneth himself
against the Almighty.

26 He runneth upon him,
even on *his* neck, upon the
thick bosses of his buck-
lers :

27 ^a Because he covereth
his face with his fatness,
and maketh collops of fat
on *his* flanks.

28 And he dwelleth in
desolate cities, *and* in houses
which no man inhabiteth,
which are ready to become
heaps.

29 He shall not be rich,
neither shall his substance
continue, neither shall he
prolong the perfection
thereof upon the earth.

30 He shall not depart
out of darkness ; the flame
shall dry up his branches,

and ^r by the breath of his
mouth shall he go away.

31 Let not him that is
deceived ^a trust in vanity :
for vanity shall be his re-
compence.

32 It shall be || accom-
plished ^t before his time,
and his branch shall not be
green.

33 He shall shake off his
unripe grape as the vine,
and shall cast off his flower
as the olive.

34 For the congregation
of hypocrites *shall be* de-
solate, and fire shall con-
sume the tabernacles of
bribery.

35 ^a They conceive mis-
chief, and bring forth || va-
nity, and their belly pre-
pareth deceit.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

^r ch. 4. 9.
^a Isa. 59. 4.
|| Or, cut off.
^t ch. 22. 16.
Ps. 55. 23.

^a Ps. 7. 14.
Isa. 59. 4.
Hos. 10. 13.
|| Or, iniquity.

PRAYER.—LET US PRAY, *that we may avoid on earth the misery of the unre-
pentant, and begin upon earth the happiness of the repentant, that we may know
the rest that remaineth for the people of God, before we be summoned to our
great account.*

ALMIGHTY and Merciful God, Who hast made all men, and hatest nothing that
Thou hast made, Who wouldest not the death of a sinner, but rather that he
should be converted from death to life, from sin to holiness, from misery to hap-
piness, and Who hast taught us in Thine holy word that the ways of Thy reli-
gion are pleasantness, and all her paths are peace ; give us, we pray Thee,
such grace and wisdom from above, that our service to the God of our souls
shall be perfect freedom from the burthen of a sinful heart, and the misery of a
guilty conscience. May our duty to God be a delight, and not a heaviness nor a
weariness. May we never cast away the fear nor the love of God, nor restrain
prayer before Him ; but rejoice to commune with our own hearts, put our whole
trust and confidence in Thy Mercy, and find our best consolation in the remem-
brance that Thou art our Father, and we are Thy repentant children. Keep us
from secret evil. Let not sin reign and rule within us. Now, even now, while
our souls still possess our mortal bodies, before the day of death shall come, and
the body be committed to the grave, and the soul be summoned to Thy presence,
give us, we pray Thee, to avoid the bitter reflections that torment the sinner,
whose soul refuses to be converted and live ; give us to know and understand
that peace of God, which passeth all the understanding of the careless, the
thoughtless, and the unrepentant. Grant that we may no more experience the
silent and hidden torment of the heart within, which arises from the consciousness
that we have not repented us truly of our sins past, nor prayed that we be deli-
vered from their power, nor entreated the pardon of our transgressions for the

sake of Thy dear Son. Save us from that pain and agony of spirit which the wicked and impenitent experience, when sickness overtakes them, and death is near. Bless us with the comfort of Thy Holy Spirit, that the warnings of sickness, and the prospect of death, be to us the beginning of the rest which Thou preparest for the Church and the people of God. When the wicked tremble most, then let us, Thy servants and children, most rejoice and hope. When the threatenings of Thy Justice recorded in Thy holy word present themselves to our memory, and sound in our ears, O let not the remembrance of the worm that never dieth, and of the fire that never shall be quenched, be dreadful to us; as it is dreadful to the blasphemer, the hypocrite, and the impenitent. May we be enabled to thank the Mercy that has redeemed us from going down to the pit, and plucked us forth as brands from the burning. O God of Justice, be to us the God of Mercy. When the soul of the sinner who repents not shall take refuge, from despair of Thy Mercy, in the vain reasonings of the infidel, hewing out for himself broken cisterns of falsehood and blasphemy, of presumption and deceit; and strengthening his sinful soul, and stretching out his hand against God, instead of repenting, with bitter tears, and groanings which cannot be uttered,—may it be our lot to have no hope but the blood of Thy Son, no refuge but in Thee. May we drink of the living fountains of the water of life,—believe more firmly,—pray more earnestly,—strengthen our souls with Thy promises, and stretch forth our dying hands in submission and praise to that God Who has called us from the deep misery of the beginning of sorrows, that shall rest upon the impenitent, and established our feet upon the rock of Christ and His Gospel; and ordered our goings from a sinful world, to the assurance of a blessed immortality. As the pillar of fire and of the cloud which guided Thy people in the olden time through the Red Sea, was a light to lighten Thy people Israel, while it was a terror and darkness to their enemies of Egypt, so may that same holy word of God and truth, which speaks sorrow and woe, indignation and wrath, and trouble and anguish, to the miserable souls of those who trample the blood of the Covenant of the Son of God under foot, and despise the Spirit of the living God, speak to us in life and in death, joy and peace, hope and blessedness, conquest over sin, victory over death, and reconciliation with an offended God, through faith in the Mediation of His Son. So may we begin to know the peace and rest, the freedom from sin, and the joy in God, which shall be our portion and our happiness in the world beyond the grave. So may the blessedness of heaven begin upon earth, that we may know the Saviour in Whom we have believed, and inherit, before the day of our death, the pledge and the earnest of that good part which shall not be taken away from us. Lord, hear our prayer, and let our cry come unto Thee. Grant us Thy peace. Beat down Satan under our feet. Shew Thy Mercy upon us. Take not Thy Holy Spirit from us, till sin be conquered,—till death be passed,—till heaven be our home, and God alone be the strength of our heart, and our portion for ever. Hear us, we pray Thee, in these our imperfect petitions, which we offer to Thee, not in our own name, but in the Name and for the sake of Jesus Christ our Lord, Who hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xv. 19. *Allusion confirming the early date of the book of Job.*—This allusion may confirm the theory of the very early date of the existence of Job, and of part at least of the book of Job. He refers to the patriarchs who first took possession of the earth. The

wicked who are described, seem to be Nimrod and his followers¹.

NOTE 2. JOB xv. 26. *On the thick bosses of the Almighty's buckler.*—The authorized version very properly makes this verse refer to the wicked man who stretcheth out his hand against God, &c. (ver. 25.) It is supported by the Sept.², the Vulgate³, Rosenmüller, Dathe, Umbreit, Poole, and Gill; but Dr. Lee, Wemyss, Pagninus (in the margin), Calmet, &c., refer the expression to God. Mant and D'Oyly have given a good paraphrase of the two verses. The student who refers to the

original will find that there is no change of the pronoun. The whole passage from ver. 20 to the end is one beautiful description of the presumption and daring impiety of the wilful and persevering sinner; and though the consequences of his impiety are blended with that description, the Almighty Himself is not mentioned except as the object of hatred to the wicked man. Schultens refers to an Arabic proverb to illustrate the verse, and translates it "*improbis cucurrit adversus Omnipotentem cum cervice: cum densitate dorsorum clypeorum suorum;*" thus confirming our version. Neither Dr. Lee nor Wemyss give any reason for the change of the pronoun, or for referring the words of verse 26 to God, though the former quotes Schultens on the passage.

¹ See the note of Dr. Lee.

² ἰδρᾶμε δὲ ἐναντίον αὐτοῦ ὕβρει ἐν πλάχει νότου ἰσθίου αὐτοῦ.

³ Cucurrit adversus eum erecto collo, et pingui cervice armatus est.

SECTION XXV. JOB XVI. 1—22. XVII. 1—16.

TITLE.—*The humble hope of salvation through Jesus Christ is the best happiness of man. The second reply of Job to Eliphaz. He enlarges on his affliction, and declares that the witness of his integrity, his Mediator, and his friend, is in heaven.*

INTRODUCTION.—The great value of the book of Job consists in its teaching the blessedness of confidence in God's mercy, when we may be reduced to the lowest depths of sickness of body, sorrow of mind, abandonment by the world, and reproach of friends. It teaches us, as God's children, to cast the soul wholly, solely, entirely upon God, as a Father who knows what is best for us. It teaches us to say to prosperity, health, wealth, friends, and home; it teaches us to say even to the inward and spiritual comfort, which is so often granted, and which is so often removed from the heart; I am willing to lose all—all of these; provided only that I do not lose my faith in God's Providence, manifested to the souls of men by the Mediator of the New Covenant. It teaches us to pray for the friends who most painfully desert us, or despise us because of our calamities, and to look up to God, and say, "Though I am poor and despised, cast down and forsaken, yet will I trust in Thee." Now, because these golden instructions form the substance of the whole book, we must not be surprised, as the friends of Job repeated the same arguments in their addresses to Job, at the repetition of the principal thoughts and modes of reasoning in Job's replies to them. Neither must this repetition offend; because it will be found by the afflicted, who require consolation, that in every recital, though the chief ideas are the same, yet the words are so different, that the soul is soothed and calmed by the very renewal of the thoughts, without any feeling of satiety or uneasiness. This is peculiarly the case in the chapters before us. Job begins his second reply to Eliphaz by saying, that he too could have uttered reproaches, and referred to the wise sayings of antiquity, as his supposed friends had done; but his so doing would be useless, and therefore he desisted (chap. xvi. 1—5); for whether he spoke, or forbore, his grief would not be assuaged (ver. 6). Then

the consciousness of his sorrows returns, and looking up to God, he exclaims in his grief, that God had made desolate all his company of children and friends (ver. 7). He had filled him with the wrinkles of the sloathsome leprosy, which was his witness against him, that God, and not man had afflicted him. He breaks out into most impassioned and strange grief at the thought that God had forsaken him. "He teareth me in His wrath, and gnasheth with His teeth" (ver. 9, 10). God, he says, hath delivered me to the reproaches of the ungodly, and they gape upon me, and reproach me. He was once at ease, in wealth, peace, and safety, but God Himself in His mysterious Providence had broken him asunder, and dashed him to the earth. As David complained that deep answered to deep, that affliction came in after affliction, so Job complains that God broke him in pieces with sorrow upon sorrow (ver. 14), till he was not only covered with sackcloth, but had sewed it upon him as his constant garment, and defiled his glory and honour in the dust (ver. 15). He seems to exhaust language to describe his broken heart. His face, he says, is foul with weeping, and he seemed as one dying; on his eyelids is the shadow of death (ver. 16). And had he deserved all this, as his friends had said. O! no: though he was not sinless before God, yet before men there had been no wickedness, and before God his prayer had been pure (ver. 17), and if it was not so, if he did not speak truth, he prays that the earth might not cover his blood; that is, that no place on earth might conceal his crimes, nor cover his dead body in the ground, and that there might be no hearing of his cry in heaven. Having thus vented his complaints, he seems to pause in the midst of his lamentations, and utters that expression of confidence and hope, which is the only strength of the members of the holy and visible Church in all ages. He turns from man to God, from his sorrows to his faith, from his miseries to his consolation. Behold, he says, my witness, my interpreter, my record is on high. His tears were poured out before God (ver. 19, 20), and his prayer was, that some one might be found to plead for a man with God, that his sorrows might be removed, and his sins be forgiven. If he knew that this was granted, then, and then only, he should be satisfied with the prospect, that he should soon go the way whence he should not return. Job did not know the doctrine of mediation and intercession of Jesus Christ, as we know it; he only hoped and desired, and prayed that there might be that source of comfort in affliction, which we know we have, but which we do not sufficiently value. Yet there is salvation, and life, and pardon, and comfort, in no other. And now it might be supposed, that his consolation was complete. Again, it was with him as it still is with the afflicted Christian; at one moment he has all comfort from the truths of the Gospel of God, at another he forgets them, and sinks back into despondency. He relapses into sorrow. My spirit, he says, is oppressed, or as our translation renders it, my breath is corrupt; my tears, my mockers are with me (ch. xvii. 2). None were his friends, none would strike hands as sureties, and witnesses for his innocence (ver. 3). God will condemn them (ver. 4). He could not flatter them with the hope that they should be approved (ver. 5). It was true, that though he had once been welcome as a cheerful tabret among his friends, yet now he was a bye-word (ver. 6). His

eye was dim with grief (ver. 7). Good men would be confounded, and the innocent would be stirred up to resist the hypocrite, who would question the justice of God's dispensations against him (ver. 8). Still the righteous would persevere (ver. 9). His friends might return, for they gave him no comfort (ver. 10), and then he concludes his reply by again using the language of gloom and melancholy. My days, he says, are past; my hopes, my thoughts, are all sorrow (ver. 11). My afflictions change night into day; my heart-strings are broken; my remaining life is short, for the darkness of death is near; yet a little while, and the grave, and darkness, and corruption, and the worm are mine (13, 14). Yet shall I despair? shall my hopes all perish? No! they shall descend with me to the bars of the pit, but they shall not perish there; though He slay me with the sorrows I undergo, yet will I trust my soul in His hands when my body shall repose in the dust (ver. 19, 20). So may it be with us, that whatever be the afflictions and calamities of life, this mercy we may receive at the hand of God, that all our sorrows shall cease when the soul shall be required, and the body die. May we never, never know in another world those sufferings and calamities, which are as much more terrible than all the sorrows of this life, as immortality is longer than time, or the rest of the grave deeper than the rest of sleep.

JOB XVI. 1—22. XVII. 1—16.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Or, trouble-
some.
ch. 13. 4.
† Heb. words
of wind.

Ps. 22. 7. &
109. 25.
Lam. 2. 15.

† Heb. what
goeth from
me?

1 Then Job answered and said,

2 I have heard many such things: || ^a miserable comforters *are* ye all.

3 Shall † vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and ^b shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief*.

6 Though I speak, my grief is not asswaged: and *though* I forbear, † what am I eased?

7 But now he hath made

me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me*: and my leanness rising up in me beareth witness to my face.

9 ^c He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; ^d mine enemy sharp-^e eneth his eyes upon me.

10 They have ^e gaped upon me with their mouth; they ^f have smitten me upon the cheek reproachfully; they have ^g gathered themselves together against me.

11 God ^h † hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

ch. 10. 16, 17.

ch. 13. 24.

Ps. 22. 13.

Lam. 3. 30.
Mic. 5. 1.

Ps. 35. 15.

ch. 1. 15, 17.
† Heb. hath
shut me up.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

ch. 7. 20.

hath broken me asunder :
he hath also taken *me* by
my neck, and shaken me
to pieces, and ¹set me up
for his mark.

13 His archers compass
me round about, he cleav-
eth my reins asunder, and
doth not spare ; he poureth
out my gall upon the
ground.

14 He breaketh me with
breach upon breach, he
runneth upon me like a
giant.

ch. 30. 19.
Ps. 7. 5.

15 I have sewed sack-
cloth upon my skin, and
^kdefiled my horn in the
dust.

16 My face is foul with
weeping, and on my eyelids
is the shadow of death ;

17 Not for *any* injustice
in mine hands : also my
prayer *is* pure.

ch. 27. 9.
Ps. 66. 18, 19.

18 O earth, cover not
thou my blood, and ¹let my
cry have no place.

Rom. 1. 9.

† Heb. *in the*
high places.

† Heb. *are my*
scorners.

19 Also now, behold,
^mmy witness *is* in heaven,
and my record *is* † on
high.

20 My friends † scorn
me : *but* mine eye poureth
out *tears* unto God.

ch. 31. 35.
Eccles. 6. 10.
Isa. 45. 9.
Rom. 9. 20.

|| Or, *friend.*

† Heb. *years*
of number.
Eccles. 12. 5.

21 ⁿO that one might
plead for a man with God,
as a man *pleadeth* for his
|| neighbour !

22 When † a few years
are come, then I shall ^ogo
the way *whence* I shall not
return.

|| Or, *spirit is*
spent.

Ps. 88. 3, 4.

1 My || breath is corrupt,
my days are extinct, ^pthe
graves *are ready* for me.

2 *Are there* not mockers

with me ? and doth not
mine eye † continue in their
^aprovocation ?

3 Lay down now, put me
in a surety with thee ; who
is he that ^rwill strike hands
with me ?

4 For thou hast hid their
heart from understanding :
therefore shalt thou not
exalt *them*.

5 He that speaketh flat-
tery to *his* friends, even the
eyes of his children shall
fail.

6 He hath made me also
^aa byword of the people ; ^ach. 30. 9.
and || aforetime I was as a ||
tabret.

Or, *before*
them.

7 ^tMine eye also is dim
by reason of sorrow, and
all || my members *are* as a
shadow.

Ps. 6. 7. &
31. 9.

Or, *my*
thoughts.

8 Upright *men* shall be
astonied at this, and the
innocent shall stir up
himself against the hypo-
cite.

9 The righteous also shall
hold on his way, and he
that hath ^uclean hands
† shall be stronger and
stronger.

Ps. 24. 4.

† Heb. *shall*
add strength.

10 But as for you all,
^xdo ye return, and come
now : for I cannot find *one*
wise *man* among you.

ch. 6. 29.

11 ^yMy days are past,
my purposes are broken off,
even † the thoughts of my
heart.

ch. 7. 6. & 9.
25.

† Heb. *the*
possessions.

12 They change the night
into day : the light *is* † short
because of darkness.

† Heb. *near.*

13 If I wait, the grave
is mine house : I have made
my bed in the darkness.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *lodge.*

† 1 Sam. 1. 6, 7.

† Prov. 6. 1. &

17. 18. & 23.

26.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb, cried.
or, called.

14 I have † said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where is now my

hope? as for my hope, who shall see it?

16 They shall go down
* to the bars of the pit,
when *our* * rest together is
in the dust.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* ch. 18. 13

* ch. 3. 17, 18, 19.

PRAYER.—LET US PRAY, *that whatever be the calamities and the sorrows which our sins have deserved, the atonement of Christ may be accepted for us, that we suffer only in this world, and not in the world to come.*

ALMIGHTY and Eternal God, Creator of the souls and bodies of men, Who hast been pleased to reveal to us the immortal duration of the soul, and the certain death of the body, and hast appointed affliction and sorrow, both to body and soul so long as they are united in this stage of their existence; grant to us, Thy sinful, yet believing children, that we may so live before Thee, as those who remember that the day is at hand, when the soul must give up its account before Thee of the deeds done in the body; when the grave shall be the home of the body, and we shall say to corruption, thou art my father, and to the worm, thou art my mother and my sister. Keep us ever mindful of our great change, and may we ever remember that there would have been no death to slay the body, and no calamity to afflict either the body or the soul, if man had not sinned, and if the children of men had not broken Thy holy law. We like our brethren of mankind have sinned before Thee. We have erred and strayed from Thy ways like lost sheep. We acknowledge and confess, that as we have yielded to sin, so we have deserved to suffer. We acknowledge and confess before Thee that we have sinned both in soul, by sinful thoughts, and in the body by sinful deeds; we deserve that both the soul and body should receive chastisement from the hands of their Father. Yet sanctify to us the sorrows we have in our hearts; make us to submit with resignation and with patience to the distress of mind, the fears of death, the terrors of Thy judgments, the reproaches of our friends, and the still more bitter reproaches of conscience which afflict our souls. Enable us to submit with resignation and patience to the pains and the sickness, the losses and the disappointments, which afflict our bodies; and because Thou hast revealed to us in Thine holy word, that there are worse than worldly sorrows; that in the world which follows death, there are the fearful judgments of the worm that never dies, and the fire that never shall be quenched, the abiding wrath of God, and the smoke of the torment which ascendeth up for ever; O grant us grace to tremble at Thy word, and so to believe in the threatenings of Thy judgments, as well as the promises of Thy mercy, that we dread the damnation of hell more than the sorrows of life; and more than the terrors of death. We have despised Thy holy law, and grieved and resisted the power of Thy Holy Spirit. We have done those sinful things we ought not to have done. We have left undone those just and righteous things which we ought to have done: and we acknowledge and confess before Thee that we deserve to receive at Thy hands, greater afflictions than we now suffer in the body, and greater sorrow than we now endure in our souls. Yet, O Lord God Most Holy, O Lord God Most Mighty, O Holy and Merciful Judge Eternal, deliver us not into the bitter pains of eternal death¹. But spare us Lord Most

¹ Prayer in the Burial Service.

Holy!—O God Most Mighty, hear our supplication and prayer, which we now offer unto Thee; and grant that the bitterness of the calamities, which we now suffer in soul and body, may be ended with the day of our death; that the heaviness of our sorrows may endure only through the night of the remainder of our life; and that they may not continue beyond death, and awake with us in the morning of our resurrection. Grant, that the punishment of our sins may be ended with the journey of life, and the death of the body. Suffer us not at our last hour, for any pains of death, to fall from Thee¹; and to understand by fatal and by endless experience, the meaning of the second death, the death of the soul, which shall follow, with so many, the death of the mortal body. Turn away from us all those evils, whether in this world, but more especially in the world to come, which we have most righteously deserved. In all our present troubles may we serve and please Thee in newness of life. From all the troubles that shall overtake the unrepentant and the sinner, may we be delivered for the sake of Him Whose name we bear. O Son of God, Redeemer of the world, have mercy upon us miserable sinners. O plead Thou for us as our Mediator and Witness on high. Plead Thou for us, as the only Intercessor that may plead for a man with God, as a man pleadeth for his neighbour. By the mystery of Thy Holy Incarnation, as the partaker of our own nature; by Thy baptism, fasting, and temptation; by Thine agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, by Thy glorious resurrection and ascension, by the coming of the Holy Ghost which proceedeth from the Father and from the Son, to change our sinful souls and to give peace to the contrite heart; good Lord deliver us. Deliver us from the world which is prepared for the devil and his angels; from the weeping and the wailing, the mourning and the remorse, which shall be the lot of those who have their portion in this life. O Lamb of God, that takest away the sins of the world, grant us Thy peace. Have mercy upon us; both now when we thus pray to Thee, and through the remainder of our pilgrimage in the wilderness. At the hour of death, and in the day of judgment, deliver us from evil. Guide us by Thy counsel, and after that receive us to glory. Hear our imperfect petitions, which we offer, as Thyself hast commanded, in Thine own Name, and in Thine own holy words, saying,

Our Father, &c.

The grace of our Lord, &c.

¹ Burial Service.

NOTES.

NOTE 1. JOB xvi. 9, 10. *On the words, "The enemy sharpeneth his eyes on me," &c.*—I have given what I believe to be the sense of these difficult verses, but the passage is extremely obscure. We cannot certainly ascertain who is meant by *the enemy* in the ninth verse. Some interpret the pronoun of God, others of Satan, others of Eliphaz¹. These are the cruces theologorum that compel them to adopt the conclusions of Houbigant and

¹ לַיְיָ אֱלֹהֵי עֵלִיפָאז. Totum versum LXX. Jun. Gall. Vatabl. de Deo exaudiunt. Ego cum Aben-Ezra illis non astipulor. Per וַי Jobus intellexit Satanam, a quo sine dubio sensit instigari et extimulari amicos suos. Cocceius Anecdota, Tom. i. p. 177.

Schultens. "Quam difficile sit librum Job explanare," says Houbigant, "non negant ipsi Explanatores; quorum tu Commentarios, amice lector, si diligenter inspexeris, facile videbis eam rem, a multis tentatam, a nemine adhuc fuisse perfectam. Nec aliter judicabat ante annos sex Eruditus Schultens, præfationis suæ in Job pagina 4. *Deeri*, inquit, *præcipuam causam magnæ illius varietatis, dissensionis, atque adeo confusionis, quâ Interpretes libri hujus non tantum a se invicem toto caelo dissident, verum etiam a se ipsis . . . discrepant, et quod uno, non jam capite, sed versiculo truxere, altero destruunt, nusquam eundem tenorem, eandem aciem disputationis . . . præstantes.* Atque idem Schultens hoc vitium esse omnium, quos undique

conquisivit et excussit interpretum, non dubitat affirmare." Houbigant, Prolegom. in Job.

NOTE 2. JOB xvi. 18. "O earth, cover not thou my blood."—See Mant's note in loc. Jerome, ap. Rosenmüller in loc. interprets *תַּחַת דָּמִי תִּכְסֶּי נֶעֱמָה* neque inveniat in te, terra, locum latendi clamor meus. Schultens translates it *nec sit locus clamori meo*. Dr. Lee supposes that the language of Gen. iv. 10, 11, is alluded to. I prefer the interpretation of Jerome.

NOTE 3. JOB xvi. 20. On the expression "My friends scorn me."—The great majority of commentators translate the original of the first clause in this verse *וְיִלְלוּ אֲנִי יִלְלוּ* *illusores amici mei*, deriving *יִלְלוּ* from *יָלַל* to deride. Dr. Lee, however, translates the word "My Mediator is my friend," giving the same root *יָלַל* which he translates *asperit per rimas portæ; ænigmatische locutus est*; conj. iii. *asperit veluti meditabundus* ad bonum, vel ad malum, whence he derives the signification of *יָלַל* viz. an advocate, or person undertaking or explaining, &c. (See Lex. sub voc. *יָלַל*). It may, however, be derived from the obsolete word *יָלַל* to soften, mollify, make smooth. This word occurs only once in Niph. Ps. cxix. 103. If this be the root, *יָלַל* is a noun formed like *נָבִי* a prophet. (See Lee's Heb. Gram. p. 106, first edition.) The word *יָלַל* says Dr. Lee in loc., only occurs five times, and this sense obtains in four of them at least; viz. Gen. xlii. 23, 2 Chron. xxxii. 31, Is. xliii. 27, Job xxxiii. 23, and the passage now under consideration. In chap. xxxiii. 23, the doctrine of a Mediator between God and man is plainly inculcated; so also in the present passage, which must be rendered, "My interlocutors, mediators, are my friends;" not "My friends scorn me;" for the word *יָלַל* never occurs in the sense of scorner. (Vide Lee in loc.) Lee does not refer either to Houbigant or Cocceius, both of whom con-

firm his view of the subject, Houbigant translating the word *interpres meus*, and Cocceius rendering it *internuntii*. The Chaldee paraphrase renders the word by the synonyme which it borrows from the Greek *ὁ παράκλητος* μου. (See Cocceii Anecdota, tom. i. p. 179.) I do not, however, place so much dependence on Houbigant as Bishop Horsley, in his Biblical Criticisms, seems to do; neither can Horsley himself, nor Parkhurst be fully depended upon by the student for the same reason, namely, that Houbigant rejects the points. I agree with John Calvin (in Zech. xi. 7) in this matter: "Qui puncta negligunt, vel prorsus rejiciunt, certe carent omni judicio et ratione" Cocceius values them as giving certainty to the meaning. Parkhurst also (Heb. Lex. sub voc. *יָלַל* from which he derives the word *יָלַל*, an advocate, intercessor, mediator, whose business it was to present the petitioner's suit, and to smooth, soothe, or render favourable the superior to whom it was addressed) understands the word to refer to Christ, as *Μεσίτης* in the N. T., 1 Tim. ii. 5, Heb. xii. 24, et al.

NOTE 4. JOB xvii. 2. "Are there not mockers with me?"—Lee translates the word *דֹּחִי* tears, instead of mockers. He defends his version from the Arabic, but, I think, not satisfactorily.

NOTE 5. JOB xvii. 15, 16. On the words, "Where is now my hope?"—The meaning I have given, in the Introduction, to these difficult verses, seems to be correct. I cannot believe that Job intended to contradict all his former assertions of a hope beyond the grave. Houbigant, I find, gives the same interpretation: "Non potest interrogatio *דֵּן* retineri. Nam idem valeret ac negatio; quæ negatio repugnantiam habet cum supra dictis. Mox conquerebatur Job quod nemo spem suam, qualis esset, animo reputaret. Idemque addidit, Deum alloquens, in sepulorum eam descendere facies; consequens est ut sic pergat, mecum simul in pulvere requiescet, i. e. non deseram spem meam, vel sepultus; spem videlicet futuræ vitæ ac immortalitatis." Houbigant in loc.

³ Rosen. "Illusores mei sunt mei familiares."
Dathe. "Derident me amici mei."
Wemyss. "So long as my enemies deride me."
Umbreit. "My mockers, my friends."

SECTION XXVI. JOB XVIII. 1—21.

TITLE.—No Scripture is of private interpretation. The second reply of Bildad to Job. The present and the future misery of the unrepentant and wilful sinner.

INTRODUCTION.—Those readers of the Holy Scriptures greatly err, who imagine that any book, or chapter, or verse of the Bible, is so to be read, or understood, as we read or understand a paragraph in a newspaper, or a chapter in a volume

of profane, or common history. All that we read in the Scripture is to be interpreted according to the rule laid down by S. Paul, in his Epistle to the Romans, where he says that those who prophesy, must prophesy according to the proportion, or analogy, of faith¹; or, as S. Peter expresses it, no prophecy is of any private interpretation², that is, the teachers of religion were to declare the Christian truth, and the interpreters of the Bible are so to explain its pages, that the sense of no passage is to be expounded or determined by any mere abstract consideration of the passage itself; but by taking it in conjunction with other portions of Scripture which relate to the same subject. This rule is of general importance; and of universal application also in the exposition of the sacred volume. The chapter in the book of Job, which is now before us, affords an useful illustration of the value of this rule. The Holy Scriptures abound with the most fearful expressions relative to the miseries which shall certainly overtake the wicked. They speak, for instance, of the terrors of the Lord³, that the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power⁴; that there remaineth for those who apostatize from the truth by continued wilful sin, no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries of God. When therefore the friend, or enemy of Job (for the reproaches of his friends made Job speak of them as if they were his enemies), mentions in general terms the undoubted truth, that sorrows and misery, trouble and destruction, shall overtake the wicked; not only are their expressions to be considered as true, even though they may not be applicable to the case of Job; but if they are true, they must be interpreted by the rules which are laid down by S. Paul and S. Peter, for the right explanation of the meaning of the word of God. In the first four verses Bildad complains of the manner in which Job replied to the remarks of Eliphaz, and asks why they should be regarded by him as the beasts (ver. i. 4); and he adds, that the wicked shall as certainly be afflicted, as that the earth shall never be forsaken by God's Providence, nor the rock removed from its place (ver. 5); and then he goes on to relate the miseries of the wicked, nearly the whole of which may be interpreted according to the rule I have mentioned; and the question is, not whether Bildad the Shuhite intended that his words should have the meaning we give them; but whether the Christian ought not to interpret them by the apostolic rule. Thus he tells us, the light, or the lamp, of the wicked shall be put out (ver. 6); and we read in the New Testament, that the foolish virgins were shut out from the kingdom of heaven, because their lamps had gone out; they all slumbered and slept, and they prayed in vain when it was too late. The light, he says, shall be dark in his tabernacle, that is, in his soul; and Christ tells us, if the light that is in thee be darkness, how great is that darkness; if we pervert the light of truth, our darkness shall be our ruin. Does he speak of the net, the snare, and the trap, into which the wicked shall fall? (ver. 8—10) we read of

¹ Rom. xii. 6.² 2 Cor. v. 11.³ 2 Pet. i. 20.⁴ 2 Thessa. i. 9.

the net that shall catch themselves ⁴, the falling into temptation and a snare, and the trap that was laid in the way. All the expressions denote the calamities that overtake the wicked. And as there are many verses which speak of those afflictions which trouble the wicked in this life, so are there many which we may justly interpret with reference to the calamities that shall follow the death of the body. Terrors shall make him afraid (ver. 11). Knowing, says S. Paul, the terrors of the Lord, we persuade men; the terrors of a guilty conscience, the terrors of death without hope, and the terrors which shall seize upon the soul when it passes from the body into the world of spirits. *Destruction* shall be ready at his side. As the soul lives for ever, so shall the memory of its sin, and the consciousness of its having rejected God's mercy, its fitness to be the companion of evil spirits, and its unfitness to dwell with Christ, and with angels, and with the spirits of the just made perfect; all live together with the soul, and form a part of the soul, and constitute that state of perpetual misery which shall be a portion of its everlasting destruction (ver. 12). Does Bildad say the first-born of death shall devour the strength of the wicked? The first-born is an expression which denotes that which is the chief, or greatest; and the word may be interpreted of the chief, or greatest, or most terrible death; that is, the second death, the death of the soul, the death which the soul dies after it has lost the life, which the Holy Spirit gave, and which God committed to its trust. This shall devour the strength of hope for ever. This shall make death, what Bildad in one of the most remarkable expressions of the Old Testament, calls it, the king of terrors to the soul. Death has no sting to the Christian: but it is the king of terrors, the most terrible of all terrible things to the unrepentant, to the wicked. Does Bildad say (ver. 16), his roots shall be dried up? We read in S. Jude the mournful description that the wicked are twice dead, plucked up by the roots; that is, they never grow again; they cannot be planted in the garden of the Paradise of God. They are fit only to be cast away, and burnt, and consigned to the blackness of darkness for ever. He shall be driven, says Bildad, from light into darkness (ver. 8), according to the words of Proverbs, the wicked is driven away in his wickedness; his soul is chased out of the world, as a wild beast is chased by the hunter; and this, this is the place, and the condition of him that knoweth not God (ver. 21). May we learn to apply the Holy Scriptures to our own hearts in this manner, and according to the Apostle's rule; and may God, for Christ's sake, so bless our religious knowledge, that we be enabled to take warning, while we live, from the accounts which the Holy Scriptures give of the doom of the unrepentant. May we live in the faith and fear of God; and in the hope, and peace, and joy, which are granted to those who repent, believe, and pray for the pardon of their sins past; for strength to persevere to the end; and for the comforts and refreshments of the Spirit of the Living God.

⁴ Ps. xxxv. 8; 1 Tim. vi. 9; Jer. v. 26.

JOB XVIII. 1—21.

Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.	1 Then answered Bildad the Shuhite, and said, 2 How long <i>will it be ere</i> ye make an end of words? mark, and afterwards we will speak.	12 His strength shall be hunger-bitten, and ¹ destruction <i>shall be</i> ready at his side. 13 It shall devour the [†] strength of his skin: <i>even</i> ¹ the firstborn of death shall devour his strength.	Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.
* Ps. 73. 22. b ch. 13. 14. † Heb. his soul.	3 Wherefore are we counted ^a as beasts, <i>and</i> reputed vile in your sight? 4 ^b He teareth [†] himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?	14 ^k His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.	ch. 15. 23. † Heb. bars. ch. 8. 14. & 11. 20. Ps. 112. 10. Prov. 10. 28.
c Prov. 13. 9. & 20. 20. & 24. 20.	5 Yea, ^c the light of the wicked shall be put out, and the spark of his fire shall not shine.	15 It shall dwell in his tabernacle, because <i>it is</i> none of his: brimstone shall be scattered upon his habitation.	
d ch. 21. 17. Ps. 18. 28. Or, lamp.	6 The light shall be dark in his tabernacle, ^d and his candle shall be put out with him.	16 ¹ His roots shall be dried up beneath, and above shall his branch be cut off.	ch. 29. 19. Isa. 5. 24. Amos 2. 9. Mal. 4. 1.
e ch. 5. 13.	7 The steps of his strength shall be straitened, and ^e his own counsel shall cast him down.	17 ^m His remembrance shall perish from the earth, and he shall have no name in the street.	= Ps. 34. 16. & 109. 13. Prov. 2. 22. & 10. 7.
f ch. 22. 10. Ps. 9. 15. & 35. 8.	8 For ^f he is cast into a net by his own feet, and he walketh upon a snare.	18 [†] He shall be driven from light into darkness, and chased out of the world.	† Heb. They shall drive him.
g ch. 5. 5.	9 The gin shall take <i>him</i> by the heel, <i>and</i> ^g the robber shall prevail against him.	19 ⁿ He shall neither have son nor nephew among his people, nor any remaining in his dwellings.	= Isa. 14. 22. Jer. 22. 30.
† Heb. hidden.	10 The snare is [†] laid for him in the ground, and a trap for him in the way.	20 They that come after <i>him</i> shall be astonished at ^o his day, as they that went before [†] were affrighted.	* Ps. 37. 13. Or, lived with him. † Heb. laid hold on horror.
h ch. 15. 21. & 20. 25. Jer. 6. 25. & 20. 3. & 46. 5. & 49. 29. † Heb. scatter him.	11 ^h Terrors shall make him afraid on every side, and shall [†] drive him to his feet.	21 Surely such <i>are</i> the dwellings of the wicked, and <i>this is the place of him that</i> ^p knoweth not God.	Jer. 9. 3. & 10. 25. 1 Thess. 4. 5. 2 Thess. 1. 8. Titus 1. 16.

PRAYER.—LET US PRAY, *that we so read, mark, learn, and inwardly digest the Holy Scriptures, that we live in the knowledge, faith, and love of God; and die in hope, and peace with Him.*

ALMIGHTY and merciful Father, Who by Thy Holy Spirit hast given the sacred Scriptures to the world and to the Church, that such as shall be saved from among the sinful world, may be daily added to the Universal Church; and that

all mankind may know the life and immortality which is brought to light by the Gospel; grant to us, we pray Thee, who from our earliest childhood have been instructed in the same Holy Scriptures, that we may so constantly read, so diligently mark and study, so entirely learn, and so inwardly meditate upon them, and understand them; that we may more and more know Thee, as our Father which art in heaven, reconciled to us Thy sinful children by the death and passion of Thy Son our Lord. May we know Thee the only true God, and Jesus Christ, Whom Thou hast sent, to be our Mediator and Advocate. May we know the power and influence of Thy Holy Spirit, upon our life, our affections, and our will. So may we know God the Creator, the Redeemer, the Sanctifier, that we obey the commandments of our Creator with delight, that we place our whole trust and confidence in the Mercy of God, through Christ our strength and our Redeemer; and that the comforts of the Holy Spirit render our obedience and our faith, the joy and the rejoicing of our hearts. So may we know Thee, the God of the Scriptures; so may we ever experience the favour Thou bearest to Thy people, and be delivered from the condemnation of those that know not God, and obey not the Gospel of Jesus Christ, Whom Thou hast sent. We thank Thee that Thou hast cast the bright beams of the light of Thy Scriptures upon Thy Church. May we walk in the light while we have the light. Keep us, we beseech Thee, from the ways of the destroyers, who deny Thy truth, pervert Thy word, and poison with their false doctrines the fountains of the waters of life. Let not the light that is in us become darkness. May we always live before Thee with our loins girded, and our lamps burning, as those who wait the coming of their Lord. So guide us in safety through the temptations and dangers, the nets and snares, of the pilgrimage of life, that our feet slip not, but that we walk on our way safely from earth to heaven. Guide us by Thy counsel, guard us from error, deliver us from evil; that when the day of death shall come, we may have peace and hope with God, and that no terrors of the Almighty then make us afraid. Then, O then, may we bid farewell to earth, to our kindred, and to our friends and our home, as those who possess the calmness and the confidence, the faith and the hope, which are the privileges and the possession of Thy people. Then may we welcome heaven, knowing in whom we have believed. May our conscience be sprinkled with the blood of Christ. May we have nothing to do but to die; and nothing to say but the words of Thy servants of old, "Lord, now lettest Thou Thy servant depart in peace; Lord Jesus, receive my spirit!" O have such mercy upon us, that when Thy word goes forth, and speaks in our hearts within us, "this night thy soul is required of thee," we know not the terrors of the wicked, nor the fear of hell, nor the dread of the wrath to come, nor the weeping nor wailing at the prospect of banishment from the glory which Christ has died to purchase, and for which the soul was created. Let not death be to us, as he is to those who know not God, and obey not the Gospel of His Son, the king of terrors, the beginning of the outer darkness, the messenger of misery, the flaming sword that shall drive us from the Paradise of God. May we know no terrors when we think upon God, but the terror of falling from His mercy now; while at this hour, health, and strength, and opportunity, and the power of repentance be continued to us. And so grant Thy mercy to us, that we may know no death, but the death of this mortal body. Upon us, upon our souls and spirits, may the second death have no power. When the countenance shall be changed, and the body be sent away from among the living, let our souls be received by Thee, and not sent away from the possession of their promised inheritance. So give us, both in life and death, the healthful Spirit of Thy grace, that we may truly please Thee;

that we may live before Thee now as the tree planted by the water-side, bringing forth its fruit of holiness in life, and of peace and hope in death. Pour upon us the continual dew of Thy blessing, that our leaf may not wither, nor our branch be cut off, nor our root be dried up from beneath. So may we grow in grace, and flourish in the vineyard of our God, as the plants which His own right hand has planted in the courts of His house, the visible Church upon earth; that when the summer of our life shall be ended, and the Lord of the vineyard shall come, and seek the fruit of the tree; we may be gathered, as the shock of corn that is fully ripe, into the garner of God. So may we live before Thee, as those to whom have been committed the oracles of God. So may we die at our appointed time, as those who have improved the talent which has been in mercy committed to their trust. May we live in Thy faith and fear, and die in hope and peace with Thee.

Hear these our imperfect petitions, which we offer, not in our own name, but in the Name, and for the sake, of Jesus Christ Thy Son, our Lord, Who has taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On interpreting Scripture according to the analogy of faith.*—Very admirable are the remarks of Bishop Van Mildert¹, Horne², and Pfeiffer³, on the analogy of faith. Bishop Van Mildert defines this analogy or proportion of faith, to be the full and clear interpretation of Scriptural truths, not so much dependent upon principles unconnected with subjects of Revealed Religion, or not recognized in Sacred Writ, as upon reasoning from Scripture itself, the prime source of intelligence respecting the matters of which it treats. The expression “analogy of faith,” is perhaps borrowed from a passage in S. Paul’s Epistle to the Romans (xii. 6), where he exhorts those who “prophecy” in the Church (that is, those who exercise the office of authoritatively expounding the Scriptures) to “prophecy according to the proportion,” or, as the word is in the original, the “analogy” of faith. To the same effect many commentators interpret S. Peter’s maxim, that “no prophecy of the Scripture is of any private interpretation;” implying that the sense of any prophecy is not to be determined by an abstract consideration of the passage itself, but by taking it in conjunction with other portions of Scripture relating to the same subject: a rule which, though it be especially applicable to the Prophetical writings, is also of general importance in the exposition of the Sacred Volume⁴.

Horne defines the analogy of faith to be, “the constant and perpetual harmony of Scripture in the fundamental points of faith and practice,” deduced from those passages in which they are discussed by the inspired penmen, either directly or expressly, and in clear, plain, and intelligible language. Or, more briefly, the analogy of faith may be defined to be “that proportion which the doctrines of the Gospel bear to each other, or the close connexion between the truths of revealed religion⁵.” According to Pfeiffer, “*Analogia Fidei* sive τὸ πρὸς τῶν ὑγιαίνοντων λόγων est tenor sive summa cœlestis doctrinæ de credendis seu articulis fidei, petita e talibus Scripturæ locis, ubi Spiritus Sanctus de iisdem ex professo vel saltem ex omnium confessione agit, idque verbis rotundis, planis, perspicuis, et omni exceptione majoribus. Istam analogiam in explicatione Scripturæ omnino esse attendendam, et licet ultimo loco proponatur, tamen primo loco esse habendam, aperte innuit Apostolus ad Roman. xii. 6, ubi requirit, ut prophetia sit κατὰ τὴν ἀναλογίαν τῆς πίστεως, id est, fidei analogæ et conveniens; et 2 Tim. i. 13, suadet Timotheo ὑποτύπωσιν ὑγιαίνοντων λόγων. Idem porro suadet ipsa sana ratio, scil. loca specialia et obscura esse interpretanda secundum effata generalia et indubitata⁶.” Two expressions appear to be synonymous with the analogy of faith, namely, μορφώσις τῆς γνώσεως, the form of knowledge, the grand scheme and draught of all true science (Rom. ii. 20), and πύπος διδασχῆς, the form or mould of doctrine into which the Christians were cast (Rom. vi. 17). But none of the three gives an accurate defi-

¹ In that storehouse of useful theology, which, with some exceptions, reflects so much honour on Oxford, the Bampton lectures. See Sermon VI., on 2 Cor. ii. 13. “Comparing spiritual things with spiritual.”

² Critical Introduction, &c. &c., vol. ii. p. 563.

³ Hermeneutica Sacra, p. 659, ap. Opera omnia, Utrecht, 1704. I have never seen the edition to which Van Mildert refers.

⁴ Bampton Lecture, 1814. Sermon. vi. pp. 179—181.

⁵ Horne’s Critical Introduction, vol. ii. p. 563.

⁶ Pfeiffer, Hermeneutica Sacra, p. 659.

nition of the mass of truth which we are to consider as the faith, according to the analogy or proportion of which the Scripture is to be interpreted. It is not possible, in a very short note, fully to supply this omission. Some few observations, however, may be useful.

All the subjects of belief, then, which God has revealed, from the beginning to the end of the Holy Scriptures, relate to one, two, or all of these three topics. 1. God, and His nature, and government of the world. 2. Man, and his nature, state, and destiny, as the recipient of Revelation, and the subject of God's government; and 3. To the means by which God and man are so united, both now and for ever, that the design of God should be completed, and the soul of man attain that greatest happiness for which it was created. In other words, the whole faith revealed in the Scriptures relates to God, to man, and the means of the impartation of God's grace to man.⁷ *Faith respecting God* includes the discovery of His nature, that all the attributes of Deity alike pertain to the Creator, the Redeemer, and the Sanctifier; and, with respect to the Providence of God, that the world is governed by each and all, whether in its creation, preservation, or destruction. *Faith respecting man* relates to his present and future destiny; his fall by the means of other beings; his recovery, by the work of Redemption and Atonement, which began before man was created, and which will be completed when the objects of that Redemption are accomplished; his renewal, by the Power of the Holy Spirit on the affections and the will, rendering the soul, which God created, and which Christ redeemed, fitted for a better state of existence, and appealing to every individual to keep the grace entrusted to him. *Faith respecting the union of God and man*, relates to the means of grace; the Sacraments, in which begin, and by which is continued, the peculiar grace of God the Holy Spirit to the soul, which is a spirit; the holy Revelation, or the inspired Scriptures to teach him; the holy institution of one Catholic Church, in its three stages, Patriarchal, Levitical, and Christian, as the only promised channel through which grace is conveyed, and by which the Scriptures are preserved and explained.—The faith, of which the analogy or proportion is to be kept in view, therefore, is *that reconciliation of all the parts, portions, divisions, and propositions of truth, which are perverted by religious opinionists*; so that no one truth be rejected or denied, while every seemingly-antagonistical

truth finds its right place in the great mass of propositions which constitute the Christian creed. Every sect in Christianity will be found to maintain propositions which are true, but they change truth itself into error by subtracting from or adding to truth, or by making some truths clash with others; and the only prevention of error is, that each should speak as the oracles of God, and according to this view of the analogy of faith, which is the apostolical rule of their interpretation. If the student of theology will indeed seek for truth, he must listen to the oracles of God alone. "His first enquiry, and his last appeal, must be alike directed to that Fountain of heavenly Wisdom." In opposition to this principle, different maxims have been inculcated by different parties. "If any man speak," says the Papist, "let him speak as the oracles of the CHURCH;" according to primitive traditions, to General Councils, or to the Pope's Decretals, whose decisions are infallible, nay, on whose authority the verity of Scripture itself depends. "If any man speak," says the self-called Rationalist, "let him speak as the oracles of REASON;" according to the measure of his own understanding, or the agreement of what is proposed to him with the notions he has formed of that which is most befitting the Divine Wisdom and Goodness. "If any man speak," says the fanatic, "let him speak as the oracles of the INWARD LIGHT;" trusting to a special illumination of the understanding by the immediate agency of the Holy Spirit, bestowed upon the chosen few, the faithful, the elect of God, for their infallible guidance and direction. With these several parties the sound Scriptural Christian has to contend, in maintaining the supreme authority of the oracles of God. Upon the genuine principles of the Protestant Reformation, undebased by any impure admixture infused into it by mistaken zeal or sceptical indifference, he has to establish this main foundation of Revealed Religion. He is bound to show that no dictates of Church authority, or of unenlightened reason, or of spiritual illumination, can supersede the claims of those Sacred Writings to the highest rank in our estimation. Their sufficiency, their perfection, their pre-eminence above all pretensions of human wisdom or authority, and above all imaginations of preternatural gifts, are points never to be yielded by those who have resolved to keep the faith committed to them whole and undefiled⁸. Such are the words of one of the best, wisest, greatest, most deeply learned, and affectionately-loved of our modern theologians. The advantage, use, and necessity of the observance by the student of all the subsidiary aids, from knowledge, reading, tradition, history, and criticism, to the right under-

⁷ John Calvin says, in the beginning of his Institutes, "Tota fere sapientiae nostrae summa, quae vera demum ac solida sapientia censeretur, duabus partibus constat, Dei cognitione et nostri." Thus making all faith to relate to God and man; omitting all mention of the third object; and, consequently, making the means of grace depend rather on the decision of man than on the institution of God.

⁸ Van Mildert, Bamp. Lect. pp. 98—100.

standing of the Scriptures ; and the proportion or analogy of faith, are everywhere enforced in his lectures. I beg the attention of the student more especially to his eighth sermon, wherein Bishop Van Mildert points out the manner in which the Church of England, on every occasion, makes the fullest and unserved declaration of her submission to the paramount authority of the Holy Scriptures. The appeal to that standard of truth strengthens, not weakens, the influence of the interpreter, and the usefulness and authority of the Church.

SECTION XXVII. JOB XIX. 1—29.

TITLE.—*The restoration of man from the dead has been the uniform faith of the Universal Church. Job's second reply to Bildad. He again describes his afflictions, and expresses his belief in the uniform faith of the Universal Church, the restoration of the body from the grave.*

INTRODUCTION.—We lately considered a passage of Scripture, which shall be read by the side of our graves, when our lifeless bodies shall be committed to the ground. We are now to contemplate a passage which shall be read to the mourners and the people who shall assemble at the entrance of the churchyard, when our bodies shall be carried for the last time into the Church, to be borne from the Church to the grave. In the beginning of this second reply to Bildad, Job declares that his affliction proceeds from God (xix. 1—6), and that God has vouchsafed no answer to his prayer for deliverance (ver. 7). He complains that darkness is in his paths ; that he was dishonoured and ruined (ver. 10) ; that the anger of God rested upon him (vers. 11, 12) ; that his brethren and acquaintance (ver. 13), his kindred and friends (ver. 14), the inmates and servants of his house (vers. 15, 16), his wife even when he spoke of his own children (ver. 17), the very children in the streets (ver. 18), together with his intimate and once most affectionate friends, all, all with one consent, unjustly reviled and abhorred him. His body he believed was dying (ver. 20) ; he earnestly entreated them to pity him (ver. 21), and to persecute him no longer ; and then having once more, as it were, exhausted the language of appeal to human compassion, he again seems to look within himself, and to remember the only true source of consolation to the deeply afflicted. O that my words, he says, the words I am now about to utter were written in a register, which might be kept on rolls of lead which might be preserved, or engraven and carved as common inscriptions are cut, on the stony rock, as a lasting memorial of the truth of what I now say ; “ I know that my Redeemer liveth.” I know (not as some imagine, that He liveth Who shall restore me to prosperity, or vindicate my innocence, but) that my Redeemer liveth, Who is a partaker of my own nature, and Who shall recover for me the inheritance of immortality which had been lost, and Who shall avenge the ruin of the human race by becoming the Bruiser of the serpent's head. I know that my avenging Redeemer liveth ; that He shall appear at the latter day, the day of Judgment ; and that after my flesh and body are destroyed in the grave, yet shall I see this Redeemer for myself (vers. 23—27). He bids his friends, therefore, cease to persecute him, for the foundation of all Religion, the hope of the restoration from the dead, was with him ;

and he bids them tremble to condemn him thus harshly, because there was a judgment to come (ver. 29). Now this confident expectation of Job has been received by the Christian Church in all ages, as the undoubted declaration of his faith in the revival of the body from its lying down in the dust of the earth, and the appearance of a Divine Redeemer at that time upon the earth. Some surprise has been excited, that Job, who lived at this early period of the world, should have been enabled to express his hope and faith in a Redeemer with so much clearness. It might be said that he spoke under the influence of divine inspiration, for the benefit of those who were to follow him; but much that he said was founded on previous knowledge of the immortality of the soul. Job must have heard and known of that proof of man's restoration from the dead, and of a judgment to come, which had been given to the world, and the Church, by the ascension and prophecy of Enoch. Not only had Enoch been taken up into heaven without dying, but he had prophesied that "the Lord cometh with ten thousands of his saints to execute judgment upon all." Jude, the Apostle, applied these words to the coming of Christ at some distant day to judge the world. He did not confine their interpretation to the judgment of the deluge. Job, in the same manner, might have believed that the words of Enoch, which foretold the coming of God to judgment, must have referred to the separation of the just from the unjust; and he therefore expressed his belief, that, when that time did come, the Judge of the world, who would condemn the wicked, would be the Redeemer of the world, to save those who had believed on Him: and because he had this faith, as his comfort in his deep affliction, it pleased God the Holy Spirit to make a further discovery of the nature of the Judge and Redeemer of the world; that He should be of the Divine Nature, to be able to undertake the office of the Restorer of man from the grave; and that He should be the living Redeemer, of the same nature as himself, Who could sympathize with his afflictions as one of his own kindred; and, indeed, as the only kinsman Who had not forsaken him. And this, and this alone, is the one uniform unchangeable doctrine of the Church, from the day when it was said, the seed of the woman, which was human, should do that which God alone could do, should bruise the head of the serpent; to the day of the last appearance of Christ to His disciple in the isle of Patmos, when he who had leaned on the bosom of his Master at the last supper, and knew Christ as a Man and kinsman, fell at His feet, at the feet of Christ, as dead, knowing Him to be his God. This is the one great comfort of the Christian, that his living Redeemer is his kinsman in the human nature, to sympathize with him; and his God in the divine nature, to judge him: and there is no rest to the soul in the sorrows of life but in this one great truth, with which it may be said the Bible begins and ends; that the Saviour of man can be touched with the feeling of our infirmities as man, and that the same Saviour is the Lord God to pardon the sins of the repentant, to redeem their souls from destruction and their bodies from the grave; and to answer, both in life, in death, and for ever, that prayer which we offer so constantly, that it would please God to beat down Satan under our feet. May we live and die in this ancient faith of the Universal Church, and so

hope and trust in the living Redeemer; that when the words of Job are read at our funeral to our mourning friends; they may say of us, that we lived and died in the sure and certain hope, that though the worms of the grave destroy our body, yet in the new and the resurrection body we shall live, and meet with joy, and not with grief, our Judge, our Saviour, and our God.

JOB XIX. 1—29.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* Gen. 31. 7.
Lev. 26. 26.

|| Or, *harden
yourselves
against me.*

* Ps. 38. 16.

|| Or, *violence.*

* ch. 3. 23.
Ps. 38. 8.

* Ps. 39. 44.

* ch. 13. 24.
Lam. 2. 5.

1 Then Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ^aten times have ye reproached me: ye are not ashamed *that* ye || make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will ^bmagnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of || wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 ^cHe hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 ^dHe hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and ^ehe counteth me unto him as *one of* his enemies.

12 His troops come to-

gether, and ^fraise up their way against me, and encamp round about my tabernacle.

13 ^gHe hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of [†]mine own body.

18 Yea, || ^hyoung children despised me; I arose, and they spake against me.

19 ⁱAll [†]my inward friends abhorred me: and they whom I loved are turned against me.

20 ^kMy bone cleaveth to my skin || and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; ^lfor the hand of God hath touched me.

22 Why do ye ^mperse-

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* ch. 30. 12.
* Ps. 31. 11. &
38. 11. & 69.
8. & 88. 8, 18.

† Heb. *my belly.*
|| Or, *the wicked.*
* 2 Kings 2. 23.

* Ps. 41. 9. &
55. 13, 14, 20.
† Heb. *the men of my secret.*

* ch. 30. 30.
Ps. 102. 5.
Lam. 4. 8.
|| Or, *as.*

* ch. 1. 11.
Ps. 38. 2.

* Ps. 69. 26.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. Who
will give, &c.

cute me as God, and are
not satisfied with my
flesh?

23 † Oh that my words
were now written! oh that
they were printed in a
book!

24 That they were graven
with an iron pen and lead
in the rock for ever!

25 For I know *that* my
redeemer liveth, and *that*
he shall stand at the latter
day upon the earth:

26 || And *though* after my
skin worms destroy this

body, yet ^a in my flesh shall
I see God:

27 Whom I shall see for
myself, and mine eyes shall
behold, and not † another;
|| *though* my reins be con-
sumed † within me.

28 But ye should say,
° Why persecute we him,
|| seeing the root of the
matter is found in me?

29 Be ye afraid of the
sword: for wrath *bringeth*
the punishments of the
sword, ^p that ye may know
there is a judgment.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

° Ps. 17. 15.
1 Cor. 13. 12.
1 John 3. 2.

† Heb. a
stranger.

|| Or, my reins
within me are
consumed
with earnest
desire [for
that day.]

† Heb. in my
bosom.

° ver. 22.
|| Or, and

what root of
matter is
found in me?
° Ps. 58. 10, 11.

PRAYER.—LET US PRAY *that we awake from the dead with joy; that our Judge be our Redeemer; and that we then look upon Christ as the Saviour of our own souls, and not only as the Saviour of others.*

ALMIGHTY God and Father of our Lord Jesus Christ, Who desirest not the death of a sinner, but rather that he should turn from his wickedness and live, we, Thine unworthy servants, come before Thee, confessing that there is no spiritual health in us, and that we have erred and strayed from Thy ways like lost sheep; but desiring to thank Thy holy Name that Thou hast been pleased to plant us in that holy Church, in which Thy Gospel is preached, the word of Thy grace is read, Thy holy Sacraments are duly administered, and all the means which Thou hast promised to bless, are imparted to our souls. Keep us stedfast, we pray Thee, in the faith, the communion, and the unity of Thy holy Church; and when the day of our death shall be near, and we pray to Thee in the prayers of Thy holy Church, "to consider our contrition, accept our tears, and assuage our pain; and forasmuch as we put our full trust only in Thy Mercy, to impute not to us our former sins,"—then, O then! may the comforts of Thy Holy Spirit strengthen our souls, and enable us to die in peace. When our bodies shall be committed to the grave, and when the words of Thy servant Job shall be read by the Minister and Steward of Thy mysteries, to the friends and the mourners who shall follow us to the sepulchre; may the hopes and the confidence of those our Christian brethren, that we have died in the true faith and fear of Thee, be not in vain. When the day of the resurrection shall come, that the voice of the Archangel and the trump of God shall sound, and the dead in Christ shall rise first, to be for ever with the Lord, O grant to us, Thine unworthy, yet repentant servants, that we awake from the dead with joy; that we be not among the number of those who shall call to the rocks and to the mountains to hide them from the wrath of Him Who once came down from Heaven to take upon Him their own nature, and to give Redemption and forgiveness of their sins to His people. Son of God, Redeemer of the world; O Lord God, Lamb of God, we believe that Thou shalt come to be our Judge; we therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy most precious blood. Make them to be numbered with Thy Saints in glory everlasting.—When Thou shalt appear in Thine own glory, and in the glory of

Thy Father, to judge the world; when the graves shall open, and the dead, small and great, shall stand before Thee, to receive the reward of the things done in the body; then may the blessings of Thine abundant Mercy so be ours that we be enabled to rejoice to meet Thee, as the Son of God; to raise us to Thy kingdom; and as the Son of Man, to receive us as Thy brethren, and Thy kindred, the partakers of Thy Nature, the members of Thy Holy Church, the members of Thy Body, of Thy blood, and of Thy bones¹. Holy Saviour! Thou didst come down from heaven to earth to visit and redeem Thy people. Holy Saviour, Son of God, God and Judge, God and Redeemer of Thy Church, exalt us, we pray Thee, from earth to heaven, from death to life, from the grave to glory, that we may ever dwell with Thee as the souls which Thou hast redeemed. Thou art our Judge; be Thou our Redeemer. Thou wast our brother upon earth; may we be Thy brethren in heaven. Thou wast revealed to us as the Redeemer of the inheritance which our sinful souls had lost; may we so welcome Thy message of Mercy now, that ours may be the inheritance both of the salvation of the soul from sin, and of the redemption of the body from the grave. Thou wast revealed to Thy Church as the Bruiser of the serpent's head, the Conqueror of sin and death. Subdue the power of the serpent, conquer sin within us, give us victory over death and over all the power of the enemy, that we may be one with Thee, and rest with Thee, and sit down with Thee in the kingdom of God. Cast us not away from Thy presence. Take not Thy Holy Spirit from us. We know Thy Name. We believe Thy word. We trust in Thy Mercy. Forsake us not in the hour of our present afflictions, and in the day of our present temptations. Forsake us not when our strength faileth, but so be with us, so bless the means of grace to our souls, that the remembrance of the day when the Judge and the Redeemer of the world shall come, may increase our fear of the anger of our Judge, and our trust in the love of our Redeemer. So prepare us, O Lord! we beseech Thee, for the hour of death and the day of Judgment; so bless us, that we may say now, while the day of our infirmity and our sin continues, "there is none upon earth that we desire beside Thee." So bless us, that in the day of our death we may say, Whom have we in heaven but Thee? Dwell in our souls that we love Thee. Build Thy throne in our hearts, that in our thoughts, words, and deeds, we be the servants of God, Who liveth and abideth within us. Save, Lord, and hear us, O King of heaven, when we call upon Thee. Guide us now by Thy counsel, and after that receive us into glory. Let not our eyes behold Thee as the Saviour of others and not of ourselves. Let us not see the gates of the kingdom of God opened for the souls of our brethren from the east, and from the west, from the north, and from the south, and ourselves shut out; but when our eyes behold Thee, when the day of the resurrection shall dawn, may we see Thee as our Saviour, and not as a stranger; for ourselves and not for others only, as our own God, Who shall give us the blessing of Redemption for which we pray. Save, O save us, we beseech Thee, both in life and death, from the misery of believing that Christ shall be the Saviour of others, but not of ourselves. Be Thou our God, and we will praise Thee. Be Thou the God of our hearts and souls, in life, in death, in the day of judgment, and through a blessed immortality, that the possession of the promised inheritance may be ours, through the mercy of our Redeemer and Advocate, Jesus Christ, our Lord, Who hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

¹ Ephes. v. 30.

NOTES.

NOTE. JOB xix. 25. *On the Living Redeemer expected by Job.*—The words of Job *יְהוֹשִׁיעִי* “my Redeemer,” have been understood by commentators in three different significations:—1. As his restorer to temporal prosperity; 2. As the vindicator of his innocence; and, 3. As the Redeemer of his soul from sin and death. Neither of the two former interpretations gives the full meaning of the word, which signifies, in the original, “a near kinsman,” one who, by the Mosaic law, had a right to redeem an inheritance (Lev. xxv. 24, &c.), and also was permitted to vindicate or avenge the death of his relation, by killing the slayer if he found him out of the cities of refuge. (Num. xxxv. 19, &c.) These several offices of the *יְהוֹשִׁיעִי* are united in the Person of Jesus Christ, Who took our nature upon Him, and thus became our kinsman, and Who by His blood redeems man from death, and recovers for him the eternal inheritance which he had forfeited by sin, and avenges him on Satan, his spiritual enemy and murderer. For the general arguments of those commentators who refer these words to the doctrine of the Incarnation, and the resurrection of the dead, see Dr. Pye Smith, *Scripture Testimony to the Messiah*, book ii. chap. iv. sect. ix. &c. &c. Dr. S. translates the verse,

“I surely do know my REDEEMER, the LIVING ONE;

And He, the LAST, will arise over the dust.

And after the disease has cut down my skin,
Even from my flesh I shall see God.”

The Church has always interpreted these words as expressive of the patriarch's hope and faith in a spiritual Redeemer, Who should

restore him after the death of the body. Both our own Church and the Church of Rome have expressed this view of the text, by embodying it in their respective offices for the dead.

I add to the above an abstract of Pfeiffer's dissertation on this much-disputed passage.

The Jews, Socinians, and with them Mercer, understand by the *יְהוֹשִׁיעִי* God the Father.

To which he replies,—1. That the office of *יְהוֹשִׁיעִי* can only be appropriately applied to God the Son, as man's kinsman, in His Human Nature. 2. That whenever *יְהוֹשִׁיעִי* or any of its derivatives is applied to God, it is always to be understood of the Second Person of the Trinity. 3. The work of Redemption is peculiarly ascribed to Christ (Tit. ii. 1, and 1 Pet. i. 18, 19). 4. Job's Redeemer is described as being God-Man (*θεάνθρωπος*); for the word *יְהוֹשִׁיעִי* (living), which is *κατ' ἐξοχήν* applied to God, shows Him to be God; and the expression, “He shall stand upon the earth,” implies that He shall be manifested, and therefore that He is man. Vid. Pfeiffer, *Dub. Vex.* p. 269. There is some slight difference among commentators as to the meaning of the words *יְהוֹשִׁיעִי* *יְהוֹשִׁיעִי* *יְהוֹשִׁיעִי*. Their several modes of interpretation are also given by Pfeiffer, in the essay above quoted. Dr. Lee confirms the common translation; see his note, Poole's Synopsis, the Lexicons, Bishop Pearson, the commentators, and especially Faber on the Dispensations, for a copious dissertation on this verse, vol. ii. pp. 292—298. I have given the substance of his remarks, and of others, in the Introduction to the Section.

SECTION XXVIII. JOB XX. 1—29.

TITLE.—*The present misery, and the future reward of the hypocrite. Zophar's second reply to Job. He again speaks words which contain much truth, but are not applicable to the circumstances of Job.*

INTRODUCTION.—Job finished his second reply to Bildad, by bidding his friends cease to persecute him with their unjust suspicions, for the root of the matter, faith and trust in the Providence of God, were within him. This declaration so offended Zophar, the third speaker among his friends, that he presumes in the most unmeasured language to charge Job with hypocrisy, and to describe the misery and punishment of the hypocrite. Many of his expressions, whether he intended them to have that meaning or not, are so peculiar, that, as no Scripture is of private interpretation, we may justly believe them to refer to the future punishment, as well as to the present calamity, that shall follow hypocrisy. Job

had been possessed of great riches : we read in the beginning of the book that he was the greatest of all the men of the East : we have seen that it pleased God to permit that his body should be covered with leprosy, that his mind should be bowed down with depression, that his property should be taken away from him, his children die, his name be reproached, and nothing be left him but the consciousness that God could not err ; and that, therefore, though he had sinned, yet he would not be utterly forsaken. Zophar endeavoured to deprive him of this last comfort, by imputing all his miseries to the punishment of the hypocrisy which professed to be religious, though it indulged in secret evil. His language is so plain, that it requires but little explanation, and his sentiments are just, though not applicable to Job. Many of these refer to the outward punishments which overtake the successful, but unjust oppressor of the poor, even in the present life, such as ruin and disappointment, in the midst of prosperity. Others relate to the inward punishments of hypocrisy—the wrath of God, the fear of death, and the terrors of an accusing conscience. Knowest thou not, he says, that the joy of the hypocrite is but for a moment (ver. 5), though his excellency and dignity be great, he shall perish, and be forgotten as a dream (ver. 8). His children shall suffer with him (ver. 10). The long-forgotten sins of his youth shall haunt him when he is dying (ver. 11). Though he love wickedness, and forsake it not, it shall become as the poison of the adder to his soul (ver. 12. 16). He shall not obtain the rivers and the floods of happiness he seeks (ver. 17). He shall labour in vain ; and the wealth that he has obtained by oppressing the poor shall be taken from him (ver. 18, 19). He shall have no peace nor quietness within (ver. 20). He shall be deprived of the satisfaction he expected from his abundance (ver. 21). In the fulness of all his sufficiency of riches, greatness, and prosperity, the hypocrite shall have inward torment (ver. 22). When he shall seem most to enjoy his prosperity, the wrath of God shall abide on his conscience, and render him miserable ; it shall be as the piercing sword in his soul, the terrors of God shall be upon him (ver. 23—25) ; darkness shall be in his soul, instead of satisfaction for the treasures in his secret places ; fire, not from earthly sources, shall inwardly consume him ; his children shall inherit a curse (ver. 26) ; heaven shall reveal his iniquity, and shall not receive him ; the earth shall rise up against him, that there shall be no place of refuge to him from the anger of the Almighty (ver. 27). The treasures on which he set his heart shall perish, and he shall perish with them (ver. 28). This is the portion, this is the inheritance which God appoints to the wicked. Such is the substance of Zophar's reply ; and we shall do well to learn from it the certain truth, that those persons do greatly err, who imagine, because the happiness which is promised to the righteous, and the misery which is threatened to the wicked, have their perfect consummation in the bliss or sorrow, which shall open to the soul after the death of the body ; that there is, therefore, no happiness in religion, and no misery in wickedness, in the present life. We are assured that godliness has the promise of the life that now is (1 Tim. iv. 8), as well as of that which is to come ; and if godliness has the *promise* of both worlds, ungodliness has the *threatenings* of both worlds. Holi-

ness may be attended with adversity, and ungodliness with prosperity; but adversity is not inward misery, though it is attended with outward affliction; and prosperity is not inward happiness, though it is accompanied with outward splendour. Happiness and misery, both in prosperity and affliction, depend upon the power of meeting death with joy or grief, when our conscience bears witness that we have inward hope, or inward despair, as the conviction that we have sinned wilfully, without repentance; or the conviction that we have prayed and striven against the sins of the soul as the proof to ourselves, and to our Maker, that our faith in Christ is sincere. This, this will ever be found to be true, that holiness is heaven begun, and wickedness is hell begun; that heaven is holiness perfected, and hell is wickedness completed. And the greatest inward misery which thus begins in this world, and which is completed in the world to come, does not spring from the infidelity which denies God, or from the profligacy which forgets God; but it springs from the evil which is but too common in the Church of God, the hypocrisy which believes in God, yet restrains prayer, cherishes known sin, keeps up the appearances of religion before man, resolves to repent at some future day; but which resolutely and perseveringly gives the soul, the thoughts, the affections, and the will, to some secret forbidden sin; and therefore, to some hidden source of present misery. The hypocrite in heart changes the promises of God into curses; for he sees they are withholden from him. He applies the threatenings of God to himself, for he feels they are spoken to him. He never dares to pray when he is alone, for his heart cries aloud within him, and bids him not mock God. Heaven is before him, but he sees it not for himself. Hell is before him, and he trembles, and vows to flee from the wrath to come; but the chains and fetters of his sin are unbroken. Death is before him, and he starts back at the remembrance. He only is wise, who prays to be, and not merely seems to be, religious. He alone is happy who practises the duty which he knows; and loves and fears the God and Saviour in Whom he believes. The words of our Blessed Lord are applicable to us all. "If ye know these things, happy are ye if ye do them."

JOB XX. 1—29.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. my
haste is in me.

1 Then answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* † I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 ^a That the triumphing of the wicked is † short, and the joy of the hypocrite *but* for a moment?

6 ^b Though his excellency mount up to the heavens, and his head reach unto the † clouds;

7 *Yet* he shall perish for ever ^c like his own dung: they which have seen him shall say, Where is he?

8 He shall fly away ^d as

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

^a Ps. 37. 35, 36.

† Heb. from near.

^b Isa. 14. 13, 14.

Obad. 3, 4.

† Heb. cloud.

^c Ps. 83. 10.

^d Ps. 73. 20. & 90. 5.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* ch. 7. 8, 10.
& 8. 18.
Ps. 37. 36. &
103. 16.

Or, *The
poor shall
oppress his
children.*
† ver. 18.

* ch. 13. 26.
Ps. 25. 7.
† ch. 21. 26.

† Heb. *in the
midst of his
palate.*

† Ps. 36. 9.
Jer. 17. 6.
|| Or, *stream-
ing brooks.*

† ver. 10, 15.

† Heb. *accord-
ing to the sub-
stance of his
exchange.*

† Heb. *erased.*

a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 ° The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 || His children shall seek to please the poor, and his hands † shall restore their goods.

11 His bones are full of *the sin* of his youth, ^b which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still † within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see † the rivers, || the floods, the brooks of honey and butter.

18 That which he laboured for ^b shall he restore, and shall not swallow it down: † according to *his substance shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath † oppressed *and* hath forsaken the poor; *because* he hath

violently taken away an house which he builded not;

20 † Surely he shall not † feel quietness in his belly, he shall not save of that which he desired.

21 || There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the || wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him ^m while he is eating.

24 ⁿ He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, ° the glittering sword cometh out of his gall:

^p terrors *are* upon him. 26 All darkness *shall be* hid in his secret places: ^q a ^r fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 † This is the portion of a wicked man from God, and the heritage † appointed unto him by God.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Eccles. 5. 13, 14.

† Heb. *know*.

|| Or, *There shall be none left for his meat.*

|| Or, *troublesome.*

= Numb. 11. 33.

Ps. 78. 30, 31.

† Isa. 24. 18.

Jer. 48. 43.

Amos 5. 19.

* ch. 16. 13.

† ch. 18. 11.

† Ps. 21. 9.

* ch. 27. 13. & 31. 2, 3.

† Heb. *of his decree from God.*

PRAYER.—LET US PRAY, *that we abhor the hypocrisy which gives the heart to the world, misery to the conscience, and profession to God: and that we seek and find our only happiness in the inward religion, which produces obedience, and speaks peace.*

ALMIGHTY and Merciful Father, Who hast been pleased in Thy great love to mankind, to reveal to us that the ways of obedience to Thy commandments are the ways of pleasantness, and that the paths of wisdom are the paths of peace to the soul: grant us, we beseech Thee, such wisdom that we know the things which Thou commandest, and such grace, that we love that which Thou dost promise; that so among the temptations to evil, which abound in the world, our hearts may surely there be fixed, where true joys are only to be found. Keep us, we pray Thee, by Thine especial grace, from the triumphing of the wicked, and from the joy of the hypocrite, which rejoiceth in riches and power, and seeketh not the joy and peace which the world cannot give, nor remove. May we use the world, so as not to abuse it. May we so pass through things temporal, that we finally lose not the things eternal. May we so entirely and sincerely give our hearts and affections to Thee, that we love God more than money, Christ more than worldly prosperity, and the comforts of the Holy Ghost, more than the pleasures of time and sense. Make us in earnest to save our souls, and to be, and not to seem to be religious. Keep us from the misery of soul within, which ever attends the form of godliness in outward profession, without the power of godliness in the conscience and the heart. So bless the knowledge of Thy will, and the means of Thy grace, to our souls, that we begin on earth to do Thy will, as it is done in heaven; that the happiness of obedience to Thy will, and peace with God through Jesus Christ our Lord, may so rule in us, that we understand before the day of our death shall come, the fulness of joy, and the rivers of spiritual pleasure, which make glad the Jerusalem of Thy Church on earth, and the heavenly Jerusalem which is above. Forgive the sins of our youth. May the remembrance of them be grievous to us, and the burthen of them be intolerable; that they be not only forgiven on our repentance, but be wholly abhorred and forsaken. Let not their guilt remain with us. Let not vanity, and folly, and thoughtlessness, and worldliness, attend us through life, reproach us in death, and be remembered when we lie down in the dust. Spare us, good Lord, spare Thy people, and be not angry with us for ever. Keep us from secret sins. May we walk in the light of Thy countenance; and remember that Thou God seest us. Let no wickedness be sweet in our mouth, nor be spared when we repent before Thee. Conquer the whole body of sin, we beseech Thee, that we may see and know within ourselves, that love to Thee which hateth all sin; and is grieved at the imperfection of our best and holiest services. Search our hearts, and know our thoughts. See if there be any way of wickedness in us, and lead, O lead us in the way everlasting. Grant us Thy peace. When we read the promises of Thy holy word, may we know that they are spoken to ourselves. When we read the threatenings of Thy word, may we be able in humble hope to say, that the curse of Thine anger is removed, that our faith is accepted, that Christ is our Saviour, and heaven our home. Shed abroad Thy love in our hearts, that the day of our death be better than the day of our birth. May Thy service be perfect freedom. May the observance of our duty be our delight. May communion with God in private be our highest happiness. May secret prayer be the joy and rejoicing of our hearts. May all our fresh springs of ever new, and ever continued happiness be found in our contemplation of the mercy of

God, and of the love of Christ to the soul. May we so spiritually eat the flesh of Christ, and drink His blood, that we become the members of His body, of His blood, and of His bones; that we dwell in Him, and He in us, so that hypocrisy be unknown to us, and all the power of the enemy of the soul be trodden down under our feet. So may we begin upon earth the faith which worketh by love, and produces the joyful obedience of the angels in heaven; that our hearts be Thine, and light, and perfection, and comfort, unite to bless the conscience. Holy Spirit of God, strive with us, till we become fit for heaven. Leave us not, neither forsake us, so long as one temptation continue to ensnare us, or one fear of the wrath of God destroy our peace within. Let no terrors from the Lord affright us. Let not the portion of the wicked be ours, nor the heritage which God has appointed for the wicked man, and for the hypocrite, be appointed unto us, who pray to Thee. Hear, O Lord! these our imperfect petitions, which we offer to Thee; not in our own name, but in the Name of Thy Son Jesus Christ, our Lord. In His Name we pray Thee to grant us the blessings we have now implored at Thy hand. Save us from present sin, and present misery. Save us from future misery. In the hour of present temptation, in the hour of death, and in the day of judgment, good Lord deliver us from the sins of the heart, and grant us Thy peace within, both now and for evermore.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE. JOB xx. 11. *Rosenmüller's Translation of Job.*—Rosenmüller translates the word *עֲוֹנוֹתָי* *peccata occulta*, not *peccata juventutis*, see his note in loc.

SECTION XXIX. JOB XXI. 1—34.

TITLE.—*The Providence of God is demonstrated by the early instruction to the world, contained in the book of Job. Job's second reply to Zophar. The banishment of the thoughts of God from the heart, is the great cause of wickedness. Punishment shall follow the wicked after death. whatever be their condition in the present life.*

INTRODUCTION.—When man fell from God, the sentence was pronounced upon him, under which all his children have lived, and do live, and shall live, from the day of their banishment from Eden, till the morning when the gathering dead of all ages shall meet from their graves before Him. The sentence was, that a life of vanity and sorrow should be ended by the death of the body. Now the dispensations of the Almighty, Who decreed this fate, were so ordered, that the expectations of mankind were kept up through four thousand years by many gradual discoveries of the plan of redemption, until that period arrived which is called the fulness of time; when life and immortality were brought to the light of full and perfect demonstration, by the resurrection of Jesus Christ from the dead. We are certain of our own resurrection, because we are convinced of the resurrection of Christ. We cannot, however, imagine that God left the world for many thousand years, without affording to His fallen creatures some conso-

lation in the afflictions of life, and some hope of a better existence hereafter ; for the hope of immortality is the best preventive of sin. Now this hope of immortality was taught by the ascension of Enoch ; by the appearance of angels, who demonstrated by their sometimes becoming visible to man, that there was another world ; by the promise of a Deliverer, Who should bruise the serpent's head, by destroying the effects of evil, of which death was one ; and by the implantation by the Creator within the mind of man, of a longing and panting after some other blessings than could be afforded by all the honours, prosperity, and wealth of this life. But there was still wanted to impress these convictions an example of suffering and calamity, rendered patient under all afflictions by trust in God's Providence, and by hope in a living Redeemer. That example then was afforded in the history of Job. The narrative of Job's sufferings supplied the place in the Levitical dispensation, of the narrative of Christ's sufferings in the Christian dispensation. The difference between them consisted in this ; that, because the history of Job was adapted to the imperfect dispensation, he was only permitted to speak of the resurrection and of the judgment, as subjects of expectation without positive proof ; whereas the history of Christ was intended to be the foundation not merely of the hope, but of the positive certainty, both of a resurrection and a judgment. Both effected the same purpose, of giving consolation and comfort by example, to those who looked forward, whether with, or without demonstration, to a future world ; as the refuge from the calamities and afflictions of the present life. In the last section but one, we find Job expressing his hope in the living Redeemer, that should summon him from the grave. In the present, we find him declaring his conviction, that there was a judgment to come, and that the wicked were reserved to that day. When Zophar had concluded his second intemperate address, Job replied to him in this chapter. He requests permission to speak (ver. 1) ; for though he complains to God and not to man, yet the reproach of his friend was a sufficient reason for him to answer (ver. 4). He then relates at length, the evident prosperity of many of the wicked in this world (ver. 6—13), who pass their days in wealth, and say to God in their irreligion, " depart from us, we desire not the knowledge of Thy ways ; what is the Almighty that we should serve Him " (ver. 15, 16). Job's argument is, that if some of the wicked are thus prosperous, his friends are unjust in supposing that he is wicked because he suffers. But there is a mystery in the conduct of Providence, which cannot be explained in the present life. Though the wicked man is often prosperous, yet he is not always so ; he is sometimes openly punished with adversity and ruin in the present life (ver. 17) : he becomes as the stubble and the chaff (ver. 18) ; his family becomes desolate (ver. 19) ; he is grieved because of the wrath of God upon him (ver. 20) ; his life is cut short, and he has pain, and not pleasure, in thinking of the condition of his children ; when by a sudden death he is about to leave them (ver. 21). No man, says Job, can fully comprehend the causes of these things, nor why one dies in the fulness of strength and prosperity, and another in the bitterness of his soul (ver. 22—25). Both lie down in the dust alike ; and there seems to be no difference between the righteous and the wicked (ver. 26).

But, he adds, do you therefore ask, Will there always be no difference between them, because both are thus made partakers of one grave? Do you say, where are the houses of the wicked (ver. 27, 28)? Ask, he says, even of the strangers, and they will tell you, that these things are with them signs and tokens (ver. 29) of the great truth, that the wicked, whether in adversity or prosperity, are reserved for the day of destruction, wrath, and judgment; when all the Providence of God shall be known and understood (ver. 30). While the wicked man lived, none could declare the truth to him, none could restrain him (ver. 31); but the grave must be his portion (ver. 32). The splendour of his funeral may make the clods of the valley seem sweet to him; as he died, so shall die all that follow him; as he died, so died all that went before him; they had one life of probation, one grave received them, one judgment awaits them (ver. 33). His comfort, therefore, could not proceed from worldly hopes, and the proffered consolations of his friends were useless, and their answers are founded on falsehood. Here Job's answer to Zophar ends: and this reply of Job is perhaps to us the most useful of any. We learn from it, and we have more abundant reason for the conclusion than Job possessed, to set God always before us; and never, whether we are in adversity or prosperity, to say to God, depart from us, lest He harden our hearts, so that He shall say to us in that day of judgment for which the wicked are reserved, Depart, depart from Me; from Me Who gave you the holy Scriptures to guide you, the means of grace to bless you, My life on earth to teach you, My blood on the cross to atone for you, and the resurrection of the dead to convince you; that the graves shall give up their dead, and that the day of judgment awaits you. May it be with us, that we never be ashamed to confess the faith of Christ crucified now, lest the Son of man be ashamed of us and of our hope, in the day when He shall come in His glory to judge the living and the dead.

JOB XXI. 1—34.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

1 But Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, ^a mock on.

4 As for me, ^{is} my complaint to man? and if *it were so*, why should not my spirit be [†] troubled?

5 [†] Mark me, and be astonished, ^b and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trem-

bling taketh hold on my flesh.

7 ^c Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses [†] *are* safe from fear, ^d neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and ^e casteth not her calf.

11 They send forth their

Bib. Chron.
BEFORE
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^a ch. 12. 6.
^b Ps. 17. 10, 14.
& 73. 3, 12.
^c Jer. 12. 1.
^d Hab. 1. 16.

[†] Heb. are
peace from
fear.
^e Ps. 73. 5.

^e Exod. 23. 26.

^a ch. 16. 10. &
17. 2.

[†] Heb. short-
ened.

[†] Heb. Look
unto me.

^b Judg. 13. 19.
ch. 29. 9. &
40. 4.
Ps. 39. 9.

- Bib. Chron. **BEFORE CHRIST** about 1520. Hales's Chron. A. C. 2130. **ch. 36. 11.** **Or, in mirth.** little ones like a flock, and their children dance.
- ch. 22. 17.** 12 They take the timbrel and harp, and rejoice at the sound of the organ.
- Exod. 5. 2. ch. 34. 9.** 13 They ^rspend their days || in wealth, and in a moment go down to the grave.
- ch. 35. 3. Mal. 3. 14.** 14 ^s Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.
- ch. 22. 18. Ps. 1. 1. Prov. 1. 10.** 15 ^b What is the Almighty, that we should serve him? and ¹ what profit should we have, if we pray unto him?
- ch. 18. 6. Or, lamp.** 16 Lo, their good *is* not in their hand: ^k the counsel of the wicked is far from me.
- Luke 12. 46.** 17 ¹ How oft is the || candle of the wicked put out? and *how oft* cometh their destruction upon them? **God** ^m distributeth sorrows in his anger.
- Ps. 1. 4 & 35. 5. Isa. 17. 13. & 29. 5. Hos. 13. 3.** 18 ⁿ They are as stubble before the wind, and as chaff that the storm [†] carrieth away. **† Heb. stealeth away.**
- That is, the punishment of his iniquity. Exod. 20. 5.** 19 God layeth up || his iniquity ^o for his children: he rewardeth him, and he shall know *it*.
- Ps. 75. 8. Isa. 51. 17. Jer. 25. 15. Rev. 14. 10. & 19. 15.** 20 His eyes shall see his destruction, and ^p he shall drink of the wrath of the Almighty.
- Isa. 40. 13. & 45. 9. Rom. 11. 34. 1 Cor. 2. 16.** 21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?
- 22 ^q Shall *any* teach God knowledge? seeing he judgeth those that are high.
- 23 One dieth [†] in his full strength, being wholly at ease and quiet.
- 24 His || breasts are full of milk, and his bones are moistened with marrow.
- 25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
- 26 They shall ^rlie down ^r alike in the dust, and the worms shall cover them.
- 27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.
- 28 For ye say, ^s Where ^{ch. 20. 7.} is the house of the prince? and where *are* [†] the dwelling places of the wicked? **† Heb. the tent of the tabernacles of the wicked.**
- 29 Have ye not asked them that go by the way? and do ye not know their tokens,
- 30 ^t That the wicked is reserved to the day of destruction? they shall be brought forth to [†] the day of wrath. **† Heb. the day of wraths.**
- 31 Who shall declare his way ^u to his face? and ^v who shall repay him *what* he hath done? **Gal. 2. 11.**
- 32 Yet shall he be brought to the [†] grave, and shall [†] remain in the tomb. **† Heb. graves. † Heb. watch in the heap.**
- 33 The clods of the valley shall be sweet unto him, and ^x every man shall draw after him, as *there are* innumerable before him. **Heb. 9. 27.**
- 34 How then comfort ye me in vain, seeing in your answers there remaineth [†] falsehood? **† Heb. transgression.**

PRAYER.—LET US PRAY, *that we never banish the remembrance of God from our conscience, so that we sin without fear ; and that we may not awake from the dead to the destruction, for which the wicked are reserved at the day of judgment.*

ALMIGHTY and Merciful God, Who hast granted to us Thine unworthy servants understanding to discern between good and evil, with the holy Scriptures to teach us, the means of grace to bless us, the Holy Spirit to bring the good things of Thy word to our remembrance, and the power of an enlightened conscience to comfort us in our obedience, and to reproach us in our disobedience, to Thy holy Will ; we thank Thee for Thy spiritual gifts to the soul ; and we come before Thee, humbly confessing our sinfulness, that we have not rightly valued these Thy mercies. We pray to Thee for more grace to help us in the time of our temptation, and to grant us such an increase of the gifts of Thy Holy Spirit, that our understanding possess a right judgment in all things ; that we ever be mindful of Thy Covenant ; and that the consolation which the world cannot give, nor take away, become the portion of the soul, and the peace of God to the conscience. Grant us true repentance, that the remembrance of the sins we have committed, be attended with the remembrance of the prayer for pardon, the vow to forsake them, and the grace of God to keep the solemn vow. Grant us the best of earthly blessings, a heart sprinkled from an evil conscience, by the blood of the Son of God (Heb. x. 22) ; a conscience cleansed from the works of spiritual death, to serve the living God. Keep us, O keep us, we pray Thee, by Thine especial grace, from the worst of all calamities, the conquest over the stings and reproaches of a conscience enlightened by the Holy Spirit of God, to perceive and know the things that be good ; yet wilfully continuing in sin, contending against conviction, quenching God's grace, and resisting the Holy Spirit, till His gracious influences no more strive within us. Keep us from all things hurtful to us. Guard us from the sins of false reasoning, the sins of presumption, the resolution to live in evil, the pride of spirit which says to God, depart from us. Guard our souls from the sin which dares to say to the Almighty, we desire not the knowledge which reproaches us, we desire not the grace which restrains us from wickedness ; what is the Almighty, that we should serve God, and not the world ; what profit shall we have if we continue the prayer, which cannot be offered unless we refrain from the sin which God has forbidden, but which we will never forsake ? Suffer us not to be led into temptation. O deliver us from this evil, lest we be led captive by the devil at his will. Save us, we pray Thee, from the crime, the guilt, the folly, of driving the thoughts of God, and Christ, and death, and judgment, from the soul ; that the remembrance of them be not grievous unto us, and that our conscience torment us no longer. Save us from the wickedness of sinning with a bold hand, and an hardened heart. Keep us from this worst calamity. Awaken us to the sense of our danger. Let not sin and death prevail against us. Let us not sink into that state, wherein we sin without fear and without remorse ; and go on through a life of carelessness, to an age of self-deceit, and to a death of calm and quiet insensibility ; saying to the soul, peace ! when there is no peace. Save us from the conscience which is reconciled to sin, till the day of death be over, and the body die, and the soul awake too late for repentance, too late for change, too late for the covenanted mercy, too late for the promise which is granted to the living alone ; who seek for peace with God, before the day of their death come. O God, and Father of our Lord Jesus Christ, suffer us not to know by fatal and bitter experience, the destruction for which those wicked are reserved, who quench the light, subdue the power, and

resist the graces of the Holy Spirit; till the heart be hardened, and the lamp of the Lord God within, be quenched in the darkness of despair. O grant us so to repent, so to believe, so to walk in the light while we have the light; that the day of death be the day of peace, and not of despair; the day of comfort founded on the promises of God through Christ, and not the day of the false and miserable comfort which is derived only from the banishment of the thoughts of religion from the soul. Grant us salvation, and not destruction; acceptance, and not banishment; the favour Thou bearest to Thy people, and not the tempest of Thy wrath which shall be the portion of Thine enemies. May we tremble at Thy word while this life continue, that we tremble not at Thy judgments when indignation and wrath, tribulation and anguish shall be the everlasting inheritance of that soul, which rendered itself unfitted to live with its God and Saviour in heaven. Let not sudden destruction come upon us unawares. Let not the wrath of God abide upon us. When death comes, may it be the morning of the day of a blessed immortality; and not the beginning of the blackness of darkness for ever. Now, even now, O Lord our God be with us. Sanctify the means of grace. Keep our conscience free from sin, and our hearts free from sorrow. Guide us with Thy counsel, and after that receive us into glory. Hear our imperfect petitions, which we offer in the Name, and for the sake, of Thy blessed Son, our Saviour, Jesus Christ, Who hath taught and commanded us when we pray, to say

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xxi. 24. "*His breasts are full of milk.*" *לחיו מלא חלב.* The word *לחיו* occurs in this place only. I must again observe to the student, that I shall endeavour to avoid the writing of many notes, and be contented with giving, as I may be able to do, the meaning of the Scripture in the introductions. It is not, therefore, from neglect, but intention, that when the general sense of a passage is evident, I do not occupy the attention of the student by verbal criticisms, which relate, so far as we can discover, to no points of doctrine. I say, so far as we can discover, for every word of Holy Scripture should be considered as sacred, and may have meanings which may be elicited by our improvements in knowledge. The general sense of the word in this passage is, that some men die in the midst of prosperity, and in their full strength. Our translation gives a peculiar meaning to the word. The opinions or the translations of

others are well summed up by Gill, in loc. The Latin Vulgate and the LXX. render it "his bowels or intestines are full of fat;" the Syriac and Arabic, "his sides or ribs are full of fat;" and some ancient and modern commentators, "his pails are full of milk." Lee renders it "his bottles are full of milk," which he defends in a very conclusive and satisfactory manner. I refer the student to his valuable note.

NOTE 2. JOB xxi. 30. "*The wicked is reserved,*" &c.—Lee confirms the authorized version, and Gill. The expression cannot refer to the destruction of the wicked at death, because death is common both to the wicked and the righteous. As we have reason to believe that Job expected the resurrection of the just, we must believe also that he expected the resurrection of the unjust, or the rewards and punishments of immortality.

SECTION XXX. JOB XXII. 1—30.

TITLE.—*Our caution in adopting other conclusions in religion than those which we have been taught in our infancy, should be proportioned to the imperfection of our knowledge. The last address of Eliphaz to Job. He again reproves his supposed wickedness, and exhorts him to repentance.*

INTRODUCTION.—We are now brought to the last address of Eliphaz to Job: and because the reflections of Job are approved at the end of the book by the

Almighty, and he is declared to have spoken that which was right, while Eliphaz and his two friends are declared to have spoken that which was not right (xlii. 8), we may consider the words of Job to have at that time supplied, in some measure, the place of the Holy Scriptures, and of the truth which the Church of God imparts to us. And we may learn this lesson from the history of their controversy, that as notwithstanding the great portion of undoubted truth which was blended with the sayings of Eliphaz, Bildad, and Zophar, the error which they mingled with that truth was condemned; so we must be careful when we dispute with our brethren on religious subjects, or when we form our conclusions on the more difficult matters of faith, to be careful that we do not unite falsehood and error with the truth we uphold, and bring a railing accusation against those whose conclusions are different from our own. But the question will be asked, how are we to do this? and that question can only be answered in very general terms. We must proceed, then, in acquiring religious knowledge as we do in acquiring any other knowledge. At the beginning of life we know nothing, and we learn, we believe, we accept without any doubting, that information which is given to us when we are children. This information always consists of two parts; one, the facts and truths of which there cannot be, and never has been, any doubt; the other, the points which may be questioned and made a subject of inquiry. When we are still young we receive all that is taught us, whether certain or uncertain, with equal submission, because we are informed that all is true. We have no doubts. We receive all because all are placed equally before us by our parents and our masters, our companions and our friends. But the time comes when some things which we read appear to us to be strange, improbable, or impossible. How then do we act? If we are wise we do this,—we inquire into the evidence on which the history is declared to be true, and into the reasons for which it is believed by our parents and instructors themselves; and according to our means of knowledge we receive implicitly, or we receive with caution, or we doubt, or we reject altogether, the peculiar portions of it which cannot be confirmed. While the chief facts of history cannot be rejected, doubtful or disputable matters may be wisely and justly questioned. So it is in Religion. We are taught by our parents at home, by our masters, our companions, and our friends, not only the chief facts of Religion, which cannot be questioned, because they are certainly contained in the Holy Scriptures; but we are taught many things also, on which we require further information. While we continue to be very young, we receive all that is taught without doubting. But the soul of every individual is committed to the care of the individual himself; and he dies alone, and gives up his soul to God alone; and if the time should ever arrive that he is led to doubt the truth and certainty of some things, which his instructors have taught, or his companions and friends have believed; then his duty and his privilege, and one portion of his mental happiness, will be to inquire with humility on what evidence the things which are questionable have been believed by those from whom he has received them; and according to his knowledge, his opportunities, and his leisure, to judge, think, reason, learn, and pray that he be guided into all truth. He

will endeavour to avoid the condemnation pronounced on Eliphaz, who blended many false conclusions with the undoubted truth of the Religion which God revealed; and rashly, presumptuously, and cruelly reviled and censured the patriarch who upheld the same holy religion, without the errors which the God of that religion condemned. This unjustifiable conduct of Eliphaz is no where more fully developed than in his present and last address to Job. He begins his reply by justly observing, that the goodness of man cannot increase the happiness of God, and therefore all our blessings are the result of His undeserved Mercy; but he again insinuates, therefore, as a truth, that which Job had denied, that affliction was necessarily the punishment of sin (vers. 2—4). He then, with more than his former vehemence, accuses Job of great and infinite wickedness (ver. 5), of injustice (ver. 6), of cruelty (ver. 7), and of possessing wealth without charity (vers. 8, 9); and, therefore, he says, the snares and nets of anxiety, and sorrow, and fear, and darkness, had come upon him (vers. 10, 11). He charges Job with the most presumptuous sin (vers. 12—14), and bids him remember the destruction of the prosperous world before the flood, who had said to God, Depart from us; what can the Almighty do to bless us? (vers. 15—18.) when the righteous family of Noah rejoiced that they were secure, and the fire of God's wrath had consumed the apostates.—This is the manner that men still impute personal crimes to the most religious Christians, when those Christians hold fast the true faith of God. He then, however, concludes his unjust reproaches with some undoubted truths. He bids Job acquaint himself with God, and dwell with Him, and be at peace (ver. 21): he charges him to receive His law (ver. 22): he promises him present prosperity (vers. 23—25), peace of mind (ver. 26), answers to his prayers (ver. 27), the accomplishment of all his plans (ver. 28), salvation when others are destroyed (ver. 29), and deliverance from all evil, on his repentance and pureness of living (ver. 30). Happy are those who receive the truths and reject the errors of Job's friends. Happy are those who, whatever be their doubts, or their enquiries on the topics which may be discussed or controverted in the day in which they live, hold fast the truths which the Scriptures and the Church of God alike teach to man; and acquaint themselves with the mercy and goodness of God, and delight themselves in the hope of glory, and in the possession of the promises of the Gospel.

JOB XXII. 1—30.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A. C. 2130.
ch. 35. 7.
Pa. 16. 2.
Luke 17. 10.
Or, if he
may be profit-
able, doth his

1 Then Eliphaz the Te-
manite answered and said,
2 ^a Can a man be pro-
fitable unto God, || as he
that is wise may be profita-
ble unto himself?
3 *Is it* any pleasure to
the Almighty, that thou art
righteous? or *is it* gain to

him, that thou makest thy
ways perfect?
4 Will he reprove thee for
fear of thee? will he enter
with thee into judgment?
5 *Is* not thy wickedness
great? and thine iniquities
infinite?
6 For thou hast ^b taken

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A. C. 2130.
*good success
depend there-
on?*
^b Exod. 22. 26,
27.

<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A. C. 2130.</p>	<p>a pledge from thy brother for nought, and † stripped the naked of their clothing.</p>	<p>and are glad: and the inno- cent laugh them to scorn.</p>	<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A. C. 2130.</p>
<p>Deut. 24. 10, &c. ch. 24. 3, 9. Ezek. 18. 12. † Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>7 Thou hast not given water to the weary to drink, and thou ° hast withholden bread from the hungry.</p>	<p>20 Whereas our sub- stance is not cut down, but the remnant of them the fire consumeth.</p>	<p> Or, estate. Or, their excellency. † That is, with God. * Isa. 27. 5.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>8 But <i>as for</i> † the mighty man, he had the earth; and the † honourable man dwelt in it.</p>	<p>21 Acquaint now thyself with him, and ° be at peace: thereby good shall come unto thee.</p>	<p> Or, estate. Or, their excellency. † That is, with God. * Isa. 27. 5.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>9 Thou hast sent widows away empty, and the arms of ° the fatherless have been broken.</p>	<p>22 Receive, I pray thee, the law from his mouth, and ° lay up his words in thine heart.</p>	<p>* Ps. 119. 11. * ch. 8. 5, 6. & 11. 13, 14.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>10 Therefore ° snares <i>are</i> round about thee, and sud- den fear troubleth thee;</p>	<p>23 ° If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.</p>	<p>* ch. 8. 5, 6. & 11. 13, 14. * 2Chron. 1. 15. Or, on the dust.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>11 Or darkness, <i>that</i> thou canst not see; and abun- dance of ° waters cover thee.</p>	<p>24 Then shalt thou ° lay up gold as dust, and the <i>gold</i> of Ophir as the stones of the brooks.</p>	<p>* 2Chron. 1. 15. Or, on the dust. Or, gold. † Heb. silver of strength.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>12 <i>Is</i> not God in the height of heaven? and be- hold † the height of the stars, how high they are!</p>	<p>25 Yea, the Almighty shall be thy defence, and thou shalt have † plenty of silver.</p>	<p> Or, gold. † Heb. silver of strength. * ch. 27. 10. Isa. 58. 14. * ch. 11. 15.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>13 And thou sayest, ° How doth God know? can he judge through the dark cloud?</p>	<p>26 For then shalt thou have thy ° delight in the Almighty, and ° shalt lift up thy face unto God.</p>	<p>* ch. 27. 10. Isa. 58. 14. * ch. 11. 15. * Ps. 50. 14, 15. Isa. 58. 9.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>14 ° Thick clouds <i>are</i> a covering to him, that he seeth not; and he walketh in the circuit of heaven.</p>	<p>27 ° Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.</p>	<p>* Ps. 50. 14, 15. Isa. 58. 9.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>15 Hast thou marked the old way which wicked men have trodden?</p>	<p>28 Thou shalt also de- cree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.</p>	<p>* ch. 27. 10. Isa. 58. 14. * ch. 11. 15. * Ps. 50. 14, 15. Isa. 58. 9.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>16 Which ° were cut down out of time, † whose foundation was overflown with a flood:</p>	<p>29 When <i>men</i> are cast down, then thou shalt say, <i>There is</i> lifting up; and ° he shall save † the hum- ble person.</p>	<p>* ch. 27. 10. Isa. 58. 14. * ch. 11. 15. * Ps. 50. 14, 15. Isa. 58. 9.</p>
<p>† Heb. strip- ped the clothes of the naked. * See ch. 31. 17. Deut. 15. 7, &c. Isa. 58. 7. Ezek. 18. 7, 16. Matt. 25. 42. † Heb. the man of arm. † Heb. emi- nent, or, ac- cepted for countenance. * ch. 31. 21. Isa. 10. 2. Ezek. 22. 7. * ch. 18. 8, 9, 10. & 19. 6. † Ps. 69. 1, 2. & 124. 4. Lam. 3. 54. † Heb. the head of the stars. † Or, What. * Ps. 10. 11. & 59. 7. & 73. 11. & 94. 7. * Ps. 139. 11, 12.</p>	<p>17 ° Which said unto God, Depart from us: and ° what can the Almighty do for them?</p>	<p>30 He shall deliver the island of the innocent: and it is delivered by the pure- ness of thine hands.</p>	<p>* Prov. 29. 23. Jam. 4. 6. † 1 Pet. 5. 5. † Heb. him that hath low eyes. Or, the inno- cent shall de- liver the island, Gen. 18. 26, &c.</p>

PRAYER.—LET US PRAY, *that in all our inquiries after religious truth, we think, reason, and conclude, as we shall wish to have thought, reasoned, and concluded, at the hour of death, and in the day of judgment.*

ALMIGHTY and Merciful God, Who, in compassion to the sins and miseries of mankind, hast granted to them the ordinances of Thy Church, and the volume of Thy Holy Scriptures, to warn them from sin, and to comfort them in misery; and Whose Providence has placed us in that state where the tares and the wheat grow together, and where truth and error are alike gathered from Thy sacred Word, so that doubts and difficulties beset us on every side: Grant us, we beseech Thee, such wisdom from above, that we have a right judgment in all things. And because the preparations and the disposings¹ of the thoughts of the heart are from the Lord, give to us, we pray Thee, before we presume to think, to reason, and to decide upon the deep and difficult mysteries which divide and vex Thy people, the conviction of our ignorance of Thee, and of Thy Nature; of ourselves, and of our destiny, without the knowledge of Thy Word. Give us the resolution and the desire to do Thy Will, as the beginning of the right understanding of the doctrines² of Thy written truths. May no inward and secret resolution which the world cannot see, but which Thine heart-searching eye beholds within us, be found in our souls, of resolving to prefer the false reasoning which encourages us in sin, to the true reasoning which teaches us to hate all evil thoughts, and all evil actions. May all our inquiries concerning the truth begin with humility of spirit, and humble prayer before Thee. Deliver us from the blindness of heart which will not see,—from the prejudice which will not be convinced,—from the rashness which will not learn,—from the admiration of ancient errors because they are sanctioned by age,—and from the love of modern errors because they are sanctioned by novelty. May we so place God, and death, and hell, and heaven, and judgment, and immortality, before us, that we adopt no religious faith but that which we believe to be given by the God of Revelation for the present and the future benefit of the souls of men. So let Thy Holy Spirit guide us, that we never submit our souls to the authority which teaches falsehood—never resist the authority which enforces and teaches truth. May the instructions of Thy Word and of Thy Church be so engrafted in our hearts, that we have no inward doubts; but if we are led to doubt and to inquire, may we so carefully study the proofs and evidences, the facts and reasonings, which shall be placed before us, that we think, and reason, and decide, as we shall rejoice to have been guided when we give up our account to Thee, for the talents of understanding, and thinking; and for the power of inquiring and reasoning, which Thou hast Thyself given to us, to be improved by exercise, and not to be perverted by neglect. May the care of the soul be the one thing needful to us, that we ever value the truth of God, and the salvation of the soul, above all things that the world can give or remove. May we set God always before us. Give us to know the Creator, the Redeemer, and the Sanctifier, that we ever love, and trust, and serve Him. Give us to know ourselves, that we confess the sinfulness of our nature, repent us of our sins, believe in Thy Son our Lord, and welcome the graces and the comforts of the Holy Spirit, as the strength and support of the soul, whether we live or die. May we so become

¹ See the marginal reading of Prov. xvi. 1, in the authorized version, *מַחְשְׁבֹתָיו*.

² John vii. 17.

acquainted with the mercies and the truth of God, that we be at peace with Him. May the remembrance of the judgments of God so remain with us, that we never be guilty of the presumption and the folly of saying to the Almighty, "Depart from us." Ever-present God, make us mindful of Thee, that the means of Thy grace be our delight, Thy Scriptures our meditation and our study, Thy sabbaths our festivals and days of rejoicing, Thy Church our best home, and its prayers and its praises the language of the religion of our hearts. Meet us, above all, we pray Thee, in the house of our best privilege and happiness, when we come up to the table of Thy Holy Communion, and join with Angels and Archangels, and with all the company of heaven, to laud and magnify Thy Holy Name. So may it be, that the doubting which demands inquiry be ended in the reception of the truth, which purifies the soul, and prepares us for Thy presence in heaven. So may we delight in the Almighty, and lift up our hands to God, and make our prayer to Him. May the exercise of the power to judge of truth by evidence, which Thou hast implanted within us, as our privilege, delight, and duty, and happiness, ever lead us to uphold Thy Church, to love its communion, to promote its unity, and to enlarge and extend its Holy influence in the world. So bless us, that the consequence of our search for the truth may ever be, that we present our souls and bodies a living sacrifice, holy and acceptable to Thee, as our reasonable service. Hear us, O Lord, we beseech Thee, and accept our vows and prayers which we offer to Thee in the Name of Thy Son Jesus Christ our Lord, in Whose words we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xxii. 15—19.—The coincidence between the Arabian traditions respecting the causes of the Deluge, and the allusions in this passage, is pointed out by Mr. Faber, note 1, *Origin of Pagan Idolatry*, vol. ii. p. 185.

NOTE 2. JOB xxii. 30. *On the expression, "He shall deliver the island of the innocent."*—This is a most obscure passage. "Where," says Gill, very justly, "where is there such an island?—an island of innocent persons?" Mant and D'Oyly, quoting Parkhurst, translate the passage, "He" (that is, God) "shall deliver the island of the innocent." They add also, quoting Scott, Sanderson, and Patrick, the interpretation of Gill, Montanus, Pagninus, and Vatablus, *the innocent shall deliver the island*. The original is *אִי אֲשֶׁר יִשְׁלַח*. Dathe, for *אִי* would read *אִי* and translate the passage *Eripit virum innocentem*. The LXX. version is *ῥύσεται ἁθῶν*. The Vulg. *salvabitur innocens*. The Chaldee reads the word as a negative, *the man who is not innocent shall be delivered*; that is, he shall be delivered by the intercession of Job. Drusius, Piscator, Michaelis, Beza, Mercerus, Codureus, Junius, and Tremellius, uphold the same translation. Rosenmüller defends this version, which is strongly objected to by Lee, who takes the particle

אִי, usually pointed *אִי*, or *אִי*, in an indefinite sense, *quicumque*. He supposes that *אִי* is to be taken personally, and translated passively; in which case the same word, in the following clause *אִי*, in Niphal, will afford a good explanation of it; and with the *י* *yea*, preceding it, will strengthen the sense. Lee's version of the whole verse is, *Whoso is pure, him shall God deliver; yea, thou shalt be delivered by the cleanness of thy hands*. Our translators considered *אִי* as the singular of *אִי*, and, with their usual profound reverence for the Holy Scriptures, did not dare to adopt any other translation, whatever might be the consequently seeming unintelligibleness of their version. It affords, therefore, another proof that they were guided by the Hebrew only, and not by the Vulgate or the Septuagint. Schultens, who rejects the points, translates, *Eripiet non insonem, et eripietur propter puritatem manuum tuarum*. In his long note on the passage he gives the following eight meanings of the word *אִי*: one inhabiting a country; for *אִי* a man; *quisvis*; for *אִי* non, as in 1 Sam. iv. 21; *אִי*, from *אִי*; *insula vel regio*; pro *אִי*; *ubi*. See his references, and Lee on the same word.

SECTION XXXI. JOB XXIII. 1—17. XXIV. 1—25.

TITLE.—*The present partial knowledge afforded us by Revelation is a pledge and earnest of the nature of the happiness of immortality.—Job's last reply to Eliphaz.—He confesses his inability to understand God, but affirms his faith in His justice both to the righteous and the wicked.*

INTRODUCTION.—If a beggar sunk in vice, and covered with rags, received from a benevolent hand a thousand pounds, with this promise,—that if he would renounce his vices, and put off his rags, and become reformed and clothed, he should then receive a million more; and if that beggar, though he received the thousand as the pledge, proof, and earnest, that such promise would be performed, still refused to change his habits of evil, and put off his garments of misery; we should but see the picture which is every day presented to us, of the Christian, who has received from the God and Father of our Lord Jesus Christ, in the present life, the Scriptures of truth, the ordinances of His Church, and the means of grace, together with the promise of infinite and endless happiness; yet refuses to be converted and live, to put off the rags of his own imagined merits, and the garments of sin, sadness, and despair. As the thousand pounds may be regarded as the earnest of the promised million, so it is also that the Revelation, which informs us of the Nature of God, as the Creator, the Redeemer, and the Sanctifier, may be regarded as the pledge and proof that in the world to come we shall know more of the wonders of the Creator in the visible and invisible worlds,—more of the mystery of the causes for which the pardon of sin was withheld from man, unless the Son of God took upon Him to deliver man,—and more of the Mercy by which the Holy Spirit of God acted with, and in, and upon our understanding and our affections, to convince us of sin, and to change and to comfort our souls. The peace of God, which the world cannot give nor take away, is but an earnest of the greater peace in heaven, where no remains of sin shall disturb us—no sorrow grieve us—no fear of offending God torment us. We are blessed not only with the certainty, but with the clearness of the promises of this our future inheritance. Now the feeling and the conviction that the knowledge of God which he possessed, was the proof that some more perfect knowledge of God would be granted to him, appears to have animated the heart of Job in his last reply to the unkind reproaches of Eliphaz. He begins his answer by wishing that in his bitter calamity (xxiii. 1) he knew where he could find that God in Whom he had believed (ver. 2); that he could be admitted into that holy place, wherever it was, where God would be manifested to him; or that God would appear to him as he had appeared to Adam in Paradise. If this could be, he would plead with him (ver. 4), and understand what God would say to him of the mysteries of the Providence which had afflicted him. He believed, as the Christian believes, that whatever might be the calamities of the wilderness of life, God had made with him a covenant of mercy, well-ordered in all things, and sure; and that, when his soul appeared before God, He would give him strength to answer, and he should be delivered for ever from any more

affliction by his Judge (ver. 5—7). He believed this, though at the present moment he could not tell the cause of his sorrows. I go forward, he says; I look on the left hand, and on the right: that is, I enquire diligently for what reason I suffer, but I cannot learn. I cannot perceive Him, I cannot behold Him (ver. 8, 9); yet of this I am certain, He knoweth my way—His merciful hand does but send affliction to prove me, He will bring me forth as gold (ver. 10). He knew, though he was not perfect before God, that he had kept His way, and not gone back from His commandments; and that he had so loved the words of God, that they were dearer to him than his necessary food (ver. 11, 12). Therefore, he would trust God, though now for a time his afflictions might continue; though He was in one mind and one purpose, and what was decreed by His Will must be performed (ver. 11—14). Such was the faith of Job. He believed that all would end well for ever, though now, because his affliction continued, he was troubled and overwhelmed (ver. 15). He was anxious and distressed (ver. 16), because God had not removed him to a better state¹ before the darkness of such affliction came, and before he had seen the deep darkness of the inward sorrows that had troubled him (ver. 17). He verified his former words, “though He slay me, yet will I trust Him.” Having thus declared his faith in the conduct of God towards the righteous and himself, he goes on to speak of the conduct of God towards the wicked. Why, he says, seeing the times and events relating to man are thus decreed by the Almighty; why do you, who profess to know God, fail to understand His days, or times of punishment reserved for the wicked? (xxiv. 1) and that those days of punishment are not in this world? He then goes on to describe at length the success and prosperity of the violent and the wicked (ver. 2—11); yet he says God layeth not their folly to them now in this life (ver. 12); they are not punished here, even though they rebel against the light (ver. 13) of conscience and of truth. He relates other instances of crimes which God does not now punish (ver. 14—18); but, he adds, as the heat consumes the snow, the grave shall consume the sinner (ver. 19), and the Mercy of God shall forget him, so that his soul shall be punished, while the worm shall feed sweetly upon the body which was committed to the grave, and so shall his wickedness be broken as a withered tree (ver. 20). After some further description of their wickedness, he concludes by repeating the truth, that the wicked, though for a time they are exalted and prosperous, shall be thus punished and brought low, and cut off as the tops of the ears of corn; and if this was not so, then God hath not spoken by him, and all his reasoning was falsehood. Well indeed will it be for us, if we learn such lesson, before our souls be summoned to their great account, and look into our own hearts, and see there whether we are happy or miserable, when we think upon what we know, and reflect upon what we are. If our happiness proceeds from the faith which worketh obedience in heart and life, because we love God, we may believe that such happiness is the pledge of a more perfect felicity. If we find misery within us, proceeding from the union of unrepented and unforsaken sin; with the conviction that God has enabled us, by His grace upon the means of grace, to repent and to forsake it, and to be at peace with God through Christ, but we will not; then, even then,

let us be assured that we are beginning to know within us the misery which will be completed hereafter. Life and death, an endless blessing and an endless curse, are before us. Which shall we accept? which are we now accepting?

JOB XXIII. 1—17. XXIV. 1—24.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *my hand*.
* ch. 13. 3. &
16. 21.

1 Then Job answered and said,

2 Even to day is my complaint bitter: † my stroke is heavier than my groaning.

3 * Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

† Isa. 27. 4, 8.
& 57. 16.

6 ^b Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

* ch. 9. 11.

8 ^c Behold, I go forward, but he is not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

* Ps. 139. 1, 2, 3.

† Heb. *the way that is with me*.

* Ps. 17. 3. & 66. 10.

Jam. 1. 12.
† Ps. 44. 18.

10 But he ^d knoweth † the way that I take: *when* ^e he hath tried me, I shall come forth as gold.

11 ^f My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the command-

ment of his lips; † ^g I have esteemed the words of his mouth more than || my necessary *food*.

13 But he is in one *mind*, and ^h who can turn him? and *what* ⁱ his soul desireth, even *that* he doeth.

14 For he performeth || the thing that is ^k appointed for me: and many such *things* are with him.

15 Therefore am I troubled at his presence: when I consider I am afraid of him.

16 For God ^l maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

1 Why, seeing ^a times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the ^b landmarks; they violently take away flocks, and || feed *thereof*.

3 They drive away the ass of the fatherless, they ^c take the widow's ox for a pledge.

4 They turn the needy out of the way: ^d the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising be- times for a prey: the wil-

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *I have hid, or, laid up*.

* John 4. 32, 34.

† Or, *my appointed portion*.

* ch. 9. 12, 13. & 12. 14.

Rom. 9. 19.

† Ps. 115. 3.

* 1 Thess. 3. 3.

* Ps. 22. 14.

* Acts 1. 7.

* Deut. 19. 14. & 27. 17.

Prov. 22. 28.

& 23. 10.

Hos. 5. 10.

† Or, *feed them*.

* ch. 22. 6.

Deut. 24. 6, 10, 12, 17.

* Prov. 28. 28.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *min-
gled corn*, or,
dredge.
† Heb. *the
wicked gather
the vintage*.
* Exod. 22. 26,
27.
Deut. 24. 12,
13.
ch. 22. 6.
† Lam. 4. 5.

derness *yieldeth* food for
them *and* for *their* children.

6 They reap *every one* his
† corn in the field: and
† they gather the vintage
of the wicked.

7 They ^ocause the naked
to lodge without clothing,
that *they have* no covering
in the cold.

8 They are wet with the
showers of the mountains,
and [†]embrace the rock for
want of a shelter.

9 They pluck the father-
less from the breast, and
take a pledge of the poor.

10 They cause *him* to go
naked without clothing, and
they take away the sheaf
from the hungry;

11 *Which* make oil within
their walls, *and* tread *their*
winepresses, and suffer
thirst.

12 Men groan from out
of the city, and the soul of
the wounded crieth out:
yet God layeth not folly *to*
them.

13 They are of those
that rebel against the light;
they know not the ways
thereof, nor abide in the
paths thereof.

† Ps. 10. 8.

14 [†] The murderer rising
with the light killeth the
poor and needy, and in the
night is as a thief.

† Prov. 7. 9.

15 [†] The eye also of the
adulterer waiteth for the
twilight, [†]saying, No eye
shall see me: and [†]dis-
guiseth *his* face.

† Ps. 10. 11.

† Heb. *setteth
his face in
secret*.

16 In the dark they dig
through houses, *which* they

had marked for themselves
in the daytime: [†]they know
not the light.

17 For the morning *is*
to them even as the shadow
of death: if *one* know *them*,
they are in the terrors of
the shadow of death.

18 He *is* swift as the
waters; their portion *is*
cursed in the earth: he
beholdeth not the way of
the vineyards.

19 Drought and heat
† consume the snow waters:
so doth the grave *those which*
have sinned.

20 The womb shall for-
get him; the worm shall
feed sweetly on him; [†]he
shall be no more remem-
bered; and wickedness
shall be broken as a tree.

† Heb. *violently*
take.

† Prov. 10. 7.

21 He evil entreateth
the barren *that* beareth not;
and doeth not good to the
widow.

22 He draweth also the
mighty with his power: he
riseth up, || and no *man* *is*
sure of life.

|| Or, *he trust-
eth not his
own life*.

23 *Though* it be given
him *to be* in safety, where-
on he resteth; yet ^mhis
eyes *are* upon their ways.

† Ps. 11. 4.
Prov. 15. 3.

24 They are exalted for
a little while, but [†]are
gone and brought low; they
are [†]taken out of the way
as all *other*, and cut off as
the tops of the ears of
corn.

† Heb. *are not*.

† Heb. *closed
up*.

25 And if *it be* not so
now, who will make me a
liar, and make my speech
nothing worth.

Note. From ver. 3 to 11, inclusive, may be omitted; and also from ver. 21 to 23 in chap. xxiv.

PRAYER.—LET US PRAY, *that the happiness of our immortality begin in the present life, and that we never know the misery of the union of unforsaken and unrepented sin, with an enlightened conscience, and a hardened heart.*

Lord of all power and might, Who art the Author and Giver of all good things, and Who hast granted to us, Thine unworthy and sinful creatures, the knowledge of Thy will, the ordinances of Thy Church, the gifts of Thy Holy Spirit, and the promise of peace with Thee through Jesus Christ our Lord, in answer to the prayers which seek for peace; graft in our hearts that love of Thy Name, which shall make us hate the sins which Thou hast forbidden, and love the things which Thou hast commanded; that the prayer which Thy blessed Son has commanded us to offer, may be granted to us; and Thy will be done by us on earth, as it is done by the angels and the spirits of the perfect in heaven. May it be our meat and our drink, our delight and our happiness to do Thy will; to run with patience the race that is set before us; and to hold with Thee that holy communion of heart and soul, which panteth to know and to see more of Thee, the living God, as the hart in the desert panteth for the streams of water. Increase in us true religion, that in our intercourse with the world, with our neighbours, and our friends, we may honour the God we love, and the Christian name we bear. Nourish us with all goodness, that we become strong in the Lord, and in the power of his might, till every thought of sin, and every temptation of the world, the flesh, and the devil, be as hateful to our souls, as they are hateful to the souls of the blessed in heaven, whom Thy mercy has delivered from their power. And do thou, O Lord our God, of Thy great mercy, keep us in that same goodness, in that same happiness, that we never lie down to rest at night, and never awake in the morning of any one day which Thy good Providence shall grant unto us, without the consolation of believing that if we die in the night, or die in the day that is begun, we shall die in peace with Thee, through the mercy of Thy blessed Son. So when Thou hast tried us, bring us forth as gold¹. So may the happiness of heaven begin on earth in the midst of all our sorrows; that we may live and die in peace with Thee. May we continue in life, in age, in the prospect of death when at a distance, in the approach of death when it is near, in the agonies of death when it is present, and beyond death in the world of souls for ever, to possess the inheritance of the blessings which begin on earth, and which never, never end; but shall dwell with the pardoned soul, when the heavens and the earth shall have passed away. And as we thus pray for blessings to be granted, no less do we implore Thy grace to protect us from evils to be avoided. Keep us from all things hurtful to the soul. When we consider Thee, when we remember Thy mercy, and Thy promises, the means of grace, and the gifts of the Holy Spirit which Thou hast imparted to us for our happiness; though we are afraid of Thine anger because of our manifold sins against the light and the knowledge Thou hast given us; still keep us, we pray Thee, from that worst of sins, and worst of miseries, and which is the portion of the devil and his angels, the inheritance of the unrepentant, the hypocrite, and the apostate,—keep us from holding the knowledge of God with despair of His mercy, the knowledge of Christ as the Saviour of the souls of others, but not as the Saviour of our own, and the knowledge of the gifts of the Holy Ghost, without any improvement of His graces, and without any comfort and consolation in the remembrance of His influences, or in the consciousness of His indwelling power. May Thy Holy Spirit be to us, not merely

¹ Job xxiii. 10.

the Spirit of knowledge, but the Spirit of the fear of the Lord, that sin may be forsaken. May it be to us the Spirit of repentance to lead us to Christ; and the Spirit of the power of the Lord, that the strength of sin be conquered, and that God beat down Satan under our feet. Thou hast given us the form of godliness, keep us from denying its power². Thou hast placed us in Thy holy Church. Thou hast given us a pure creed, a true profession, a spiritual service in our public prayers; and knowledge to worship Thee rightly in our private prayers. O grant the dew of heaven upon all, that we never unite with these Thy mercies, the consciousness of past sins without repentance, and present sins without resistance to their power; and without an earnest, sincere, and heartfelt prayer, that they no longer afflict and torment us. Save, O save us, we pray Thee; save us now at this moment, save us in the hour of death, save us in the day of judgment, from the dreadful sentence which Thy servant the Apostle has pronounced, that it is impossible for those who were once enlightened by the Holy Spirit, and have tasted of the gifts of heaven, and have been made partakers of the powers, and of the comforts of the Holy Ghost, if they shall apostatize from Thee, with a hardened heart, and with a seared conscience, to be renewed again to repentance. *Keep us from all things hurtful.* Guide us with Thy counsel. Uphold us with Thy grace. Keep us from falling. Bring us to glory. Let not sin prevail within us, against Thy power which dwelleth also within us. Have mercy upon us, O Lord! Spare Thy people who put their trust in Thee! Take not Thy Holy Spirit from us! We are Thine in Name, Thine in profession, Thine by our baptism, Thine by the Communion of the Body and Blood of Christ our Saviour. *Keep us from all things hurtful* to our souls. Keep us from the inward misery of believing in God the Father Almighty, and in Jesus Christ His only Son our Lord; and yet retaining sin within us, unrepented and unforsaken. From hardness of heart, and contempt of Thy word and commandment, good Lord deliver us. Hear, we pray Thee, these our supplications and prayers, which we offer to Thee, not in our own name, but in the Name, and for the sake of Jesus Christ our Lord, Who hath taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

² 2 Tim. iii. 5.

NOTES.

NOTE 1. JOB xxiii. 17. INTRODUCTION.—This seems to me to be the meaning of this difficult passage. It is that adopted by Gill from Aben Ezra, and by Mant and D'Oyly from Bishop Hall. The original is *וְלֹא יִשְׁכַּח אֱלֹהִים*, which Lee in his version translates, *I have not been put to silence*; but in his note he confirms the above renderings, *I have not been silenced*, or *I have not been reduced to a death-like state*.

NOTE 2. JOB xxiv. 20. "*The womb shall forget him.*"—This translation of the words *וְהַבֶּטֶן יִשְׁכַּח* seems to express very inadequately the probable meaning of the argument. Job is declaring the punishments of the wicked. He speaks in ver. 17 of their terrors of conscience, and in ver. 19 of their death; but he takes no notice, unless it be in this passage, of that worse punishment than death, the results and consequences of sin after death. I would,

therefore, translate the words, with Lee, the Vulgate, Montanus, Grotius, and others, not as if the word was pointed *שָׁכַח*, but as if it was the Chaldee *שָׁכַח*, *miseratio, pity, mercy* (see Lee's note in loc.), and interpret the words as denoting that after the death of the body, the mercy of God shall pass by, or forget the wicked, and justice and wrath shall overtake him. The word certainly is generally used in this sense in the plural number, as in Gen. xliii. 13. 29, Deut. xiii. 17, 2 Sam. xxiv. 14, 1 Kings iii. 26, viii. 50, 1 Chron. xxi. 13, 2 Chron. xxx. 9, Nehem. i. 11, ix. 19. 27, 28. 31, &c. In Hab. iii. 2, however, we find it used in the singular, in the same sense and with the same punctuation as have been adopted in the present passage *וְהַבֶּטֶן יִשְׁכַּח*. *In Thy wrath remember mercy.*

SCRIPTURAL COMMUNION WITH GOD;
OR, THE
HOLY BIBLE,
ARRANGED IN HISTORICAL AND CHRONOLOGICAL ORDER,
NEWLY DIVIDED INTO SECTIONS,
FOR
FAMILIES AND INDIVIDUALS;
WITH INTRODUCTIONS AND PRAYERS;
AND
NOTES FOR THE STUDENT AND INQUIRER.

BY THE
REV. GEORGE TOWNSEND, M.A.
CANON OF DURHAM;
AUTHOR OF "THE HISTORICAL AND CHRONOLOGICAL ARRANGEMENT OF THE
HOLY BIBLE."

PART II.

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DEDICATION

TO

A LAYMAN NOT IN COMMUNION WITH THE CHURCH OF ENGLAND.

I. The Church of England is more entitled to the approbation of Christians in England, than any other Communion.—II. Duty of all men to exercise their reason.—III. The argument in favour of the Church of England stated.—IV. Truths taught by the Church of England respecting God, the Soul, and the Means of Grace to the Soul.—V. The same Truths were taught by the Primitive Church of Jerusalem.—VI. The Church of England neither adds to nor takes from the primitive Truths, so as to destroy the objects for which they are revealed.—VII. Contrast between the Church of England, the Romists, and other religious opinionists in their adding to, or taking from, the Truths of Revelation, respecting God, the Soul, and the Means of Grace to the Soul.—VIII. Conclusion.

I. I was much obliged to you, my friend, for the letter while I was no less grieved at your declaration, that you were still unable, or unwilling, to join in the public service, and to worship God with our own people and nation, in the manner which is appointed by the public law. You express, too, your conviction, or rather your suspicion, that those who have conformed to the institutions of the country, and obeyed its laws respecting Religion, have not exercised their right and privilege of private judgment; or they have not sufficiently studied the Holy Scriptures: and you assure me that now, in the hours of sickness, and in the prospect of approaching death, you derive much consolation from the remembrance, that you have not followed the example of those who have united themselves to the communion of the Church of England.

Though I have resolved, by God's blessing upon me, to indulge, generally, in no controversies throughout the work now which I am now labouring, that I may speak as much as possible on those subjects only on which all Christians are agreed, I am acquainted with so many persons who are deeply interested in the extension of the knowledge of the truth of the Gospel, and who with you imagine that those who are attached to the Communion of the Church of England

are incapable of giving them a satisfactory account of the reasons of their decisions, and are consequently unworthy of attention as interpreters of Scripture; that I cannot but believe it to be my bounden duty to prove to them that I am both able and willing to lay before the world the reasons which assure me that I should err before God, and offend before man, if I did not adopt and stedfastly adhere to that Communion. I feel that I am required to prove this, because I have presumed to invite my religious countrymen to clothe some portion of their prayers to God in my own expressions and language. If I could not submit to them the most ample and convincing arguments to justify my preference of the Church of England to any other Church, society, or communion, by whatever name it be called; I feel that I should be utterly unworthy of their attention, when I thus appeal to them. I know that I am able as well as willing to justify my decision, to all who may ask the reason of that decision: and I know also that I am able to appeal to that higher than any earthly tribunal, the God of our common Scriptures, on the earnestness, the perseverance, and the sincerity, with which I have prayed to be guided into all truth respecting the choice of a Church with which I should unite in my earthly worship. With you I ask the question, How long have I to live? With you I am anticipating the early execution of the common sentence, "Dust thou art, and unto dust shalt thou return." If the soul be indeed immortal, if the happiness or the misery of the thinking spirit in that endless immortality be dependent, in some mysterious manner, upon our choice of religious opinions in this first stage of our never-ending existence; the question whether I ought, or whether I ought not, to profess myself a member of the Church of England, is too solemn, and too important to be decided from any other reasons, than those which a disembodied spirit can offer before the throne and tribunal of the heart-searching and soul-judging God. I do not presume to judge others. I do not doubt their sincerity. I pass no opinions on their decisions. I do not ask with respect to them, "Lord, are there many that shall be saved?" I only ask, What shall it profit me, if I gain the whole world and by a wrong choice of religion lose my own soul?—and therefore, neither the honours to which the Church has raised me, nor the revenues with which the Church has endowed me, nor any earthly consideration whatever, ought to induce me to remain in its Communion, unless I am able to answer before the Almighty for my decision. I wish you to pray with me on earth. I wish you to praise God with me in heaven. May this be! But I could not venture to form or express that wish, if I could not shew you, that whether you come to the same determination with me or not, I am able, both before God and man, to vindicate the conclusion to which I have arrived: namely, that after an impartial examination of the arguments and reasonings which have been submitted to me, by the Church of Rome on the one hand, and by the principal religious opinionists on the other; I believe I am right in deciding that the Episcopal Trinitarian Church of England is more entitled to my approbation as a reasoning, immortal, responsible, and dying man, than any other Church, Communion, or religious society, by whatever name it be called; and that I consequently should commit sin, and "forsake my own mercies," if I did not adopt for myself, and if I did

not invite others also to adopt, as our chief assistant, and guide, to the blessedness of present and future peace of the soul, (next to the Holy Scriptures,) the doctrine, the discipline, and the services of the Church of England.

II. Let me first premise, that I fully and entirely agree with you, that the Almighty Creator, Whose Providence assigns to every person his place and station in the world, and Who has entrusted to each an immortal soul, has not only implanted within that soul the power to reason respecting the truth or falsehood, the good or evil, the right or the wrong, of the matters which are brought before the minds of men; but He has commanded them to exercise that power; and that such exercise of his reason, therefore, by every individual, according to his opportunities, circumstances, and station, is not merely a right and a privilege, but a solemn and bounden duty to himself and his Creator. To this power of enquiring into truth, of examining evidence, and of concluding according to that evidence, the God of Revelation has uniformly appealed. Moses expostulated with Israel by reminding the stubborn race of the miracles of Egypt, and in the wilderness. Christ appealed to His works. The Apostles to their signs and wonders. The Church of Rome appeals to the reason of its adherents, though it seems to limit its permission to their enquiring into the authority of the teacher only; without permitting the extension of the enquiry into the certainty of the things which the authority of that teacher enforces. The Church of England appeals to reason, when it affirms that its teachers must instruct its people, whatever be the assistance which they derive from antiquity, and the Fathers, in those things only which can be proved from the Holy Scriptures. All opinionists, of every opinion, appeal, or profess to appeal, to reason. And though the implicit faith which believes on more deficient evidence, is often more noble than the faith which demands a more demonstrative evidence—though they are blessed who have not seen miracles, and yet have believed—yet in some form or other, the right, privilege, and duty of the private or individual judgment, is freely allowed and granted by all. “He who cannot reason is a fool. He who will not is a bigot. He who dares not is a slave.” Christian liberty to reason is the basis of acceptable religion. The privilege may be abused to caprice. The individual who reasons may pervert his best talent to the invention of arguments to justify his needless rejection of the public authority, which is as essential to the happiness of a Christian, as his freedom to think and judge: but the abuse of a blessing cannot be urged as an argument for its removal. Authority has been perverted, but it is essential to the common good. Liberty has been perverted, but it must not therefore be suppressed. As a student approaches to the contemplation of a problem in science, in the exercise of the privilege and duty of his power to reason, and is satisfied with his conclusions because of the mathematical demonstration of their truth; so also should a Christian approach to the contemplation of a proposition in religion or theology, in the exercise of the privilege and duty of his power to reason, and be satisfied with the conclusions which appear to him to be sanctioned by the moral demonstration of their truth. In both cases the authority of the teacher is acknowledged with gratitude

and respect. In both cases, the mind is convinced by the results of the exercise of reason, and not by the conclusions of authority.

III. My argument then in favour of the Church of England may be thus stated.

While I am willing to attend to the testimony of tradition, history, criticism, and all other fountains of evidence to guide me in the controversial enquiry, I limit my sources of reason to the Holy Scriptures alone. "Whatsoever may not be proved thereby," says the Church in its Sixth Article, "is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." You, I know, are willing to be judged by this criterion of the truth of a moral and religious proposition.

All the truths of religion which the ignorance, or sinfulness, of man can require, which the mercy of God can reveal, and which the Church can therefore preserve and communicate, may be said to be summed up in these three—1. Truths respecting God and His Nature. 2. Truths respecting man and his destiny. And 3. Truths respecting the mode in which the Will of God, and the Grace of God are imparted to and received by mankind¹. All these Truths are revealed in the Holy Scriptures. The first question, therefore, is—Does the Church of England teach those truths which the Holy Scriptures teach? and the second question is—Does it teach them without so adding to them, or so taking from them, as to destroy the object for which they were revealed? My argument is founded on the answer to these two questions—that the Church does teach the truths of Scripture, respecting God, the soul, and the means of grace; and that it does not thus add to these truths nor take from them: and I am bound therefore, as I value the salvation of my soul, to live and die, and to teach others also to live and die in its communion. Let us first enquire what the

¹ Aquinas and Calvin both introduce their labours with a similar remark, though both omit the third point to which I have alluded. They unite in making all knowledge refer to God or man; but they do not clearly allude to the means of grace. Our controversies relate to the three. In the earlier ages they principally related to the nature of God; hence the great Docetist and Arian controversies. In the middle ages they related to the soul; hence the controversies respecting purgatory, the beatific vision, saints, angels, &c. &c. In the ages immediately preceding, at, and after the Reformation, they chiefly related to the means of grace and discipline; hence the disputes on the power of the popes and bishops, of presbyterianism, &c. &c. There were few controversies on discipline till the oppressions of the Episcopal rulers of the Church, who had gradually submitted to the usurpation of one of their number, became intolerable. Objections had not been made either by the laity or clergy to the authority of Episcopacy, but only to the manner in which that authority was exercised. The reformer of Geneva, with fear and trembling, that is, with apologies for the innovation, and pleading its necessity, because of the conduct, and not because of the authority of the Bishops, established that change in the discipline of the Church, which has produced the present fatal division among anti-papal believers. "*Sacra doctrina*," says Aquinas, "*non determinat de Deo et de creaturis, ex æquo, sed de Deo principaliter, et de creaturis secundum quod referuntur ad Deum.*" S. Thom. Prima Summæ. Theol. Quæst. I. art. iii. concl. p. 1. "*Tota fere sapientiæ nostræ summa*," says John Calvin, "*quæ vera demum ac solida sapientia censeri debeat, duabus partibus constat, Dei cognitione et nostri.*" Calv. Institut. lib. i. cap. i.

Church teaches—what the earliest Scriptural Church taught—and what are the addings to, and the takings from, the common truth, which this Church has avoided.

IV. What does the Church teach respecting God, the soul, and the means of grace, by which God imparts and man receives a blessing?

The teaching of the Church of England on these three points must be derived from these two sources—its public services, and the articles of its faith. Very few extracts from the two will be sufficient for our purpose.

The doctrine of the Church respecting God and His Nature, in the public services, is that the attributes of Deity are ascribed to the Father, the Son, and the Holy Spirit; and as there is but one object of worship, the expression “Trinity in Unity” is adopted to explain the mystery of the Divine existence². The same mystery is developed in the three creeds, the third of which, the Athanasian, expresses the decisions of the Church on the four great controversies of the Church³; the second, the Nicene, is the expansion of the Apostles’ creed; the first is the Apostles’ creed, containing the brief enumeration of facts believed by all Christians. The Athanasian and Nicene creeds are but the explanatory glosses of the first, in which they may be said to be contained. Each Person of the Trinity, in each creed, either expressly, or by implication, is called God, and is worshipped as God; but the actions of Creation and Preservation⁴ are ascribed to the Father; the Incarnation⁵, Mediation⁶, Atonement⁷, Preexistence⁸, and the whole life of the Son, from the eternity before the world was made, to the eternity after the world shall be destroyed⁹, are expressed or im-

² Collect for Trinity Sunday.

³ “There are but four things which concur to make complete the whole state of our Lord Jesus Christ: His Deity, His manhood, the conjunction of both, and the distinction of the one from the other being joined in one. Four principal heresies there are which have in those things withstood the truth; Arians by bending themselves against the Deity of Christ; Apollinarians by maiming and misinterpreting that which belongeth to His human nature; Nestorians by rending Christ asunder, and dividing Him into two persons; the followers of Eutyches by confounding in His person those natures which they should distinguish. Against these there have been four most famous ancient general councils: the council of Nice to define against Arians. Against Apollinarians the council of Constantinople. The council of Ephesus against Nestorians. Against Eutychians the Chalcedon council. In four words *ἀληθῶς, τελῶς, ἀδιαίρετως, ἀσυγχύτως*, *truly, perfectly, indivisibly, distinctly*; the first applied to His being God, and the second to His being Man, the third to His being of both One, and the fourth to His still continuing in that one Both: we may fully by way of abridgment comprise whatsoever antiquity hath at large handled either in declaration of Christian belief, or in refutation of the foresaid heresies.” Hooker, Eccl. Pol. book V. ch. liv. 10.

⁴ Collect or prayer for all conditions of men, &c.

⁵ Collect for Christmas Day.

⁶ Each prayer ends with the name of Christ.

⁷ “Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice,” &c. &c. Communion Service.

⁸ “Begotten of His Father before all worlds.” Nicene Creed.

⁹ “Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be; world without end. Amen.” Doxology. Compare also the words relating to Christ in the Te Deum.

plied in its praises and its prayers: while the actions of convincing¹, changing, and comforting, are ascribed to the Holy Spirit.

With respect to the Soul, the Church of England teaches that it is fallen from its first excellency², that it must be restored by a divine power, as it is unable of itself to restore itself³; that it is redeemed by Christ, saved by faith, which must be proved by love, ending in obedience; it is responsible and immortal⁴, and does not die with the body⁵.

With respect to the Means of Grace, though every religious conversation, and every word or act which it pleases an omnipresent God to bless, may be called a means of grace, yet there are, properly speaking, three ordained and appointed means of grace only—sacraments, prayers, and preaching; and because these three means of grace must be administered by some persons, such administration implies communion, authority, and obedience. It implies communion between the administrators and receivers of the sacraments; between the offerers of prayers and the people who pray; and between those who instruct and those who are instructed by preaching. It implies authority to appoint the administrators of the sacraments and the preachers. It implies obedience on the part of the instructed. The authority is declared by the Church to be vested in teachers who rule; and the power to rule is not given equally to all teachers: that is, the bishop, the priest, and the deacon⁶, are not identified with each other. The obedience demanded from those who are not permitted to administer the sacraments, nor to preach, is not incompatible with the utmost liberty that a Christian may require; for they are not only permitted to read the Scriptures, but they are commanded to hear and to read them, and thus to become enabled to judge of the truth of the doctrine submitted to them by the preacher⁷.

The same truths respecting God, the Soul, and the Means of Grace, are to be found in the Articles of the Church. They are thirty-nine in number. Of these—

Art. 1, 2, 3, 4, 5. 15. 31, refer to God.

Art. 9, 10, 11, 12, 13, 14. 16, 17, 18, refer to the Soul.

Art. 6, 7, 8. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. 32, 33, 34, 35, 36, 37, 38, 39, refer to the Means of Grace.

1. The Church teaches respecting God, in Art. 1, faith in the Holy Trinity; in Art. 2, faith in the Divinity, the Eternal Sonship, and the Atonement of Christ; in Art. 3, that Christ descended into Hell; in Art. 4, that He rose again; in Art. 5, that the Holy Ghost is God; in Art. 15, that Christ alone was without sin; in Art. 31, that the Atonement of Christ upon the Cross is a perfect redemption, propitiation, and satisfaction, for the sins of the whole world.

2. The Church teaches respecting the Soul, in Art. 9, that man is born in

¹ Collects for Sunday after the Ascension and Whit-Sunday.

² Baptismal service. Quotation from 1 Cor. xv. 20 before the Collect for Easter-day.

³ Collect for the Second Sunday in Lent.

⁴ Creed of S. Athanasius.

⁵ Funeral Service.

⁶ Ordination Service.

⁷ Ordination Service, Introduction to the Prayer Book, &c.

sin ; in Art. 10, that man has no innate strength to turn to God ; in Art. 11, that man is justified by faith, for the merit of Christ ; in Art. 12, that good works are an acceptable proof of faith ; in Art. 13, that works without faith cannot please God ; in Art. 14, that after we have done all, we cannot do more than of bounden duty is required ; in Art. 16, that sin, even after baptism, may be pardoned on sincere repentance ; in Art. 17, that God's fore-knowledge is compatible with the freedom to which the Holy Spirit appeals, and with the Holiness which its influence produces ; in Art. 18, that eternal salvation can be obtained only by the Name of Christ.

3. The Church teaches respecting the Means of Grace, in Art. 6, the sufficiency of the Holy Scriptures for salvation ; in Art. 7, that both in the Old and New Testaments everlasting life is offered to mankind by Christ ; in Art. 8, she inculcates the duty of receiving the three creeds ; in Art. 19, she defines what the Church is ; in Art. 20, she declares what is the authority of the Church ; in Art. 21, she tells us how far the authority of a general Council is to be received in matters of faith ; in Art. 22, she condemns purgatory and some other errors ; in Art. 23, she lays down rules respecting the right of ministering in the congregation ; in Art. 24, she commands her ministers to speak to the congregation in such a tongue as the people understandeth ; in Art. 25, she declares her judgment on the nature and number of the sacraments ; in Art. 26, she declares that the unworthiness of the minister hindereth not the effect of the sacraments ; in Art. 27 and 28, she more expressly defines the nature and effect of the sacraments ; in Art. 29, she declares that the wicked, though they receive the elements, are not partakers of Christ in the Holy Sacrament ; in Art. 30, that the sacrament is to be administered to the people in both kinds ; in Art. 32, she makes regulations as to the marriage of her ministers ; in Art. 33, she warns her children to avoid those profane persons whom she has been compelled to cut off from the unity of the Church ; in Art. 34, she gives liberty to each national branch of the universal Church to maintain its own particular traditions, and declares the power of the Church to ordain, change, or abolish rites and ceremonies ; in Art. 36, she regulates the appointment of her ministers ; in Art. 37, she declares that it is the duty of all her members to submit to the civil magistracy of the realm ; in Art. 38, she declares her rejection of the error which certain heretics had propounded respecting the property of Christians ; and in Art. 39, she prohibits vain and rash swearing, but allows that a man may swear when the magistrate requireth.

Such is the brief detail of the faith of the Church of England respecting God, the Soul, and the Means of Grace. Though part of its declarations on each head may be shown to be the decisions of the Church on the controversies which at various times agitated the whole Christian world, it has been anxious to retain nothing but that which is sanctioned by, or is according to, the Holy Scriptures, to which it has so constantly appealed.

V. That we may more certainly, however, know that its appeal has been successful, and that the Church of England is consequently worthy of the homage of the sinful and immortal spirit which desires to be guided to a better

world by the revealed will of God, and by the institutions of His Holy Church, let us judge of the Church of England by the example of the earliest Church—the Church of the Apostles immediately after the Ascension, when it was undebased by schism, uncorrupted by heresy, and undegraded by the abuse of prosperity. We shall find that the teaching of that Church may be also summed up under the three heads of doctrines respecting God, the Soul, and the Means of Grace, given by the Almighty, and received by His creatures.

The object of the establishment of the early Apostolic Church, and therefore the object of all the churches which compose the Universal Church from that time to the present, is described in one verse of the second chapter of the Acts of the Apostles. “They continued stedfast in the Apostles’ *doctrine* (or teaching) and *fellowship*, in *breaking of bread*, and in *prayers*.” The Apostles’ *doctrine* (or teaching) related to the faith they preached to the Church respecting God and the soul. The *fellowship* of the Apostles implied the communion, authority, and obedience, which bound the Church together by one bond of discipline; and especially by the first sacrament of Baptism, and by the preaching of the common faith, which was to be gradually made known to the converts by the Apostles, who were inspired for the purpose with the fulness of all knowledge, withheld from the mass till the Scriptures were completed. The *breaking of bread* implies, not merely, as some interpreters imagine, the love-feasts, the mutual hospitality, or the participation together of their common meals; but the second sacrament of the Lord’s Supper, which Christ (the institutor, as the Angel, Jehovah, of the sacrifice of the lamb at the fall of man) had ordained in the place of the lamb. The same authority that commanded the representative offering of the lamb, commanded the representative offering of the broken bread. Both, in the typical sense, were the Lord’s body. The *prayers* implied their union in public worship, social worship, and private devotion. Without prayer, constant prayer, there is no life in the soul; as without breathing, constant breathing, there is no life in the body. Thus was the Apostolic Church “a congregation of faithful men, in which the pure word of God was preached, and the Sacraments were duly administered^{*}.” They were faithful, as the Church of England still is, in their adherence to the truth of the Old Testament, and to the truths which themselves, or their immediate followers, as inspired persons, were subsequently commanded to write in the Gospels, Epistles, and Apocalypse of the New Testament. They were faithful to the doctrines relating to the Father, the Son, the Holy Ghost, as the Creator, the Redeemer, and the Sanctifier; to the doctrine respecting the soul; that the race whom God created having fallen from their allegiance, were restored by the mercy of the Son to the immortality they had lost; and that the Holy Spirit of God convinced, converted, and comforted the soul, and enabled the sinful man to accept again his lost inheritance. The Sacraments were administered, the Gospel was preached, and the Church was governed, by those to whom the authority and the power were divinely and undeniably committed. None added to, none took away from the truth.

^{*} Article XIX.

If this shall appear to be too general an account of the faith of the early Church, let me beg your attention to another mode of proposing the question. The Church of England would declare that all its teaching respecting God, the Soul, and the Means of Grace, may be said to be summed up in the Apostles' Creed. We may justly affirm also, that the faith of the earliest Church may be said to be summed up in the same formulary. That Creed is the one, solid, Scriptural foundation of the union among Christians, for which Christ prayed, and which His followers so anxiously desire. Though the Church is built upon the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; yet Christ declared to St. Peter, (when He confessed, Thou art Christ, the Son of the Blessed!) Thou art Peter, and on this rock I will build my Church. The rock was either Christ Himself, the confession which St. Peter had made, or the person of St. Peter, as the foremost speaker among the Apostles. It is denied by none that Christ is the Founder of the Church. If the expression of Christ to St. Peter referred to his confession, as many interpret the words, they have the same meaning, that Christ is the Founder of the Church. If they denote, as others suppose, the person of St. Peter, then the prediction of our Lord, that St. Peter should be the rock, upon which the Christian Church should be built, received its double accomplishment; first in St. Peter's sermon to the people on the day of Pentecost, and next in his divine commission to admit Cornelius and his friends into the Christian Church. This remarkable fact, in the preaching of St. Peter, must be observed, because it is the real explanation of his being the rock on which the Church is built. The Apostles' Creed is that one Rule of Faith, which may in one sense be called the confession of the Christian doctrine relating to God, the soul, and the means of grace; and the several articles of this Creed may be fairly deduced from the address of St. Peter to the devout persons, who formed the earliest Church, and in this sense he was the predicted rock. When the Holy Spirit fell upon the hundred and twenty disciples who were assembled on the day of Pentecost with one accord in one place, and they spake with tongues, and prophesied, some derided them (Acts ii. 13), St. Peter explained the causes of the phænomenon, and convinced the multitude of the crime they had committed in crucifying their promised Messiah. Three thousand persons were added to the Church in consequence of this address; and of these three thousand, together with the hundred and twenty, it is said, they continued stedfast in the Apostles' doctrine and fellowship. We may justly therefore believe that the Apostles' doctrine respecting God, the soul, and the means of grace, was that which St. Peter had just preached. But all that he preached is summed up in the Apostles' Creed, which we believe without any other additions, than the explanations respecting the controverted doctrine of the Divinity of Christ, to be the summary also of the faith of the Church of England. The Apostles' doctrine in that Creed respecting God, may be said to be contained in the clauses from the commencement, down to the words "the Holy Ghost." Their doctrine respecting the Soul may be said to be contained in the three last clauses. Their doctrine respecting the Means of Grace, in the words, "fellowship, breaking of bread, and prayer," may be considered as included, partly, in the

clause "the Holy Catholick Church," which denotes obedience to the Apostolical authority, and consequent ordination to preach, and administer the sacramental breaking of bread,—and partly in the expression "Communion of Saints," which includes the "Prayers" by which all baptized Christians are united in one body. The address of St. Peter, the Apostles' Creed, and the four expressions, the Apostles' doctrine and fellowship, breaking of bread, and prayers, may be said, that is, to describe the faith both of the Church of England, and of the only true Primitive Church, that of Jerusalem, which was designed to be, as much as possible, the model and example of all Churches for ever⁹.

VI. My first reason, or sum of reasons, therefore, for adhering to the Communion of the Church of England, is derived from the manner in which that Church has endeavoured, and succeeded, after many centuries of controversy, in upholding the faith of Christ, of the whole Scriptures, of St. Peter, and of the primitive Church, respecting God, the Soul, and the Means of Grace. But I have another mass of reasons or arguments derived from the study of antiquity, tradition, and history. It is not sufficient either for a Church or an individual to

⁹ I subjoin the Apostles' Creed and the clauses in the address of St. Peter, with which it may be said to be identical.

"I believe in God the Father Almighty,
Maker of heaven and earth :

And in Jesus Christ

His only Son, our Lord ;

Who was conceived by the Holy Ghost, born
of the Virgin Mary,

Suffered under Pontius Pilate, was crucified,
dead, and buried : He descended into hell ;

The third day He rose again from the
dead :

He ascended into heaven,

And sitteth on the right hand of God the
Father Almighty ;

From thence He shall come to judge the
quick and the dead.

I believe in the Holy Ghost ;

The holy Catholic Church ; The communion
of Saints ;

The forgiveness of sins ;

The resurrection of the body, and the life
everlasting. Amen."

"And it shall come to pass in those days
saith God." Acts ii. 17.

The God of Israel is uniformly described as
the Father Almighty, the Creator of heaven
and earth.

"Jesus of Nazareth, a man approved of
God." ii. 22.

"God hath made this same Jesus whom ye
have crucified, both Lord and Christ." ii. 36.

"Jesus of Nazareth." ii. 22.

"Him ye have taken, and by wicked
hands have crucified and slain." ii. 23.

"Whom God raised up, having loosed the
pains of death." ii. 24.

Therefore being by the right hand of God
exalted." ii. 33.

"The Lord said unto my Lord, Sit thou on
my right hand." ii. 34.

"Until I make thy foes thy footstool." ii. 35.

"Ye shall receive the gift of the Holy Ghost."
ii. 38.

"For the promise is to you and to your
children, and to all that are afar off, even as
many as the Lord our God shall call." ii. 39.

"Be baptized for the remission of
sins." ii. 38.

"This Jesus hath God raised up." ii. 32.

The resurrection of Christ implies our own
resurrection, and consequently the life ever-
lasting.

maintain the true and Apostolic doctrines, unless they are maintained free from the additions which corrupt them, or the mutilations which degrade them from their usefulness and importance. After St. Peter and all the Apostles had completed their appointed work—when the Canon of the New Testament, and the whole volume of Scripture was about to be completed with that collection of prophecies, which was designed to supply the place of a succession of prophets¹, or inspired foretellers of events—then the ever-living Head of the one Church from the fall of man till the day of judgment, appeared for the last time on earth till He come again to judge us; and solemnly commanded His favourite disciple to close the words of the Book of Life with a curse upon any Church, society, or Christian that should add to, or take from that Book: and my second mass of reasons for adhering to the communion of the Church of England is derived from the conviction that it does not only retain the truth of the Holy Scriptures respecting God, the Soul, and the Means of Grace; but that it neither adds to them nor takes from them, in such manner as to destroy the object for which they were revealed. Let us then briefly consider this point.

All Churches will declare that they believe in the Apostles' Creed. It is not impossible that they would declare that they anticipate the future union of Christians on their agreement in this Creed alone. All Churches, too, will confess that the written Revelation of the Old and New Testaments, in which God has granted the knowledge of His Will, does not contain every detail of the manner in which He is to be worshipped; nor every inference deducible from the doctrines revealed; nor every fact which has taken place among the Patriarchs, the Israelites, and the early Christians, upon whom at sundry times, and in divers manners, the Holy Spirit rested, till the written Revelation was completed. All have added some form of worship, or taken away some early custom, rite, or ceremony, which prevailed among the primitive worshippers of that God; Who is alike the God of Israel, and the God of Christianity. The second question, therefore, is whether the Church of England has added to, or taken from the Apostolic truth so as to endanger the souls in its communion, and to incur the sentence of condemnation with which the Head of the Church has commanded His written Scriptures to be concluded. The answer to this question will lead us to contrast the conduct of the Church of England, with that of the Romists on the one hand, and of the chief religious opinionists on the other.

VII. All the additions to the Apostolic faith must refer to God, the Soul, or the Means of Grace.

Is God, the Father, the Son, and the Holy Ghost, the object of worship of a Christian? The adoration neither of saint, nor angel, nor relic, nor image, nor of the Blessed Virgin, who was still alive among them, was added in the Church of Jerusalem to the worship of the One true God. In this the excellency of the Apostolic Church begun, that it acknowledged no idol, nor graven thing, nor any

¹ Prophets denote preachers of revealed truths and prophecies, as well as predictors of the future.

participator, of the homage which the God of Revelation commanded to be given to Himself alone. In this also consists the excellency of the Church of England, in common with the Protestant Episcopal Churches, that it permits no division of the service it pays to the God of Revelation. It allows no metaphysical distinctions to place the resemblance of the creature within the shadow of the throne of the Creator. *To the worship of God the Father*, it adds no worship, no bowing down either with latria, dulia, or hyperdulia, to the blessed Virgin, the relic, the image, or the saint. *To the worship of the Son of God*, it adds no other mediator, canonized by the Church, and elevated by men from among mere men, to be a mediator, and an intercessor at the throne of God. Neither does it take away from the efficacy of His Atonement, by denying Him to be the only mysterious sacrifice for the sins of man. Neither does it take away from the value of His precious blood-shedding by attributing any saving merit to the deeds of His servants, which are proofs only of their faith and love, but not the causes of the mercy of which they are only the effects. It adds nothing human, in the matter of Justification before God, to that work of Christ which is Divine. *To the worship of the Holy Spirit of God* it adds no other source of the convincing, converting, changing Power; neither does it take away from His worship by degrading the Holy Person into an influence, an attribute, or a principle.

And as the excellency of the Apostles' doctrine, and the excellency of the Church of England, is thus shown by the manner in which they taught the truth respecting God—no less also is that excellency manifested by the mode in which they alike instruct the world *respecting the Soul of man*. The scriptural truths relating to man are summed up in his fall from a holier state, the recovery of that state, by the Divine blessing on the appointed means of grace, and his being accounted righteous before God by the faith which believes in his deep corruption, which leads him to seek for a better atonement than his own good actions, and for a holier influence to renew his spirit, than his own resolutions, intentions, contritions, repentances, and penances can afford him. These doctrines we believe the Apostles taught; these the Church of England teaches. Neither the one nor the other *adds to* this faith the atonement of penances, the prayers of the living for the benefit of the souls of the dead, nor the pains of purgatory which are lessened by the friends of the departed. Neither *takes away* the love which results from faith, nor the obedience which follows that love.

The Means of Grace from the very beginning to the end may be said to have ever been the same. They consist in the initiatory and perpetuating rites, by which we are admitted into the covenant, and by which we are continued in the covenant. With us they are Baptism and the Second Sacrament, public prayers and public preaching. With these the Apostolic Church was contented. The converts were baptized. The breaking of bread continued them in the communion of the Church. The preaching of the Apostles, and the prayers of the society, ordered, directed, and united in by the Apostles, was the bond of union.

The excellency of the Church of England, *as it respects the Means of Grace*,

like that of the Apostolic Church, is shown by its always approaching to God only in the Name of the one great Sacrifice, Who was prefigured by the lamb of Abel, of Abraham, and of the Passover ; Who was crucified for us, and is now commemorated in the breaking of the bread, and the pouring out of the wine, as Himself commanded. We believe that grace is given to the observance of the means of grace, and that Christ is so spiritually present with the worshipper, according to His promise, that where two or three are gathered together in His Name, there is He in the midst of them ; and that He sends forth His Holy Spirit upon His worshippers as certainly as He sent down the same Holy Spirit upon the day of Pentecost. We do not add to this spiritual presence the bodily and material presence of the flesh that was actually pierced and the blood that was actually shed upon the Cross : we do not take away the observance of the sacrament altogether, with some opinionists ; nor deny, with others, the more peculiar blessings which are imparted to the faithful worshipper. We do not make it nothing, but a ceremony, a commemoration, and a rite.

To the sacrament which continues the believer in the communion of the Universal Church we join, as the Lord commanded, and as the Apostles taught, the sacrament which initiates the believer into that holy family of God. We believe that a peculiar blessing and grace, which constitute the essential, though indescribable, difference between the baptized and unbaptized, is here also imparted. But we neither add the exorcism, the salt, nor the spittle ; nor take away the mysterious grace, which attends the rescuing the child of the believer from the portion of the uncovenanted world, to the participation of the blessings of the covenant with God. We do not add five sacraments to the two ; neither do we take away this sacrament ; neither do we degrade it to an unmeaning custom only.

Is preaching an appointed means of a blessing to the soul of man ?—the preaching of the Apostles, before the Gospels and Epistles were written, related to the truths which then were oral traditions, but which are now written traditions, and recorded histories and doctrines. The excellency of the Church of England is found in this wise mode of preaching. It interweaves the Scriptures with its services. It establishes its preaching upon the Scriptures. It exhorts its people to read them. It appeals to the written Revelation alone as the criterion of the truth, and the rule of the rule of its doctrine. The Apostles taught those things only which the Holy Ghost brought to their remembrance, or impressed upon their understandings. The preaching of the same holy truths from books which contain the things thus brought to their remembrance is still one of the chief means by which the God of all grace gives fresh grace to the soul. We neither add to the rule of the written word, the rule of unwritten tradition, as the guide of equal authority with the written word to the instructions of the preacher. We do not take away the Scriptures, nor merely permit their use, nor lessen the value of preaching, nor forbid the meanest, or the poorest, to drink of these waters of life, lest they should perchance imbibe the mire of human errors, through which, and among which, those living waters

flow. We do not take away the just value of the uniform traditions, which sanction the inferences we derive from Scripture.

Did the Apostolic Church continue stedfastly in prayers?—the time would indeed fail me to tell of the excellency of the Church as it appears in that holy liturgy; up to which the people require to be educated, that they may enjoy a more intellectual banquet than all the poetry and literature of the best authors of the land can give them—whilst the heart burns within them at the elevation of its praises, or melts with humility at the fervour of its confessions and prayers. Well might one of the greatest and best of the servants of the Church, who has long gone to his rest, break forth into rapture, when in the days of the overthrow of our Jerusalem he desired to “call to mind ‘the pleasures of the Temple, the order of her services, the beauty of her administrations, the sweetness of her songs, and the daily Sacrifice².’” The more solemn prayers we offer are derived from the most remote antiquity; and though many which have been assigned to the earlier ages may be the offspring of a later period, many are assignable to the Apostolic age. But for these things alone we value them not. They are esteemed valuable among us for their adaptation to the hearts of Christians, much more than for the antiquity of their supposed or real origin. We do not add to these prayers the imaginary sanctity of the Latin language. We do not add to our public worship the innovation of the spontaneous prayer of the minister. We do not take away from the ancient prayers of the Church one Scriptural petition. We do not take away liturgies altogether in favour of extemporaneous prayer.

Is the continuance of the Christian worshipper in the unity and communion of one Holy Catholic Church another means of grace? Were the believers in the Apostolic Church stedfast in their adherence to the discipline of the society of the Apostles? No less also does the excellency of the Church of England appear in the manner in which its authority is affirmed, while the liberty of the worshipper, and of the people to judge by evidence, and by the testimony of the written word, is not only permitted but encouraged. No Christian of the Church at Jerusalem would have spoken in the name of the Church, unless the Apostles had permitted him to do so; and every teacher who was permitted to speak by authority, would, with Christ and His Apostles, refer to evidence. We consequently find that in the Christian Church, in all ages, there have been teachers who ruled, as the Apostles taught and ruled, teachers who did not rule, and assistants to the teachers who did not rule. In other words, the three orders, of Bishop, Priest, and Deacon (though the names of the two first were at the beginning interchangeable), have always constituted the pastorship of the Christian Church. We allow no Christian to speak in the name of the Church till the successors of the Apostles, and the teachers who rule, permit him. The Church thus upholds its authority, while it appeals to the rule of the rule on which its faith is founded. It *adds not* to the Apostles’ discipline. It considers all the Bishops generally as the successors of all the Apostles; and the universal

² Bp. Taylor’s Pref. to the Apology for Liturgies.

Episcopate, as the succession of the universal Apostolate—and it places the union of the Church on the rock of Christ, and on all the twelve Apostles. It does not therefore add the Papacy to the Episcopate ; nor seek any unity of the Church universal in any other manner than in the way which Christ appointed, the stedfast adherence to the doctrine and fellowship of *all* the Apostles. It does not take away from that fellowship, by sanctioning the unauthorized intruder into the office of the holy ministry. It does not add the Pope to the Bishop. It does not take away the Bishop from the Priest, the Deacon, or the Church. And thus it is, VIII., whether I consider the Revelation which God has given to man of His own nature, of the destiny of the soul, or the blessing which God imparts and man receives ; or whether I consider the manner in which the Church of Jerusalem taught the truths of this revelation, and compare with both the institutions of the Church of England ; whether I study the Holy Scriptures themselves, or the long record of the controversies which have divided Christians respecting the additions to the primitive faith, or the diminutions of the primitive faith ; I am enabled, as a dying man in the presence of the heart-searching God, to conclude, that though the Church of England is not faultless—though there are canons which it may wisely repeal, rubrics it may reconsider, and expressions it may revise ; yet it teaches no unscriptural doctrine, enforces no unscriptural discipline, upholds no unscriptural authority, and encroaches on no man's privilege, happiness, and duty, of searching diligently whether its authority is wisely exercised, and its teachers speak the language of truth. It adds nothing contrary to Scripture. It takes away nothing which the Scriptures reveal. If I do not worship in its communion, I have but three alternatives, all of which I am required by my duty to God, my duty to man, and my duty to my own soul, to avoid. I must worship with the Romists who add to the word of God the doctrines and discipline which destroy the object of Revelation ; or I must worship with opinionists who take from the word of God ; or I must worship in solitude, and in the wilderness. In some form or mode I must worship Him Who made me—Him Who redeems me—Him Who sanctifies me : and I thank God from my heart, that I can conscientiously worship Him as a member of the Church of England, in obedience to the laws of my country, and in communion with my people and my nation. I rejoice that I can worship with a Church in which all the truths which God has revealed respecting Himself, the soul, and the modes by which a blessing is imparted by God in heaven to the soul on earth, are taught, and enforced on the humble and enquiring Christian. Farewell. If we cannot meet upon earth to partake of the same sacraments, and offer the same prayers, attend to the same instruction, and join in the same communion, may it please God to unite us in that world where prayer shall be changed to praise—where no controversies shall divide the Church triumphant—where jealousies, and hatreds, and mutual scorn, and bitter contempt, and evil surmisings, and uncharitable reproaches, shall be done away—and the peace of God, and love to God, and love to each other, shall be a portion of the blessedness of our immortality. These are not vain words, my friend. The anticipations of such things are to be ranked among the consola-

tions of the sick, and the hopes of the dying Christian. Such, you tell me, you are. As "what we *know not* now, of God, and of the soul, we shall know hereafter^a," so also there are many spiritual blessings which we *possess not* now, which we shall possess hereafter. One of those blessings may be, the communion in another world of all who worship the Son of God as their Saviour and Redeemer, and because they believe and love Him, seek for His blessing upon them. May it so be—that our souls be united in that better state; and that the blood of the Atonement be not shed for us in vain. I may not add more. I have spoken, or I believe that I have spoken, the truth in love—and I am, my friend,

Your faithful Servant.

^a John xiii. 7.

SECTION XXXII. JOB XXV. 1—6. XXVI. 1—14.

TITLE.—“*We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings.*”—*Bildad's last reply to Job.*—*Job ends the dispute with his friends by declaring the power and incomprehensibility of God.*

INTRODUCTION.—The only questions of real importance to man are, “What shall I do to be saved?” “Wherewith shall I come before God?” “How shall I be accounted free from condemnation before Him?”—The dispute between Job and his friends, on the causes for which he had been afflicted, were now at an end; but without any satisfactory result. They had continued to affirm that he must have deserved to suffer, or affliction would not have overtaken him. He declares that his actual offences against God had not been greater than those of the prosperous who had not known such affliction. Bildad concludes the controversy by again reminding Job of the Power, Majesty, Wisdom, and Goodness of God¹, and asking how it was possible that man, either in his lowest or in his best estate, could be deemed justified, or “accounted righteous,” before God, when the very stars in the heavens could not be deemed pure in His sight? This question of Bildad could not be fully answered till the revelation of God was completed. The one only mode by which men have ever been, or will be, “accounted righteous” before God, has been, and will ever be, the same, from the righteous Abel to the last child of Adam, whom the great Head of the Church triumphant has accepted, or shall accept; namely, Faith in a Divine Revelation producing inward holy motives, and outward holy actions. The object, however, of that faith, and therefore of that revelation, was not fully known till Jesus Christ (Who began the work of redemption before the creation of the world, and will only then complete it when the day of judgment shall be past, and the kingdom of the Mediator be resigned) died for our sins, that we might not die eternally; and rose again for our justification, because His resurrection demonstrated that His atonement for sin was accepted, and therefore that all who believed in Him were “accounted righteous.” Job therefore makes no reply to the question of Bildad, “How can man be justified before God?” Instead of doing so, he merely asks in return in what manner the words of Bildad had strengthened the weak reasonings of his other friends (vi. 4); and then Job breaks forth into that magnificent acknowledgment of the wonders and greatness of God, which has ever excited the admiration of the

¹ Lee.

reader of the Holy Scriptures. The dead who were drowned in the deluge, such appears to be the meaning of the passage, both the giants, the persecuting apostates and their followers, though the waters have covered them, continue to be known to Him (ver. 5), and to tremble before Him; for hell itself (ver. 6), the world which is now to us invisible, is naked before Him, and destruction itself has no covering from God. And as the power of God is known in the world of souls, so it is seen also in the visible creation. He stretches out the north, which was unknown to Job and his friends, and He hangeth the earth upon nothing. He keeps the earth in its place by a power inconceivable by the most scientific man (ver. 7). He ruleth the clouds of heaven (ver. 8). His throne in heaven is concealed from man. Clouds and darkness are round about Him, and His presence is not manifested (ver. 9). He hath set its bounds to the ocean (ver. 10). The pillars of heaven, the firmament, and the high hills on which the very heavens seem to rest in the horizon, confess the power of God (ver. 11). He calmeth the waves of the sea, and He divideth the waters from the waters (ver. 12), and He disappointeth by the same power the designs of the proud and insolent, who oppress His afflicted people. His hand alone created and garnished the heavens, with the constellations, the planets, the stars, and the comets, with all their wonders, and all their glories. The same hand no less created the heaven, which is the abode of the souls of those who trust Him; and His hand also formed the crooked serpent, not only the great constellation in the starry heavens which is called the great serpent, but the crooked serpent (ver. 13), whose craftiness deceived alike the parents of mankind, and the victims of the deluge, and whose head shall be bruised under the feet of the Living Redeemer. Such, he says, is the greatness of the God I worship; and when I have thus contemplated His Majesty and His Power in the heavens above me, in the earth around me, and in the world of souls before me, I bow before his footstool with reverence and awe; for in all these things I have but discovered the outline, the part of His ways; and how small is the portion I have heard and understood concerning Him; for there are higher, and deeper, and more overwhelming wonders still to be learned at death, and after death, respecting Him; and who can fully understand God, till his faculties are expanded and enlarged to apprehend His glory, in another, and a better state? All this may be said to be included in the right interpretation of the last answer of Job to his friends. How thankful should our souls be to God that His Holy Spirit, since the days of Job, has imparted to the world and to the Church new and clearer discoveries relating to heaven, to earth, and to the world of spirits; and that we have more abundant evidence of the certainty of heaven, of the Providence which governs the earth, and of the continuance of the life of the soul, which, absent from the body, shall be present with the Lord. Let us not be contented with merely ascribing glory to God for His Revelation of the happiness of heaven, of the government of His Church on earth, and of His care of the souls of the righteous when the body is committed to the ground; but let us learn this lesson from the sublimer contemplations of Job, that we become pre-

pared for the employment, the praises, and the society of the innumerable company of Angels, and of the just made perfect in heaven—that we serve God upon earth, knowing that His Providence alone preserves us from all evil,—and that we be ready, when God pleases, to commit our bodies to the grave, and our souls to his care ; waiting for our perfect consummation and bliss, both of body and soul, in the day of our certain resurrection.

JOB XXV. 1—6. XXVI. 1—14.

<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.</p>	<p>1 Then answered Bildad the Shuhite, and said, 2 Dominion and fear <i>are</i> with him, he maketh peace in his high places, 3 Is there any number of his armies? and upon whom doth not ^a his light arise? 4 ^b How then can man be justified with God? or how can he be clean <i>that is</i> born of a woman? 5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. 6 How much less man, <i>that is</i> ^c a worm? and the son of man, <i>which is</i> a worm? 1 But Job answered and said, 2 How hast thou helped <i>him that is</i> without power? <i>how</i> savest thou the arm <i>that hath</i> no strength? 3 How hast thou counselled <i>him that hath</i> no wisdom? and <i>how</i> hast thou plentifully declared the thing as it is? 4 To whom hast thou uttered words? and whose spirit came from thee? 5 Dead <i>things</i> are formed</p>	<p>from under the waters, and the inhabitants thereof. 6 ^d Hell is naked before him, and destruction hath no covering. 7 ^e He stretcheth out the north over the empty place, <i>and</i> hangeth the earth upon nothing. 8 ^f He bindeth up the waters in his thick clouds, and the cloud is not rent under them. 9 He holdeth back the face of his throne, <i>and</i> spreadeth his cloud upon it. 10 ^g He hath compassed the waters with bounds, † until the day and night come to an end. 11 The pillars of heaven tremble and are astonished at his reproof. 12 ^h He divideth the sea with his power, and by his understanding he smiteth through † the proud. 13 ⁱ By his spirit he hath garnished the heavens; his hand hath formed ^k the crooked serpent. 14 Lo, these <i>are</i> parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?</p>	<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.</p> <p> Or, <i>with the inhabitants.</i> ^d Ps. 139. 8. 11. Prov. 15. 11. Heb. 4. 13. ^e ch. 9. 8. Ps. 24. 2. & 104. 2, &c. ^f Prov. 30. 4.</p> <p>^g ch. 38. 8. Ps. 33. 7, & 104. 9. Prov. 8. 29. Jer. 5. 22. † Heb. <i>until the end of light with darkness.</i></p> <p>^h Exod. 14. 21. Ps. 74. 13. Isa. 51. 15. Jer. 31. 35. † Heb. <i>pride.</i></p> <p>ⁱ Ps. 33. 6. ^k Isa. 27. 1.</p>
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PRAYER.—LET US PRAY, *that being justified freely before God by His grace¹, through faith in His Son Jesus Christ our Lord², we may be justified before men, by our good works which they shall behold; and glorify our Father which is in heaven.*

ALMIGHTY and Merciful God, Creator of all things visible and invisible, with Whom is dominion over all, and before Whom the stars are not pure, nor the Angels of heaven perfect, we Thine unworthy servants come before Thee, humbly confessing that we have erred and strayed from Thy ways like lost sheep; that we have followed the devices and desires of our own hearts; and that there is no health in us. We do not presume to come before Thee, trusting in our own righteousness; but in Thy manifold and great mercies. We desire to be “accounted righteous” before Thee. We humbly hope and pray that we may be so justified in Thy sight, that Thou enter not into judgment with us Thy servants, and banish us from Thy presence for ever. In Thy sight shall no man living be “accounted righteous” for his own innocence, and justified by his own deservings: and we have no other hope in Thy mercy, but that which Thy grace hath revealed to us, the way in which Thou canst be faithful and just, to forgive the sins of those who confess their sins to Thee; who pray to be cleansed from all unrighteousness, and to be “accounted righteous” before Thee. Glory be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty, because while we were yet sinners before Thee, Thou didst give Thy Son, our Lord Jesus Christ, to take upon Him our nature, and to be obedient to the law for man—to suffer death upon the cross for our redemption—and to make there, by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice for our sins. Because of this Thy great and undeserved mercy to us, we have boldness to come into Thy presence, not trusting in our own righteousness, but praying to Thee, that we be “accounted righteous” before Thee, through the merits and death of Thy Son Jesus Christ our Lord.

- May we be justified before Thee freely by His grace, and mercy towards us. May His obedience be accepted as our obedience. May His righteousness (we have none from ourselves) be accepted as our righteousness. May His sacrifice be accepted as the atonement for the sins of our souls, and the sinfulness of our lives: and may Christ ever be to us the Prophet to teach us, the Priest to plead for us, the King to rule over our hearts and motives, our affections and our actions, that we may daily love Thee more, and daily serve Thee better. May Christ so be to us wisdom, and righteousness, and sanctification, and redemption, that our souls may become more and more prepared to meet Thee, in death, and in judgment. And because Thou hast been pleased to place us in such state and condition in this world, that, as a city set on an hill, our lives and conduct must be seen and known of men; grant us, we beseech Thee, that the faith in Christ our Saviour, which enables us to hope in Thee, may so work by love to Thee our Father, and to Christ our Living Redeemer, that wisdom and virtue, soberness and holiness, may attend our ways before men; that our example may benefit them, and our influence bless them; that our profiting may appear unto all, that they may say that God is with us of a truth. May they so behold our good works, that they acknowledge the power of religion in the souls and lives of Thy servants; and glorify Thee, our Father, which art in

¹ Rom. iii. 24.

² Rom. vii. 9.

heaven, by the repentance, and faith, and obedience, which Thou hast commanded to us all. We thank Thee that Thou hast caused all Holy Scriptures to be written for our instruction. Grant, we beseech Thee, that we may so read, mark, learn, and meditate upon them, that we remember the destruction of those who broke Thy laws, and persevered in sin, and perished in the waters of the deluge; that we remember that the death of the body is not the death of the soul, but that after that death is the judgment; and that destruction itself hath no covering from Thee, so that the workers of iniquity may hide themselves even in the grave from Thee, the all-seeing God. Oh! keep us mindful of these things. Give us grace, that our faith be not in vain. Thy power alone hangeth the earth upon nothing, and keepeth the stars in their places, and calmeth the waves of the sea. On that same power and mercy do we trust for the salvation of our souls. Thy hand hath garnished the heavens. May the heaven of heavens be the home of the souls which shall be justified by faith in Thy blessed Son, and sanctified and prepared for that heaven by the Holy Spirit of God, Who proceedeth from the Father and the Son. Thy hand hath formed the crooked serpent. Beat down Satan under our feet. Bruise the head of the serpent within our souls, that he do not poison the Paradise of our hope, our humble hope, and fear, and love, of Christ our only Saviour. These are but parts of Thy ways. While we live in this world, though Thy word itself is granted to us, we are unable to understand all Thy ways; and little is the portion which we have heard and known concerning Thee. Convince us of our ignorance, as well as of our sinfulness; and make us daily long to know more of Thee our God. As the hart panteth for the water brooks, so may we long for the day when we shall know Thee more, and dwell with Thee for ever, and be free from sin, and free from sorrow, and from the very possibility of temptation and falling away from Thee. Forgive our imperfect petitions. We offer them, as Thyself hast commanded, in the Name and for the sake of Jesus Christ, Thy Son, our only hope, our Lord and Saviour; and in His words we further address Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. On the Question, Job xxv. 4, *How can man be justified before God?*

The Doctrine of Justification, and the Nature of Faith, illustrated by tables of Scriptural examples, the several clauses of the Apostles' Creed, and the Definition of Faith by the Church of England.

How can man be justified before God¹? How can man be "accounted righteous"² before God? The question may be considered the same as that which the Gaoler at Philippi proposed to the imprisoned Apostles, "What shall I do to be saved?" and the contemplation of the answer to the double question is, without any exception whatever, the most

solemn and important that can be submitted to the soul of a reasoning and immortal being. The doctrine of Justification, said the great Saxon reformer, according to the soundness or the unsoundness of its statement, is the article of a standing or falling Church³. The truth of the proposition may be questioned, unless we interpret the words in the sense of a "faithful or erring Church;" for a Church may teach the most unscriptural error, and yet be very prosperous. Certain however it is, that the manner in which we ourselves believe that we are to be justified, or "accounted righteous" before God, is the criterion that our souls are accepted or rejected by the Creator, the Judge, and "the Father of the spirits of all flesh⁴."

¹ Article xi.

² The same words *כִּי-עַל-יִשְׁתַּחֲוֶה לַיהוָה*, which are here translated "How can man be justified with God?" are rendered in Job ix. 2. "How should man be just with God?"

³ "Articulus stantis vel cadentis ecclesie." See Faber on Justification, p. 1.

⁴ Numbers xvi. 22. Heb. xii. 9.

But a feeling of despair of the possibility of arriving at satisfactory conclusions on the subject of the meaning of faith, oppresses the student and inquirer, when he observes that almost every theological writer speaks upon the subject—that all seem to consider it the most easily comprehended topic which they can discuss—while all express the utmost astonishment at the conclusions to which his brother has arrived. Even the most learned and eminent theologian of the last century⁵, whose praise is in all the Churches, and who may be said to have devoted his whole life to the study of the right mode of reconciling S. Paul and S. James—who commenced his labours in his youth, revived them in his maturity, and confirmed them in his age; who solemnly assured his culpators that he had prayed God to enlighten his mind, and who was persuaded that he had neither erred from truth nor from Catholic teaching, was censured by his contemporaries, and by many of the best theologians; and is condemned, both for his conclusions and his Prayers, by a modern writer whose work is most worthy of the approbation of the student⁶. The mind

⁵ Bp. Bull.

"When I was in my forty-second year, I read the Harmony over and over again with much care, having laid aside, as I hope, all self-conceit, and certainly having offered my prayers to the Lord that He would be pleased to enlighten my mind with His heavenly light, and to show me all the errors I had fallen into contrary to the truth, and I then solemnly vowed and promised openly and publicly to renounce, in the presence of the Church, such errors, when made known to me, to the sacrifice of my reputation."—Bp. Bull, Apol. for the Harmony, pp. 349, 350. Ap. Library of Anglo-Catholic Theology.

"As far as regards the main doctrine of man's justification, which I had to defend, and the meaning of the Apostles St. Paul and St. James, whose teaching I had undertaken to reconcile, I feel most persuaded that I have not erred from the truth, or from Catholic teaching."—Ibid.

"Annum jam agens secundum supra quadragesimum, Harmoniam (tot hominum clamoribus admonitus) legi et relegi serio, abjectâ omni (ut spero) φιλαυτία, certe præmissis ad Dominum precibus, uti lumine suo celesti mentem meam illustrare, et quoscunque meos errores contra divinam veritatem mihi met monstrare dignaretur; quibus sanctè quoque vovi et spondendi, me ostensos errores, susque deque habitâ existimatione meâ, palam et publice coram Ecclesiâ abrenuntiaturum."

"Ad Summam quod attinet doctrinæ de Justificatione hominis, quam defendo, atque ad scopum utriusque Apostoli, Pauli et Jacobi, quorum conciliationem suscepì, persuasissimum habeo me a veritate et Catholicâ sententiâ nequaquam aberrasse."—Bulli Apol. pro Harmoniâ, sect. viii. 5. p. 60. Follo, Lond. MDCCLIII.

⁶ Mr. Faber condemns the declaration of Bp. Bull, that he prayed for the Divine guidance. "Prayer for spiritual illumination," says Mr. Faber, "in order truly to expound difficult and litigated passages of Scripture, is illegitimate and unwarrantable; because, when analysed, it is no other than a prayer for infallibility; and because various persons, who have even devoutly offered up such prayer, have practically shown its impropriety, by the mere naked fact of their having given, notwithstanding their prayer for the enlightening of their expository intellect, entirely different,

of the enquirer is bewildered by the conflicting authorities which present themselves on all sides. The weighing of contending opinions too is frequently unproductive, because few readers believe that an impartial statement of such opinions is given, by the author who rejects the conclusions of the author whom he criticises, to substitute his own in their place. Even quotations in such cases are suspected of being unfairly separated from the context; and the discussion of clashing arguments is endless. If we say, we will be guided by reason, or by the Holy Scripture, or by the Church; every theologian of every church, sect, party, or community, claims to be regarded as directed by the same authorities. It seems to be an act of presumption to recommend the reader to lay aside the innumerable volumes which have been written on the subject of Justification, and to request him to form his own conclusions. In one sense he cannot do so; the best plan, therefore, we can pursue to obtain satisfactory conclusions on the subject, may be to beg the reader to peruse the best works, and study the definitions in them, and in the harmonies of confessions, in Articles and councils, of the words *faith*, *justification*, *belief*, and other words relating to the subject; and after he has done so, to lay them aside and to endeavour to find those propositions in which they may all be said generally to agree—and to examine the manner in which all will acknowledge the subject to be illustrated by the examples of those who are said in Scripture to be justified by faith. By adopting this plan, without omitting, but without assailing or defending the opinions or conclusions of the particular writers, churches, or parties, with whose

and even directly opposing interpretations of the same passage or parallel passages."—See Prim. Doctr. of Elect. book i. chap. 5. § ii. 3.

"Certainly, every one, who handles so lofty and so vital a subject as *Man's Justification before God*, ought to make his work no less a subject of prayer in his closet than of thought and research at his desk. But then, I apprehend, the *purport* of his prayer ought not to be precisely the same as that avowed by our eminent and devout Prelate.

"For *moral* illumination, we doubtless ought to pray: that so we may clearly see and impartially detect within ourselves any lurking prejudice, or any tricky inclination to unfairness, or any sinful dread of giving offence to this party or to that party, which might, in a religious or spiritual point of view, disqualify us for treating of this great argument.

"But, for *intellectual* illumination, which may effectually guard us from every serious mistake, and which may unerringly show us the true sense of Holy Scripture, we are, in my judgment (if the judgment of a more than *sexagenarian* may be allowed any weight against the judgment of Bishop Bull when somewhat more than a *quadragenarian*), *not* warranted to pray; because such a prayer is distinctly a prayer for infallibility; and if its propriety be admitted, must, by a passive acquiescence in this great Prelate's decision, completely put an end to all further *pious* discussion of the subject, *lest haply we be found even to fight against God*."—Faber on Justification, pp. 232—234, 5.

decisions we may be acquainted; it is not impossible that we may arrive at conclusions in which the whole Church of Christ may be said to agree. The subject has been generally discussed with reference to the Articles of Faith, in the Catechism of the Council of Trent, the Articles of the Church of England, the decisions of Calvin at Geneva, or those of some other of the communities into which the believers in the inspiration of the Holy Scriptures are divided. Let us discuss it, or rather consider it, without peculiar reference to either, and thus ascertain to what conclusions we shall arrive in reply to the question, *How shall man be justified before God?*

I will take for granted, then, that the student has made himself acquainted with the latest, and with the more generally received works in which the subject is treated, and also that he is willing to keep in view the various definitions given him by the principal theologians. The question, is to what conclusions will he arrive after he has read and considered them?⁷

We will conduct the inquiry then on the following plan.

1. We will ascertain the propositions in which all Christians may be said to agree.

2. Illustrate the nature of faith by those examples in which faith is said to save, or justify an individual, or to commend him to the approbation of men.

We will place in one table the names of the chief individuals who are mentioned as instances of being saved, or benefited, or justified, or commended by faith.

3. Continue the illustration by showing in what manner every article of the Apostles' Creed may be believed, with the faith which saves or justifies.

I must first, however, premise, that the question is not, as we might infer both from the authorized translation of the same words

⁷ The student must be supposed to have read Pearson on the Commencement of the Creed, some of the controversy on the conflicting views of the Council of Trent, the Church of England, and the decisions of Calvin and the divines of his school, with the last published works on the subject; the Tracts for the Times; Garbett's Bampton Lectures, especially Lecture IV.; Faber's Primitive Doctrine of Justification, with Mr. Knox's work, to which it is a reply, with Bp. M'Ilvaine's Oxford Divinity compared with that of the Romish and Anglican Churches, with a Special View of the Doctrine of Justification by Faith, 8vo. London, 1841; with the same inestimable author's smaller work, Justification by Faith, a Charge before the Clergy of Ohio, printed at Columbus in America, 1840; with the Section on Justification in the Bishop of Chester's work, Apostolical Preaching, &c.; Holden on Justification; Newman; Anderson's (of Brighton) Cloud of Witnesses; and especially Bp. Bull's Harmonia Apostolica, with the Defence; both have been lately translated and published at Oxford, by the editors of the Library of Anglo-Catholic Theology. The student is supposed to be acquainted with the controversy generally, and with the definitions of faith by the principal writers.

of the original Hebrew in Job ix. 2, and as Dr. Lee renders the words of Job xxv. 4, "How shall man be just before God?"—"but how shall man be justified?" The two things are very different. A man may be called just or unjust before God, if he do just actions or unjust actions. He may be humble, or honest, or possess any other approvable quality, and if these excellences are in his heart, he may be said to be humble or honest before God. But this is not the question. The goodness of a Christian, like the virtues of the heathen, may be evident to all, and that goodness may be greater than the excellence of his fellow-men; but it may neither be perfect in its nature, nor proceed from a right motive. Neither is it the question how a man may be made just or righteous. The answer to this question is evident. He is made righteous by a Divine Power influencing his mind according to the laws of mind; and enabling him to think, prefer, and do the thoughts, choice, and actions that be just, good, or righteous. But even if the human soul attained to the highest degree of moral, religious, and spiritual excellence of which it was capable of attaining; the imperfection which is unavoidably blended with that very excellence, still destroys the certainty that the Deity will bless the soul with any other blessing than its own inward complacency. In this sense virtue would be its own reward. But the goodness of man does not imply even immortal existence, much less immortal happiness. The question is, how, or for what reasons, shall a sinful and imperfect being⁸ be accounted righteous, or free from the condemnation which might follow the imperfection which was blended with any excellence of man? All Christians are agreed that something more is required than the mere outward actions of obedience, or even the more inward motives of the heart, for if these proceed from the Divine agency itself upon the soul of man, the cause of the impartation of that Divine agency must be included in the reasons for which man shall be accounted righteous. If the goodness of man is an effect, and the Divine agency the cause of that effect, and if the soul be accounted righteous because both of the granting the Divine agency, and the acceptancy of the Divine agency; the question still remains for what reason that Divine agency was imparted, that the soul of man might be put into that state in which it might be "accounted righteous."

The question therefore is, *how shall man "be accounted righteous" before God*, whether his virtues and his excellences, his imperfections and errors, be few or many.

The answer to this question is the one

⁸ *עַל־כֵּן* not *עַל־כֵּן*

object of the whole Revelation. It involves all the revealed doctrines respecting God in heaven, man on earth, and the means by which the human becomes divine.

Having ascertained the meaning of the question, "how shall man be justified?" that it denotes "how shall man be 'accounted righteous,'" we are brought to the answer, or answers, in which all Christians will agree.

They will all acknowledge that if justification denotes the being accounted righteous, that accounting does not denote the estimation which the man forms of himself; but that it denotes that view of the soul, as accounted righteous, which exists in the mind of God as a Judge; and, consequently, the God Who judges, and the man who is judged, the act of the judge who accounts the criminal to be acquitted, and the state of the criminal who appears before the judge, cannot be identified with each other. Or in other words, whatever be the cause of the justification of man before God, even if that cause were proved to be the sanctification of the soul (instead of being as we shall see the source of that sanctification), yet the two things, the justification, which is the act of God, and the sanctification, which though it be the result of the sanctifying power must still be called the act or the attribute of man, cannot be confounded with each other⁹.

Premising then, that justification is not sanctification, and that no interpretation of the word be admissible which confounds the *act of God in heaven* with the *state of man on earth*; but that they are as different as the sentence of a judge and the condition of an acquitted criminal¹⁰; it will be agreed that no view of justification can be received which does not reconcile all the passages of Scripture which declare the necessity of holiness, the work of the Holy Spirit in beginning, continuing, and completing the sanctification of those who are justified, and the twofold doctrine of S. James, that man is justified by his works, and of S. Paul, that he is justified by his faith: that every action of man implies progression, but that the actions of God, though they are revealed to us in language adapted to our own conceptions of intellect, in condescension to the inferior capacities of man's understanding, do not imply progression. There is with God neither beginning of existence, nor succession of thought, nor change, nor end; but the duration which man calls past, present, and future, is with God one eternal present; so that God knew before the foundation of the visible or invisible world, whether the

soul of the individual is, or is not "accounted righteous" before Him. Justification, therefore, so far as it relates to God is not progressive.

But the case is very different with man. All his actions are progressive. There must be with man the *beginning*, the *progress*, and the *end of every action*. There must, therefore, be the beginning, the progress, and the termination of that state, or condition, which constitutes justification before God.

But the human soul is always represented as being justified by faith or by works. Therefore the faith, or the works which justify, must have their commencement, progress, and end.

But the law of the understanding of man is, that an act of the mind, with those who are able to think and reason, always precedes the acts of the body. *Faith is an act of the mind, therefore it precedes works.*

Therefore, whether the soul is justified by faith or works, the works which follow faith may be called the result or the conclusion, the fruit or the end of that action which is called faith.

We thus first obtain the *third part of faith*. The remaining question will be, what is the *beginning* and *progress* of faith?

But faith is that act of the mind which, by preceding good works, is uniformly said to produce good works. Therefore the *second part of faith* is, that it is the source of action; but a source of action is a motive, therefore the *second part of faith is the motive, or principle, which influences the conduct.*

There only remains the question, what is the *beginning of faith*? and the answer to this is uniformly, without one exception to the contrary, agreed to be belief, that is, belief in God's Revelation, upon evidence.

We thus arrive at the *beginning, progress, and end of faith*. Faith, therefore, may be defined to be RELIGIOUS BELIEF, LEADING TO RELIGIOUS PRINCIPLE, OR MOTIVES, AND ENDING IN RELIGIOUS ACTIONS, as the result of the union of belief and motive.

The union of these three, belief, motive, and action, constitute faith.

By this faith man is justified, or "accounted righteous."

But the most important question still remains.

According to this statement the faith by which a man is "accounted righteous," is the result of his own reception of the truth, leading by the operations of his own mind to the formation of an inward motive, and ending in an outward action as an unavoidable result, —whereas all Christians of all churches, of all names, are agreed, and their unanimity is a criterion of a truth, that the effect of belief on the intellect, in producing religious motive and ending in religious action, is not, and can-

⁹ This is the great error of the definition of the Council of Trent. *Justificatio est sanctificatio.*

¹⁰ See the Question of Justification, as a case of Law, by a Barrister, at the end of Mr. Faber's work on Justification.

not be the action of the Christian himself ; but the action of a Divine power on the soul. The next question therefore is, what is the office of the Holy Spirit in the justification of the soul of man ? How does the Holy Spirit act on the human being, so that man shall be accounted righteous before God ?

The Holy Spirit of God acts with the mind of man, we answer, according to the laws which God Himself has given to the mind, in producing justifying faith, in the *beginning*, the *progress*, and the *end*.

It is with the mind *at the beginning*.

The mind contemplates evidence, the ear hears, the understanding receives, the memory retains. The Holy Spirit brings the things which are heard, to remembrance. It impresses by the first means of grace, the mother's teaching, the nursery prayer, the earlier instruction ; or it impresses by the later instruction, the hearing, and the reading of the Scriptures, the public preaching, and the observance of the Sacrament, the belief of truth upon the understanding ; and thus *the Holy Spirit acting with the mind and on the mind, begins the first part of justifying faith*.

It then *proceeds to the second part*. When the mind is convinced, and when the intellect believes, the Holy Spirit still acts with the mind, and on the mind, by changing the mere religious belief into religious motive. It worketh with us to will, and to form the will². It worketh within us, to love, fear, hope, expect, anticipate, and to comfort. And when the mind has thus been led to form religious motives, because of religious belief, or religious convictions ; then the motives become so deepened in their intensity ; that the union of belief with the motive becomes the very substance of things hoped for, and the demonstration to the soul of things not seen. Thus peace with God now, and peace with God for ever, are the things hoped for,—and the union of belief and hope produces within the heart that very feeling of peace, joy, serenity, and expectation, which constitutes on earth the beginning of heaven, and which constitutes in heaven the completion of the happiness which begins on earth ; and the very same feeling is the internal demonstration of the certainty of the future blessedness, the future resurrection, the past creation, and other subjects, which are things not seen. And it is *in this sense of the word* that faith, or the union of belief and motive, is called by some *the eye which sees, the hand which apprehends or takes hold on the promises*. It is the realization, the assurance, the actuality, the very enjoyment of the blessings which constitute the highest felicity of the Christian during his continuance on earth.

And the *third part of the faith which justifies is not less the act of the Spirit*, for He worketh

in the mind and with the mind, not only to believe and to will, but also to act and do³. The Christian studies his own happiness by studying to do those things which God commands, and not to do those things which God forbids. And thus *the third part of faith, the faith which begins in belief, proceeds to motive, and ends in action, is completed to the justification of the soul*.

But another, and, if possible, a still more important question remains. What is the belief which the mind receives, and which the Holy Spirit impresses ? and what is the cause, or what is the revealed reason, that the Holy Spirit is thus given to act with the mind and on the mind, to produce in the Christian the faith which justifies ?

The answer is, the belief which is revealed is the whole work of Christ from eternity to eternity, commencing, carrying on, and completing the whole plan, system, and scheme of Redemption, of which His life on earth as a Man, His death, resurrection, and ascension, were but portions,—and one part of that Redemption is the conferring the Divine power on the Christian who believes the work of Christ ; and for this cause, and for this cause only, the Holy Spirit is given to the mind, to act with the mind and upon the mind of the Christian, that the faith by which man is accounted righteous may be formed within him. The cause for which the Holy Spirit is given, is the mysterious covenant which Christ has made, that man should be saved by that Atonement in which His whole work from eternity to eternity consists ; that man should be accounted righteous because the work of Christ is accepted, because the Holy Spirit is given to him, and because his understanding is convinced, his motives are improved, and his actions are pleasing to God. In other words we can answer the question of Bildad to Job, *How can man be justified with God ?* by saying, that man is justified or accounted righteous because Christ has been accepted as the Covenant Atoner and Redeemer of man ; and one part of His Covenant was the impartation of the Holy Spirit to the understanding and the affections, that the Christian who believes the work of Christ with the understanding, and is influenced by the Holy Spirit in his will and life, may be "accounted righteous." God the Creator justifies. Christ the Redeemer is the only cause of that Justification ; the Holy Spirit of God is the only agent ; faith is the instrument ; and the end of faith is the salvation of the soul.

II. Let us now consider the illustrations of this view of the meaning of justifying faith, which are given to us in the facts of Scripture. In every instance in which faith is

² Phil. ii. 13.

³ Phil. ii. 13.

called saving, or justifying faith, without any one exception to the contrary, that *faith will uniformly be found to be the union, in one mind, of religious belief, leading to religious motive, ending in religious action.*

The best and most copious list of examples and illustrations of the nature of faith is afforded us by S. Paul, in the eleventh chapter of the Epistle to the Hebrews. I will place all the instances he mentions in a tabular form, that the argument may be more easily understood. I observe only that saving faith and justifying faith may be said to be the same.

Having concluded his noble argument in the Epistle to the Hebrews that Christ is superior to the angels of heaven, to the patriarchs of the Old Testament, and to the Levitical priesthood, which he does at the 18th verse of the tenth chapter; S. Paul proceeds to apply his reasoning to the converts who were suffering under grievous persecution. He charges them to *hold fast the profession of their faith without wavering, to strive against the wilful sin of apostasy, and to remember the fearful looking for of judgment, to those who shall so fall away under any temptations, that they count the blood of the Covenant, wherewith alone they are sanctified, an unholy thing.* And having thus encouraged them to persevere, he proceeds to relate to them the means by which alone they could hope to endure thus to the end; the JUST, he tells them, that is, the souls whom God will regard to be righteous before Him, can only be thus prevented from falling, or they can only live, *by faith*; and he quotes from one of the prophets, "*the just by faith shall live,*" or "*the just shall live by his faith*;" and if any man, any convert to whom this Redemption has been preached, shall draw back, either because of persecution or temptation, *my soul shall have no pleasure in him.* He then expresses his conviction, that though he speaks thus, yet neither he, nor they, are among those who, under any circumstances, shall draw back, or fall away. *We, he says, are among them that believe to the saving of the soul, because our faith, the faith which thus endures, and by which the just shall live, is not merely the belief which the devils may have, who believe in the one God and tremble; it is not the belief of the Pharisee, who boasted of his own righteousness, and went down to his house unjustified; it is not a faith which is contented with saying I believe, and reflecting no more on the subject of belief. We are of them who believe to the saving of the soul, because our faith, the faith by which the just live, the faith by which the soul is saved, is the substance of things hoped for, the evidence of things not seen. The faith which enables the Christian to have boldness to enter into the presence of God by the blood of Jesus; the faith which prevents the Christian*

from sinning wilfully by infidelity, or apostacy; the faith which bears up against persecution or temptation, which endures to the saving of the soul, is the substance of things hoped for, and the evidence of things not seen; that is, it is the belief of things hoped for, in such a manner, that the mind anticipates the hope; and the belief becomes a principle, or an inward assurance, confidence, and actual enjoyment, of the desired spiritual blessing. What does the mind of the Christian hope for? It hopes for the blessedness of a future state. That blessedness consists in the pardon of sin, perseverance in obedience, and peace with God. These things constitute the future happiness; and these things begin in the present life, when the belief that they are promised is so influential, by the Divine power which works with, in, and on the mind; that the Christian begins to experience that peace of God which passeth the understanding of the mere man of the world. That peace is the earnest and beginning of the future. It is the result of belief leading to principle. It is the substance of things hoped for.

In the same manner belief leading to this inward confidence, hope, assurance, peace, or other spiritual motive, is the evidence or demonstration of the truth of things not seen. It convinces the mind of the creation of the world, and of all the properties of matter, from those materials which God commanded to exist, and which do not appear in the present forms of the visible creation. It is the evidence of the presence of the invisible God, the resurrection of the dead, of the certainty of a present and future blessing to the soul, of the existence of an invisible world, where are the angels of heaven, the spirits of the perfect, Christ the Mediator, and God the Judge. This firm belief is an inward principle of demonstration of truth not to be overthrown: and thus it is the evidence of things not seen, as well as the substance of things hoped for. But even this is not enough. That the subject of saving, or of justifying faith may not be mistaken, S. Paul is not contented with the definition of faith, but he gives a series of examples, in each of which he unites the results, or the consequences which form the conclusion of that faith which thus begins with the belief, goes on to principle, and ends in action⁴. The doctrines of Scripture are best explained by the facts of Scripture. *In each instance to which S. Paul alludes, we shall be able to trace the union of belief, principle, and action. In each instance we shall find that the union of the three, is called by the one word faith. And*

⁴ To express the definition in Latin, we should say that faith is the union of *fides*, *fiducia*, and *fides formata*. The celebrated expression of Bp. Bull, *fides formata*, describes the third part of faith only.

the truth of the definition, that justifying faith is the blending of the understanding, the affections, and the life, in one acceptable state of mind, will be confirmed by the fact, that sometimes belief alone is called faith, sometimes the inward principle is called faith, sometimes the result of the combination of the two is called faith; but in every instance, in which faith is either approved, or in which it is said to save or justify, the union of the three is implied, without one exception to the contrary⁵.

⁵ I subjoin here the Summary of Bishop Bull's work on Justification, in his own language. It will be found to confirm and illustrate my definition:—*Suprà ostendi summam doctrinæ nostræ, de Justificatione hominis, hanc omnino esse: Neminem ex pacto Evangelico, solâ meritoria Jesu Christi sanguinis effusione impetrato ac sancito, remissionem peccatorum, sive Justificationem, absque fide et pœnitentiâ comparare posse; absque fidei verò et pœnitentiæ fructibus acceptam Justificationem custodire et conservare posse neminem. Apologia pro Harmoniâ, fol. edit. 1703. p. 61, col. 2, in fin.*

I will arrange the illustrations of the nature of saving or justifying faith under the heads of the *belief, motive, actions, example, and results*, in the case of each individual of whom it is said that their faith was approved. I cannot but think that such view of the nature and illustrations of acceptable faith, ought to be considered as decisive of the long controversy. *Instead of the word faith, I use the three words, belief, principle, and action.* We will begin the list with the examples enumerated by S. Paul, continue it with some of those which are mentioned in other parts of the Holy Scriptures, and conclude it with that of the Christian who desires to be justified before God⁶.

⁶ To avoid the extension of the subject by many notes, I observe that I take the translation of the Pauline examples in the eleventh of the Hebrews, from Dr. Shuttleworth's paraphrastic translation of the epistle, Stuart's translation of the Epistle to the Hebrews, and the authorized version.

I. FAITH.	II. BELIEF.	III. PRINCIPLE.	IV. ACTION.	V. EXAMPLE.	VI. RESULT.
1. By FAITH, which was the union of	BELIEF in the Divine command to offer the lamb—leading to the	PRINCIPLE of submitting the reason to the God of reason, Who commanded what reason could not comprehend—ending in the	ACTION of bringing the lamb to the altar, as a more satisfactory sacrifice than that of Cain,	ABEL	was pronounced and commended as righteous.
2. By FAITH, which was the union of	BELIEF in the existence and Providence of God—leading to the	PRINCIPLE of confidence in His Justice and Mercy—ending in the	ACTION of walking with God,	ENOCH	was removed from this world without dying.
3. By FAITH, which was the union of	BELIEF in the Divine warning, that the flood should come—leading to the	PRINCIPLE of holy fear and reverence—ending in the	ACTION of building the ark,	NOAH	escaped from the deluge, and became inheritor of the righteousness, and salvation which cometh by faith.
4. By FAITH, which was the union of	BELIEF in the city which hath foundations, whose maker and builder is God—leading to the	PRINCIPLE of perfect reliance on the Divine promises—ending in the	ACTION of forsaking his own fixed habitation to dwell in moveable tents as a wanderer,	ABRAHAM	was called the father of the faithful, and the friend of God.
5. By FAITH, which was the union of	BELIEF that God could restore Isaac from the dead—leading to the	PRINCIPLE of implicit obedience—ending in the	ACTION of binding his son, and taking his knife to slay him,	ABRAHAM	was justified, and accounted righteous.
6. By FAITH, which was the union of	BELIEF in the promises generally—leading to the	PRINCIPLE of reposing in them, and rejoicing in the firmness of their conviction and desiring a better country—ending in the	ACTION of confessing they were strangers and pilgrims upon earth,	ALL THE PATRIARCHS	died in faith; God prepared for them a city, and was not ashamed to be called their God.
7. By FAITH, which was the union of	BELIEF in the peculiar promises respecting his children—leading to the	PRINCIPLE of submitting to the prophetic influence, which bade him pronounce their destiny—ending in the	ACTION of uttering the words impressed on his mind,	ISAAC	confirmed to his descendants the decree of the Almighty.

8. By FAITH, which was the union of	BELEEF in the Divine influence which announCED to him the fate of his children—leading to the	PRINCIPLE of obedience to the prophetic power, as Isaac had done—ending in the	ACTION of blessing his sons and worshipping in silent prayer, as he bowed with the infirmity of age over the top of his staff,	JACOB	decided the inferiority of Manasseh to Ephraim.
9. By FAITH, which was the union of	BELEEF in the departure of Israel from Egypt—leading to the	PRINCIPLE of encouraging both himself and his people—ending in the	ACTION of commanding that his bones should be removed,	JOSEPH	was eventually buried in the promised land.
10. By FAITH, which was the union of	BELEEF in the instructions of his religious mother, and in his own Divine legation—leading to the	PRINCIPLE of preferring affliction to sin, and reproach to wealth and honour—ending in the	ACTION of defying the wrath of the king,	MOSES	established the Passover, and saved his people when the first-born of Egypt perished.
11. By FAITH, which was the union of	BELEEF in the words of Moses—leading to the	PRINCIPLE of subduing their fears of destruction—ending in the	ACTION of descending into the opening sea,	ISRAEL	was saved when Egypt was drowned.
12. By FAITH, which was the union of	BELEEF in the reasonableness of an arbitrary and inexplicable command—leading to the	PRINCIPLE that such belief was to be proved by obedience—ending in the	ACTION of walking round the walls of a fortified city without attacking it,	THE WALLS OF JERICHO	were commanded at the end of the appointed time to fall down before the people.
13. By FAITH, which was the union of	BELEEF in the ownership of the Holy Land by Israel, and the promise that it should be given them—leading to the	PRINCIPLE of hope, that she should escape—ending in the	ACTION of receiving the spies with peace,	RAHAB	perished not with them that believed not, being justified by that which is called faith by S. Paul (Heb. xi. 31), and works by S. James (ii. 25).

The same illustrations of the nature of faith might be drawn from the details of all the other examples, of whom S. Paul relates that they subdued kingdoms, wrought righteousness, and obtained promises; but let us look to other examples, mentioned in the Scriptures of persons who were benefited by their faith.

14. By FAITH, which was the union of	BELEEF in the reported though unseen miracles of Christ—leading to the	PRINCIPLE of hope that his sight might be restored—ending in the	ACTION of prayer, "Thou Son of David, have mercy on me!"	THE BLIND MAN	received his sight (Luke xviii. 35—43).
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I. FAITH.	II. BELIEF.	III. PRINCIPLE.	IV. ACTION.	V. EXAMPLE.	VI. RESULT.
15. By FAITH, which was the union of	BELIEF in the evidences of his power—leading to the	PRINCIPLE of perseverance in prayer ¹ —ending in the ¹ See Horsley's Sermon.	ACTION of importunate petitioning,	THE SYRO-PHENICIAN WOMAN	obtained from Christ the cure of her daughter.
16. By FAITH, which was the union of	BELIEF in the sacrifice—leading to the	PRINCIPLE of humility—ending in the	ACTION of petitioning that God would be propitiated to him ² for the sake of the sacrifice, ² ἰλασθῆντί μοι.	THE PUBLICAN	went down to his house justified.
17. By FAITH, which was the union of	BELIEF in the reports of the miracles of Christ, and observing that Christ did nothing amiss, or inconsistent (ἀπορον) with His character as the expected Messiah—leading to the	PRINCIPLE of hope that he might be delivered by the Messiah from future sorrow—ending in the	ACTION of ceasing to revile Christ, and praying to Him, "Lord, remember me when Thou comest into Thy kingdom,"	THE DYING THIEF	obtained the promise—"Verily I say unto thee, this day shalt thou be with Me in Paradise."

Other instances might be added, but I conclude the list by saying, "seeing we are encompassed about with so great a cloud of witnesses," let us remember that it is

18. By FAITH, which is the union of	BELIEF in the Gospel of Jesus Christ—leading to the	PRINCIPLE of looking unto Jesus with love, confidence, hope, and all other holy motives which the Holy Spirit implants, ending in the	ACTION of laying aside every weight, and the sin that doth so easily beset us—that	CHRISTIANS	obtain the end of their faith, the saving of their souls.
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Let us now illustrate yet further the nature of saving or justifying faith, by considering, arranged in the same schedule, the several articles of the Apostles' Creed, as they are given by Bishop Pearson.

I. FAITH.	II. BELIEF.	III. PRINCIPLE.	IV. ACTION.
1. I have that FAITH in <i>God the Father Almighty, Maker of heaven and earth</i> , which is the union of	BELIEF in His existence, Attributes, and Providence—leading to the	PRINCIPLE of fear to offend, and desire to please—ending in the	ACTION of <i>obedience</i> to His commandments, <i>prayer</i> for His mercy, and reception of His revealed will.

<p>2. I have that FAITH in 1. Jesus 2. Christ 3. His only Son 4. Our Lord, which is the union of</p>	<p>BELIEF in—1. His human nature as the Man Jesus, our Saviour ; 2. Who was the typified, predicted, divinely anointed Prophet, Priest, and King, the promised Messiah ; 3. possessed of a Divine nature, as Very God of Very God ; 4. the Ruler of the universe, of the Church, and of the souls of men, as Jehovah, Lord of all—leading to the</p>	<p>PRINCIPLE of—1. Desire that my human nature should become saved from sin, death, and the grave ; 2. desire that I believe the types, prophets, and the Scriptures, and welcome His teaching as a Prophet, His Atonement and intercession as my Priest, and His government as my King ; 3. desire that I faithfully confess Him as my God, the object of my worship, and 4. desire to have no other Lord over the affections of my soul—ending in the</p>	<p>ACTION of—1. bringing the passions of my human nature into subjection ; 2. devoting my thoughts to the study of the wonders which can be fully developed in my immortality alone ; 3. preparing for the day when I shall see Him manifested more abundantly as my own God ; and 4. jealously watching my soul, that no other Lord shall have dominion over me.</p>
<p>3. I have that FAITH that He was conceived by the Holy Ghost, born of the Virgin Mary, which is the union of</p>	<p>BELIEF that the Word became flesh and was born among men—leading to the</p>	<p>PRINCIPLE of hope that by the operation of the same Holy Spirit, we who are conceived in sin, and born after the flesh, may be not only born of water at our baptism, but be so quickened by the same Spirit, that the mortal flesh become, so far as its nature permits, like the Divine Word—ending in the</p>	<p>ACTION of receiving the operations of the Holy Spirit within us, till Christ be born in us, the hope of glory.</p>
<p>4. I have that FAITH that He suffered under Pontius Pilate, was crucified, dead, and buried, which is the union of</p>	<p>BELIEF in His sufferings under Pontius Pilate, crucifixion, death, and burial as historical well-authenticated facts, fulfilling the prophecies, and forming a part of His atonement—leading to the</p>	<p>PRINCIPLE of the conviction that as all was done for me, I must learn to suffer from a scornful and insulting world ; that my flesh must be crucified to sin ; that I must prepare to die, and be buried—ending in the</p>	<p>ACTIONS of patience when I sorrow ; silence when the world insults me ; mortification of sinful or even of sinless indulgences ; waiting for death and burial ; looking unto Jesus in my sufferings, my temptations, my death, and my burial.</p>
<p>5. I have that FAITH that He descended into hell. the third day He rose again from the dead : which is the union of</p>	<p>BELIEF in an invisible state between death and resurrection, in which the spirit of Christ abode, till He rose again from the dead on the third day—leading to the</p>	<p>PRINCIPLE of hope that God will be with my soul, though the body dies ; and that he will preserve my body in the grave, till body and soul have their perfect consummation and bliss at the day of resurrection—ending in the</p>	<p>ACTION of living in constant preparation for the presence of God ; and rising from the death of sin to newness of spiritual life.</p>

6. I have that FAITH that <i>He ascended into heaven, and sitteth at the right hand of God the Father Almighty</i> —which is the union of	BELIEF in the return of our great High Priest in His glorified Human nature, to be our Mediator before God, to intercede for the Church and people, and to rule them by His Holy Spirit; to be our forerunner, and to rule till He hath put all enemies under His feet—leading to the	PRINCIPLE of holy joy that I have an Intercessor in heaven, Who is both God and Man, to sympathize, to atone, and to prepare me for the heaven His own precious blood hath purchased for me—ending in the	ACTION of thanking Him for the Reve- lation of His great glory; trusting Him as my brother man; adoring Him as my own God; and living be- fore Him now as one who shall live with Him for ever.
7. I have that FAITH that <i>from thence He shall come to judge the quick and the dead</i> —which is the union of	BELIEF that God hath appointed a day to judge the world by the Mediator, upon Whom the government of the Church has rested from the fall of man till the dead shall be summoned to meet Him—leading to the	PRINCIPLE of the influence of the ter- rors of the Lord, if His wrath as my Judge be kindled against me— ending in the	ACTION of fleeing from the wrath to come; of denying ungodliness and worldly lusts; to live soberly, right- eously, and godly before Him, look- ing for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ.
8. I believe in the Holy Ghost. I have that FAITH in the Holy Ghost, which is the union of	BELIEF in the Personality, the Divinity of the Holy Ghost, which pours out His munificent, or His ordinary gifts, as He will upon the Church, with which He constantly abideth, as the convincer, the changer, the comforter, and the intercessor, within the heart of man; enabling man to pray with groanings not to be uttered—leading to the	PRINCIPLE of confidence that I have a Divine Power within me to work out my own salvation; of fear lest I grieve Him; of comfort when I sub- mit to His influences; and peace when I experience His consolations —ending in the	ACTION of prayer to God that He would ever give me true repentance, the earnest of His Holy Spirit; that He would take not His Holy Spirit from me; and <i>restoring</i> , in the strength which is not my own, but His, that nothing shall prevent the Spirit of God bearing witness with my spirit that I am the child of God.
9. I have that FAITH in <i>the Holy Catholic Church, and the Communion of Saints</i> , which is the union of	BELIEF that from out of the mass of mankind God is constantly choosing some who shall receive spiritual blessings, as one society, which is holy, because it is separated from the world; <i>catholic</i> , because its members abound throughout the world, and because it has but one authorized, one universal, apostolical government, as	PRINCIPLE of humble gratitude that I have been made and continue a member of this Church by my bap- tism at the beginning; by the par- taking of the Lord's Supper at its season; by the study of the Holy Scriptures; by the preaching of the Gospel; by submission to the scriptural authority and scriptural	ACTION of love to all mankind, to all who profess themselves Christians, and especially to that part of the household of faith in which it has pleased God to place me; of <i>studying</i> to adhere to the Communion of the universal Church, to the Communion with the national Church, and to Communion with the peculiar Church

10. I have that <i>FAITH</i> in the <i>forgiveness of sins</i> , which is the union of	the only true, certain, and revealed bond of peace and union among Christians; whose members have communion with each other, whether in heaven or in earth, by faith and love, by prayer and praise, by the word and sacraments—leading to the	teaching of the government which Christ ordained, which His Apostles established, and with which I hold communion as the bond of peace and unity—ending in the	in the district in which I live; of <i>avoiding</i> and <i>dreading</i> as evils, as sins, and as crimes, all heresy in faith, all schism in modes of worship, and <i>praying</i> for peace and union among all Christians.
11. I have that <i>FAITH</i> in the <i>resurrection of the body</i> , which is the union of	BELIEF in the revealed promises of God that Christ has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, that sins may be pardoned, God be reconciled, mercy be extended, and justice be satisfied—leading to the	PRINCIPLE of <i>hope, confidence, assurance</i> , and <i>gratitude</i> , that Christ is my Saviour, and that my sins are forgiven—ending in the	ACTION of <i>anxious care</i> that I no more willfully offend after I have received the knowledge of this truth, but remember that because there is forgiveness with God, therefore God shall be feared.
12. I have that <i>FAITH</i> in the <i>life everlasting</i> , which is the union of	BELIEF that all men shall rise again with their bodies, to give account of themselves to God—leading to the	PRINCIPLE of dependence on God's power; joy in the hope of meeting my friends again; and resolving to prepare for death, the resurrection, and the judgment—ending in the	ACTION of hating the sins which make death dreadful, and the anticipation of the resurrection, and of the day of judgment, a burthen too heavy for me to bear.
	BELIEF in the future life, both of the justified and of the unjustified; that the one shall inherit the curse forever, and from the other the curse shall be removed—leading to the	PRINCIPLE of solemn resolution by all means to save my soul; to obtain the blessedness of the immortality of the righteous; and to avoid the misery of the immortality of the wicked—ending in the	ACTION, which is the sum of all faith, and the object of all revelation, the dedication of myself to God, with all my heart, and its affections; with all my soul, and its energies; with all my mind, and its powers of reasoning; with all my strength of will, purpose, motive, life, and conduct, till it pleases God to remove me from this life to the life which follows death, and continues for ever.

I put into the same tabular form the definition of Faith by the Church of England.

It is thus given in the Homilies, to which the Eleventh Article refers as the more largely expressed doctrine : “The right and true Christian faith is, not only to believe that Holy Scripture, and all the articles of our

faith are true, but also to have a sure trust and confidence in God’s merciful promises to be saved from everlasting damnation by Christ, whereof doth follow a loving heart to obey His commandments.” (Hom. III. pt. 3, p. 20, fol. Lond. 1815.) Or,

Right and true Christian FAITH begins with	BELIEF in Holy Scripture, the Articles of the Creed, and the promises of Christ, leading to the	PRINCIPLE of trust, confidence, and love, ending in the	ACTION of obedience to His commandments.
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Such is the nature of faith. It is not the belief of one or two articles or doctrines only. *It is the belief in all the truths* which God has revealed, *leading to all the holy principles* which constitute the blessedness of the Christian character, and *ending in all the holy actions* which God has commanded the Christian to walk in. As the tree is known by its fruits, the sun by its light, the fountain by the water, and these are all the necessary and unavoidable and inseparable properties of the tree, the sun, and the fountain, so it is with faith and works. The latter “spring necessarily out of the true and living faith⁵.” And the question of Bildad, therefore, which was always answered in general terms from the first, “that a man is justified by faith,” is only thoroughly and entirely answered by the completed revelation, which has informed us what that faith is by which the Christian must be justified. Happy is that Christian only who is justified or accounted righteous before his God by that faith, which is belief in the revelation of the whole Gospel of Jesus Christ, leading to the principle of love, hope, and fear, implanted and continued by the Holy Spirit in, with, and on his soul, and ending in the dedication of the body, soul, and spirit to his Creator, Redeemer, and Sanctifier.

I might end this long note here, but I add one word on the custom which seems to require of every person who submits to the world any opinion on any controverted point, that he should confirm his view by a long catalogue of authorities ; and that his view of the subject be deemed valuable in proportion to the number of his references. In compliance with this custom, I conclude the note by observing that I could demonstrate by a catena of testimonies, the undoubted truth, and continued descent of that truth, of my statement of the doctrine of justification by faith ; and prove that it harmonizes with the chief conclusions and definitions which the best theologians have given at various times to the world. The remark of Bp. Horsley is

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most true, “that man is justified by faith without the works of the law, was the uniform doctrine of our first Reformers. It is a far more ancient doctrine—it was the doctrine of the whole college of apostles. It is more ancient still, it was the doctrine of the prophets ; it is older than the prophets ; it was the religion of the patriarchs.” That is, man is never justified by works which do not proceed from the belief which leads the heart to God. The Deist may abstain on the Sabbath-day from the labours and amusements of the week, because it is the custom of the country. His action, however, though it be a good action, as it is not done as God hath willed and commanded to be done, has the nature of sin⁶. It does not proceed from a right motive, and it cannot, therefore, cause him to be “accounted righteous.” The Christian does the same “good work,” and because it proceeds from the right motive, faith in Christ, the deed becomes a part of the one righteousness which is by faith, and God for Christ’s sake accepts his good works. His justification is the act of God, for Christ’s sake. His faith working by love and producing obedience is the instrument by which he proves himself a believer.

The views of Anselm, Bernard, Innocent II., Peter of Rheims, Bishop of Chartres (1170), Urban IV., Ægidius de Roma, Raymond de Rochefort, Durandus, bishop of Meaux (1133), Nicholas de Lyra (on the tenth of St. John), Simon de Cassia (1348), Richard, Abp. of Armagh, Bradwardine, Peter de Alliaco, Bp. of Cambray, the celebrated chancellor of Paris, Gerson, Paul, Bp. of Burgos, Biel of Tubing, Adrian VI., and of other distinguished divines before the Reformation, who oppose the doctrine that our own good works justify the soul, by their own value before God ; are collected by Bp. Gibson, in his Preservative against Popery, and must be therefore familiar to all who are interested in this question.

The testimony of the Fathers, from Clement to Bernard, is quoted by Mr. Faber, to

⁶ Art. XIII.

confirm the accuracy and truth of the doctrine of the Church, that we are "accounted righteous" before God for Christ's sake, and are justified by that faith from which good works do necessarily spring. He refers to Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, Justin Martyr, Irenæus, Clement of Alexandria, Cyprian, Athanasius, Cyril of Jerusalem, Basil of Caesarea, Ambrose, Origen, Jerome, Chrysostom, Augustine, and Bernard, through a hundred pages.

Bishop M'Ilvaine has added to this list the names of Hooker, Tyndale, Barnes, Cranmer, Hooper, Latimer, the Catechism of Edward VI., the Confession of the Martyrs and Divines in prison, Nowell, Haddon and Foxe against Orosius, Perkins, Downname, Andrews, Bp. Hall, Nicholson, Usher, Hopkins, Beveridge⁷.

The examination of the doctrine of Aquinas, and of the thirty-three canons in the sixth session of the Council of Trent, which built up the wall of partition between the baptized Christians who name the name of Christ, would make this note, already so long, too extensive for insertion in this place.

The confessions of faith of the Reformed Churches, may be said to be the same as that of the Church of England. I must be contented with referring for that list to the very useful and valuable work of Mr. Hall, the *Harmony of Protestant Confessions*, section ix. from p. 148 to 210.

The definition of justification by the Church of England is most simple, clear, and accurate. The definition by the Council of Trent, most complicated. The definition by Mr. Newman, most obscure. I am quite unable, after much attention, to understand his language. In common with Mr. Faber, I cannot comprehend the words, "Faith does not precede justification, but justification precedes faith, and makes it justifying⁸;" nor the words, "such is justifying faith, justifying not the ungodly, but the just, whom God has justified when ungodly; justifying him under God, and under God's means; justifying the just, as being the faith of the justified, who through Baptism first became so, when as yet they were unjust." (pp. 271, 272.) I do not understand either this, or much that is in the several chapters on the subject of justification in the Council of Trent. But my object is to obtain, if possible, truth without controversy, and I abstain therefore from saying more. I willingly omit the discussion of what is called sacramental justification, and many other questions. I omit also with much pain, for I am not convinced that the omission is a duty, all expressions of opinions on the pages of some theologians, who, though they could not

poison the living waters of eternal truth at their source, the Holy Scriptures of truth, have either made bitter the streams which flow through the wilderness; or have hewn out to themselves, and their admirers, broken cisterns that hold no waters of life for the thirsty soul. O Lord God Almighty, pour not out the vials of Thy wrath upon the Churches which Thy Blessed Son has redeemed with His own most precious Blood; but pour forth upon the house of David the Spirit of grace and truth, to guide the minds, and hearts, and lives, of Thy faithful people, and to bring them home justified and sanctified to Thee. Forgive the mutual contempt, and scorn, and hatred, of the professed sons and servants of God; and in Thine own good time, make us all one in doctrine and in discipline, in faith and truth, and love, and holiness.

NOTE 2. JOB xxv. 6. *How much less man that is a worm, and the son of a man that is a worm.* The two words which are here translated by the one expression, *a worm*, are not synonymous. The first is תרדו *teredo*, the worm that preys on the dead; the second is תולדו, the worm used in dyeing scarlet. See Lee. But the Targum (ap. Gill) translates the passage, "How much more man who is a reptile, and the son of man who in his death is a worm." The expression *a worm*, as applied to a man, denotes the lowest state of degradation. Christ (Ps. xxii. 6) prophetically calls himself, or is called a worm תולדו, and in Isa. lxvi. 24, the sentence on the condemned is represented to be that their worm תולדו dieth not. The same expression is used by our Lord Himself. (Mark ix. 44. 46. 48.) The phrase is justly interpreted to denote, that the force of conscience which shall eat, consume, and devour, the immortal soul of the condemned, never dies. But may not the deep meaning of the expression consist in this, that the remembrance of Him, Who became low as the worm for man, and Whose office and mercy the condemned despised, shall never depart from the soul. The remembrance of Him Who became as a worm for man, shall be as the worm that never dieth to the soul that remembers it rejected Him.

NOTE 3. JOB xxvi. 5. On the words, "*Dead things are formed from under the waters.*" *Who were the Rephaim?*

The translation of דם מן המים תחת דם מן המים *dead things are formed from under the waters*, is quite unintelligible. Rosenmüller translates the words, "*Manes ipsi subter tremunt,*" and Dathe, "*Manes sub aquis cum contremiscunt.*" Lee rejects this translation, and derides Rosenmüller's confident expressions. (Lee's Job, p. 386.) He would render the

⁷ On Oxford Divinity, chap. xi.

⁸ Newman on Justification, p. 260.

words, "*Can the Rephaim, or their neighbours, wound from beneath the waters?*" The Rephaim, he endeavours to prove, were the inhabitants of the city of the plain; and as Sodom, Gomorrha, Admah, and Zeboim, were destroyed by fire from heaven, and their country became the site of the Dead Sea, they are therefore said to be beneath the waters; and the words denote, "Can the people of the cities of the plain, warlike, courageous, but unjust and unfeeling, as thou, Bildad, art, but who are now laid beneath the waters, inflict wounds on others?" Now this version seems to be not obvious; and it is utterly inconsistent with the theory that Job lived before the destruction of the cities of the plain. Dr. Lee has made no reference to the dissertation of Mede on the subject of the Rephaim. The object of Mede is to show from the words of Proverbs xxi. 16, *לֹא יִשְׁכַּח דָּמָא* that the words denote the ancient name of hell; and that the Rephaim must be understood of the giants and rebels, who were destroyed at the Deluge⁹. The meaning of the expression Rephaim, therefore, when considered in conjunction with the next verse, and adopting also the rendering of *לֹא יִשְׁכַּח דָּמָא* by Lee, will be, "Can the antediluvian persecuting apostates now wound or offend from beneath the waters of the Deluge? can all the people who followed their example?" The invisible world of souls (v. 6) is as plainly open before God, as the visible world in which we live; destruction hath no covering from Him. The argument of Job is, that as Bildad had spoken of the power and majesty of God, Job goes on to affirm the same power, and thus to prove that the reasoning of Bildad was not applicable to his condition.

I subjoin the remarks of Wemyss, as illustrative of the opinions of Mede.

"That the word *Rephaim* is occasionally used in Scripture to denote giants, is undeniable; and this meaning of the term has been very ingeniously accounted for by Dr. Magee, who derives the term from the Hebrew verb *repe*, resolve, to reduce to first elements. Rephaim therefore implies *the dead*, in that separated condition of the component parts of their nature which is produced by death; and as the bodily part moulders into dust, and becomes insensible, it is consequently applied to that active principle which retains the consciousness, and continues, as it were, the existence of the man. *Rephaim*, then, imports men in that state to which they are brought when reduced by dissolution to the simple and essential element, the soul; and thence has been used to signify the *ghosts* of the deceased. These again, being clothed by the imaginations of the living in certain

airy shapes, and magnified through terror to gigantic stature, in process of time lent their name to men of great and terrific bulk, and hence the appellation passed to *giants*, and became the denomination of certain classes of that description in Canaan. Again these *Rephaim* of the Canaanites, being distinguished amongst a people who were all odious for their crimes, and as such pronounced to be an abomination to the Lord, the idea of great wickedness so strongly associated with the name, was by degrees reflected back upon the primitive term; so that *rephaim*, as applied to the souls of the dead, came at length to imply also specially the souls of the *guilty dead*. Thus *Rephaim* becomes properly capable of three distinct senses, *ghosts*, *giants*, and *ghosts of the wicked*." Wemyss, p. 296.

NOTE 4. JOB xxvi. 7. "*He stretcheth out the north over the empty space, and hangeth the earth upon nothing.*" Lee renders the words, "*He spreadeth out the north on a wilderness, and suspendeth a land upon want.*" There is, however, no necessity for departing from the authorized, common, and generally received translation. The word translated *empty space*, is *תֵּבַת*, the same as we find in the beginning of Genesis, where it signifies "without inhabitants," or without fitness for man. The north of Europe and Asia was not peopled in the time of Job, and the words denote, "He extendeth the north over a space not yet filled with inhabitants, but there his power reigns, as certainly as in the invisible world of which I have been speaking." Job is affirming the infinite power of God over the worlds and realms and spaces, which were unknown both to himself and his friends.

"*He hangeth the earth upon nothing*," is also a good translation of the original. An objection may be made to this version that it finds in Job more than Job could know. But there is no necessity for supposing that either Job, or any other of the prophets, or persons, who spoke under the Divine inspiration, should be aware of the meaning of the words they uttered. One of the mysteries expressly recorded in the Holy Scriptures is, that they did not always understand the words they were compelled to speak. "Holy men of God spake as they were moved by the Holy Ghost;" and the prophets, who were thus borne away (*ῥεπόμενοι*), searched diligently what manner of thing the Spirit of Christ which was within them did signify." (1 Pet. i. 11.) Their doing this was not, we must believe, confined to the words they uttered respecting the sufferings of Christ. Job therefore may have uttered this expression, which may be called an anticipation of a part of the Newtonian philosophy, by a Divine power, without knowing its meaning; and there is no necessity to alter the translation, because the philosophy

⁹ Mede's Works, book i. discourse vii. p. 32.

was more accurate than could have been expected in the day in which he lived.

NOTE 5. JOB xxvi. 12. "*He divideth the sea with his power.*"

In this expression an argument has been discovered that the book of Job was written after the passage of the Red Sea, whereas the Heb. word is *vry* *He calmed*. Boothroyd translates it, "*He maketh still the sea.*" Lee, "*He calmeth the sea.*" The word may mean, "*He causeth the sea, or the waters of the deluge to subside.*" The LXX. render the word by *κατέπαυσε*.

NOTE 6. JOB xxvi. 13. "*His hand hath formed the crooked serpent.*" On the German *neological* divines. The knowledge of sin is not wisdom, says the wise man; and the knowledge of infidelity and heresy, though it be written by Germans in Latin, and abounds with quotations, references, and research, is not learning. Very true is the observation of Dr. Lee, that it is very remarkable these laborious scholars can find any thing in the Bible, but its most important doctrines. And I add, that there is as much difference between the old orthodox theology of the Fathers, the Reformers, and the Church of England, and the modern heterodox neology of Germany, as there is between a dead corpse and a living body. Theology gives His glory to God, His dignity to man as an object of Redemption, and their proper value to the means of grace. Neology dishonours God, degrades man, and derides the means of grace. The learning of theology is like the gems and gold which adorned the tabernacle, and by appropriating the jewels of

Egypt to the service of God, made His worship more glorious: the learning of neology is like the trappings of a splendid funeral, rendering that spectacle interesting which merely reminds us of the grave. It adorns the dead soul; as the gilded coffin is the ornament to the dead body. The learning which deposes Christ from His throne, and man from his dependence upon the Atonement which Christ alone wrought for us, is like the whitened sepulchre, outwardly beautiful to the eye; but within it is full of the dead bones of the murdered, and full of all the uncleanness of the principles which destroy its victims.

The expression in this text is referred by Rosenmüller to the constellation. Sherlock, and after him Dr. Lee, refer the words to the serpent by whom evil was introduced into the world. Sherlock supposes that the first part of the text, "*by His hand he garnished the heavens,*" was spoken in opposition to the Sabæism of the day; and the latter part was an assertion of the mysterious Providence of God in permitting the introduction of moral evil. Dr. Lee translates the word *וַיַּחַד* *He hath wounded*, not, *He hath formed*, and renders the whole clause, "*By His hand He wounded the fugitive serpent.*" He defends this translation by reference to Gen. iii. 14, 15, to which he believes an allusion is made, and to Isaiah xxvii. 1, where there is an evident prediction of the coming and victories of Christ, and where this very fugitive serpent is said to be pierced with a sword. See the note, p. 390.

SECTION XXXIII. JOB XXVII. 1—23.

TITLE.—*Worldly wealth is no compensation for the impossibility of delighting in communion with God. Job affirms his integrity, and relates the future curse upon the wicked, together with the misery which sometimes overtakes him in the present life.*

INTRODUCTION.—Having acknowledged the power and incomprehensibility of God, in his last reply to Bildad, there seems to have been a pause in the conversation between Job and his friends, on account of the expectation that Zophar, the Naamathite, the third who had before spoken, would now proceed with the discussion. Zophar, however, was silent. Neither did Eliphaz, nor Bildad, reply again. Job therefore continued to speak. But he did not now confine his address to the answering their arguments. He added to his former words, is the meaning of the Hebrew, by taking up his parable; that is, he now began to utter solemn, independent, authoritative declarations of things known to him by experience, or revealed to him from above. We read of Balaam the prophet, that he "took up his parable and said;" that is, he uttered matters which

might not have been said by common persons, but those which could only have been spoken by one who was authorized and empowered to speak by a higher and divine influence. He had confuted and silenced his friends; and he was now inspired, and enabled to address them, as speaking the words of God, and not his own words. We consequently find him, through the next five chapters, confidently affirming, without further noticing their arguments, that one great truth, which is familiar indeed to us who possess the New Testament, and who well know, therefore, from the sufferings of Christ and the glory which followed them, but which was denied by the friends of Job, that affliction is not the proof of the anger of God. He affirms, that the person who suffers is not more wicked than the person who does not suffer: and he proceeds through the next five chapters with the most sublime and useful lessons to the Church and to the world in all ages. He contrasts his former prosperity with his present calamities, and concludes his parable with again declaring that he had never apostatized from his duty. Another speaker named Elihu then makes his appearance, and the last address of Job to his friends is concluded. The beginning of that last address is contained in the present chapter. He commences it, after one more allusion to his sufferings, by protesting his integrity and sincerity. As the Lord liveth, he says, Who hath taken away my judgment,—that is, Who hath hidden from me the cause of my affliction (ver. 2),—but Whose mysterious Providence hath embittered my soul, I will only speak the truth concerning Him (ver. 4); I will not justify your reasonings, who make worldly prosperity the proof of His mercy, and affliction the proof of His anger (ver. 5). Till I die, I will uphold this consolation; and my conscience and my heart, sinful though I am by nature, and deeply as I may have offended by many actions of my past life, shall never reproach me either with hypocrisy or with apostacy (ver. 6). And there was no greater evil that he could desire to his enemies, than that they should be in the same condition as the wicked, who depart from God, whatever be their outward prosperity. Having uttered this introduction to the more lofty parts of his concluding address, Job goes on to relate the fearful condition of the hearts and souls of those miserable persons who have their portion in this life.—Now you all remember the narrative of the parable of the rich man and Lazarus. The rich man lifted up his eyes in the spiritual torment of the remorse of remembering that in his lifetime he had possessed the only things which he esteemed to be his real good. The same sad parable may be said to be related in this chapter of Job. What is the hope of the wicked, the worldly man, the profane person, who, like Esau, will sell his birthright of holy privileges for the shortlived advantages of the world,—though he gain the whole world, and though his soul is at ease in his possessions? Such a man cannot hold communion with his God, when trouble comes upon him (ver. 9); he cannot delight himself in the Almighty, nor call upon God (ver. 10). The same great truth is affirmed, therefore, by Job in this chapter which is declared by the history of the rich man and Lazarus; namely, that worldly honour, worldly wealth, or any worldly advantages whatever, if they are possessed without the power, while men still live, of delighting in God, and holding communion with God, are valueless as the dust upon the balance. *If we cannot pray to God on earth, we cannot praise*

Him in heaven. Religion in all ages, whether in the days of Job or in the days of Christ, is not, and cannot be, and never has been, the mere routine of outward duties, regarded as a burthen, and obeyed with reluctance. Heaven is that state of happiness which is but the continuation of communion which the soul begins with God while the soul is still imprisoned in the tabernacle of the body. If we have no heartfelt prayer now,—no inward desire now to inherit a better portion than that of this world,—we shall lift up our eyes in the same sorrow of remorse and despair in the future world, which the prophet Job here, and which Christ in the Gospel, describes as the torment of the condemned, who had their only good, the only portion they desired, and valued, and esteemed to be good, while they lived on earth. All the Scriptures speak the same truth. They all declare that the possession of present worldly advantage, without the power of holding communion with God, will never compensate, either in this world where that communion begins, or in the other world where that communion is perfected, for the absence of that glorious and blessed privilege which is the peculiar happiness of an immortal soul. Having thus spoken of the future sorrow of the wicked, Job proceeds to describe the changes of circumstances, and the calamities, which sometimes, even in this life, befall them. He had justly reasoned, in the former parts of his addresses to his friends, that earthly calamity is no proof of God's anger; but he now shows that it is sometimes sent as an undoubted punishment, to warn others that God can change the very riches, wealth, and honours, which they seek at the hazard of their souls, into the present curses of disappointed hopes, as well as into the future curses of continued remorse: and, therefore, that even if we seek for the only solid present happiness which can never disappoint us, we shall seek it in earthly communion with God, and delight in God; and never seek the portion of the soul which is immortal in the treasures which perish with the body. He shows that calamity sometimes visits the wicked in their families (ver. 14), fortunes (ver. 16), death (ver. 19), and in accumulated and continued sorrows. For God shall cast His punishments on them and not spare; and men shall approve the justice of God, and heap their reproaches upon the memory of the wicked when God has destroyed them. Blessed is that man, that Christian, that believer in the truth and Providence of God, whose wealth, and honours, and worldly blessings, are sanctified by inward peace, inward communion with God. Happy is that man only, whether he be poor or rich, who can say, when he is required to endure affliction,—“In the midst of the sorrows I have in my heart, Thy comforts possess and refresh my soul.”

JOB XXVII. 1—23.

† Heb. *added to take up.*

• ch. 34. 5.

† Heb. *made my soul bitter.*
Ruth 1. 20.

2 Kings 4. 27.

1 Moreover Job † continued his parable, and said,

2 As God liveth, • who hath taken away my judgment; and the Almighty,

who hath † vexed my soul;

3 All the while my breath is in me, and || the spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

|| That is, the breath which God gave him.
Gen. 2. 7.

- Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130. **5** God forbid that I should justify you: till I die ^b I will not remove mine integrity from me.
- ^b ch. 2. 9. & 13. 15. ^c ch. 2. 3. ^d Acts 24. 16. [†] Heb. from my days. **6** My righteousness I ^o hold fast, and will not let it go: ^d my heart shall not reproach *me* [†] so long as I live.
- ^o Matt. 16. 26. Luke 12. 20. **7** Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
- [†] ch. 35. 12. Ps. 18. 41. & 109. 7. Prov. 1. 28. & 28. 9. Isa. 1. 15. Jer. 14. 12. Ezek. 8. 18. Mic. 3. 4. John 9. 31. Jam. 4. 3. ^o See ch. 22. 26, 27. [†] Or, being in the hand, &c. **8** ^o For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?
- [†] ch. 20. 29. **9** [†] Will God hear his cry when trouble cometh upon him?
- 10** Will he delight himself in the Almighty? will he always call upon ^o God?
- 11** I will teach you || by the hand of God: *that* which *is* with the Almighty will I not conceal.
- 12** Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?
- 13** ^b This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.
- [†] Deut. 28. 41. Esth. 9. 10. Hos. 9. 13. **14** [†] If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.
- 15** Those that remain of him shall be buried in death; and ^b his widows shall not weep.
- 16** Though he heap up silver as the dust, and prepare raiment as the clay;
- 17** He may prepare *it*, but [†] the just shall put *it* on, and the innocent shall divide the silver.
- [†] Prov. 28. 8. Eccles. 2. 26. **18** He buildeth his house as a moth, and ^m as a booth ^o *that* the keeper maketh.
- 19** The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.
- 20** ^a Terrors take hold ^o on him as waters, a tempest stealeth him away in the night.
- 21** The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.
- 22** For *God* shall cast upon him, and not spare: [†] he would fain flee out of his hand.
- [†] Heb. in fleeing he would flee. **23** *Men* shall clap their hands at him, and shall hiss him out of his place.

PRAYER.—LET US PRAY, *that whatever be our worldly advantages, or wealth, or honours, we never possess our portion in this life; but whether we be in prosperity or adversity, we may be at peace with God, and rejoice and delight in Holy Communion with Him.*

ALMIGHTY and Merciful Father, Who hast granted to us, Thine unworthy servants, both the afflictions we endure and the earthly blessings we enjoy; and Who hast been pleased to conceal from us the causes and the reasons of Thy dispensations, that we may walk by faith and not by sight, and ever be dependent upon Thy Providence and Thy mercy; we confess before Thee, that we have not been sufficiently humbled by our afflictions, and that we have not been

sufficiently grateful for the worldly possessions which Thou hast granted to us more abundantly than Thou hast granted like blessings to others. Have mercy upon us, O Lord, have mercy upon us, and grant us Thy grace, both in our adversity and in our prosperity, in our losses and in our gains, in our sorrows and in our joys, in our fears and in our hopes of worldly things. Help us so to believe in Thy Providence, so to rely on Thy mercy, so to understand and value the only real portion which can satisfy the longings of an immortal soul, that so long as we live on earth we may hold fast our whole trust and confidence in Thy mercy; and so please and serve Thee in outward holiness of life before the world, and in inward holiness of heart before Thine heart-searching power, that our conscience shall never reproach us with hypocrisy, or with apostasy, or with an evil heart of unbelief in departing from Thee, the living God. Whatever be the afflictions Thou hast ordained that we shall endure, may they end with the present life; whatever be the temporal advantages Thou shalt ordain for us, make us ever to remember that they must perish with this mortal body, and suffer us not to value them as the good, the portion, and the inheritance of the immortal soul. Take not Thine Holy Spirit from us; but as Thine Holy Spirit imparted light and truth, and enabled the Prophets and Evangelists to write the Scriptures which guide us to Thee, so pour down Thine Holy Spirit upon us, that we now and ever retain in our remembrance the fearful calamity of living as if this world was our resting-place and our home. Enable us so to reflect upon the promises of Thy word, the proofs of Thy love, the ordinances of Thy Church, the blessedness of obedience, the comforts of hope, and the peace within, which follows the faith in the Gospel of Thy Son; that we learn more and more to delight ourselves in the contemplation of the goodness of the Lord our God. May we rejoice to hold communion with our Father in heaven, to approach to Thee in the way Thou hast appointed, to thank Thee for the means of grace and the hope of glory; and with Angels and Archangels, and with all the company of heaven, to laud and magnify Thy glorious Name. We acknowledge and confess before Thee that we are not worthy of these Thy mercies. We do not presume to come before Thy presence, O Merciful Father, trusting in our own righteousness, but in Thy manifold and great mercies. We come in the Name of Him Who has broken down the wall of partition between a sinful world and an offended Creator, and Who has commanded us by His holy Apostle to have boldness to enter into the Holy of Holies with the blood of Jesus. We plead that precious blood-shedding before Thee. For the sake of Thy dear Son Jesus Christ our Lord, pour forth upon us the spirit of grace and supplication, that all our fresh springs of joy and happiness, as we travel through this wilderness, may be in the continued consciousness that the heart-searching God knoweth the thoughts, and sanctifies the souls He will save. Oh! cause the blessedness of heaven to begin upon earth. So may we delight in God. So may we always call upon Thee. In the days of our prosperity may we consider Thee, and hold our humble communion with Thee, in the private solitude and at Thy Holy table and altar, that in all time of our wealth we may be protected from presumption and forgetfulness of Thee. In the days of our affliction may we consider and hold our humble communion with Thee, in solitude, and at Thy holy table and altar, that we be protected from murmuring and complaining, and hard thoughts of Thee. In all states and conditions in which we may be placed, may our delight be in Thee, and our communion with Thee be the joy and the rejoicing of our hearts. Save us from the calamities of the wicked, whether in life or in death, at the day of judgment, or in our endless immortality. Grant us Thy peace, through faith in the blood of Thy Son. Through the power of

Thine Holy Spirit in our hearts, may we delight to hold that communion with God upon earth, which shall be the beginning and the earnest of communion with God in heaven. We are Thy servants, we are Thy children, we are Thy sons. Oh, let not our prayers be addressed to Thee in vain, when we sum up all our petitions in the words which Christ hath taught us, and when we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xxvii. 1. "*Job continued his parable.*" The Hebrew is, Job added to his former words by taking up his parable. See the marginal reading. The word *לִפְתּוֹ* here translated *parable* is derived from *לָפַת* to rule. It denotes ¹a solemn authoritative declaration; ²a decision, rule, deduced either from revelation, experience, or discussion, proverb; ³a by-word, subject of a taunting proverb.

NOTE 2. JOB xxvii. 2. "*God hath taken away my judgment.*" Munster, ap. Crit. Sacr. has given the best interpretation of this expression. God hath hidden from me the cause of my deep affliction—"abscondet causam hujus tantæ meæ afflictionis. Sed ego animo minime factus, quoad vixero, nihil iniquum loquar contra eum; quin magis justitiam semel apprehensam mordicus tenebo, nec erit ut cor meum unquam exprobet mihi propter dies meos male collocatos. Et eos qui mihi in meâ sententiâ refragantur, censebo impios et publicos hostes veritatis." Munst. in loc.

NOTE 3. JOB xxvii. 8. "*The hope of the hypocrite.*" The word is *רָחַץ* which signifies rather *ungodly, heathenish, profane*. It is derived from *רָחַץ* to pollute, to defile. It has nowhere the meaning of hypocrite.

NOTE 4. JOB xxvii. 8. "*When God taketh away his soul;*" or, *when God giveth ease to his soul*. The word which is here translated *taketh away* is *לָקַח* which is rendered by Lee, *when God giveth ease to his soul*. Our translators, and with them Parkhurst, Rosenmüller, Cocceius, Houbigant, Purver, and others, derived the word from *לָקַח* to cast out, to drive away. Lee, Schultens, Wemyss, and Dathe, derive the word from *לָקַח* to be prosperous, at ease, quiet, negligent. In this case the sense of the verse will be, what is the hope of the ungodly, though or when he hath gained, and though or when his soul is at ease. The passage will be parallel to that in the parable of the rich fool (Luke xii. 19), "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry:" or to that (Luke

xvi. 25), "thou in thy life-time receivedst thy good things." Rosenmüller derives the word from *לָקַח* but gives it the sense derived from an Arabic root. The LXX. version is, *καὶ τίς γὰρ ἐστὶν ἐλπίς ἀσεβεῖ ὅτι ἐπέχει; πεποιθὼς ἐπὶ Κύριον ἅρα σωθήσεται*; The Vulgate renders it, *Quæ est enim spes hypocritæ si auare rapiat, et non liberet Deus animam ejus?* Houbigant, *Nam quid spes hypocritæ, postquam sibi consuluerit, restabit, tum cum Deus animam ejus eripiet?* Pagninus, *Nam quæ spes hypocritæ cum corraserit, si exellat Deus animam ejus?* Rosenmüller, *Quid enim sperandum simulatori, qui quæstum fecerit, quum ei Deus animam eripiet?* Dathe, *Quam enim spem habet homo profanus, quamvis lucrum fecerit, et Deus vitam ei concesserit tranquillam?* Schultens, *Quæ enim spes hypocritæ, quum avaritiæ indulserit; quum eliquatissime tranquillaverit Deus animam ejus?* Jun. and Trem. *Nam quæ esset expectatio hypocritæ, quum expleverit, quum decutit Deus desiderium ejus?* Cocceius, *Nam quæ expectatio hypocritæ, quum lucratus fuerit; quando frustrabitur Deus animam ejus?* i. e. cogetur relinquere quæ amat in hac vitâ? Purver, *For what is the expectation of the hypocrite, though he gain; since God will cast out his soul?* Wemyss, *For what hope can the wicked have that he should prosper, or that God should grant him a tranquil life?* Good, *For what is the hope of the wicked that he should prosper, that God should keep his soul in quiet?* The word is used in the sense of *secure, or tranquil, or at ease*, in Job xii. 6, "The tabernacles of the robbers prosper" (*רָחַץ*) xxi. 23, "One dieth in his full strength, being wholly at ease and quiet" (*רָחַץ*). The word *לָקַח* says Schultens, is put for *לָקַח* ab radice *לָקַח*. R. Levi, from the same root, *quum tranquillaverit Deus animam ejus*; and Vatablus, *cum pacatam reddiderit animam ejus*; i. e. *concesserit ei vivere in summâ tranquillitate in hoc mundo*. Schultens, I find, compares Luke xii. 19. He finishes his long and deeply learned note with these words:

"Ex his omnibus exurgit tandem sententia reliquæ Jobi contentioni aptissima, quâ hypocritæ adscribit *רָחַץ* expectationem favoris Divini, ex longâ fortunæ indulgentiâ conceptam. Eam tamen utpote putri radice nitam, et incertum abituram procul a se averruncat; et ne

¹ Isa. xiv. 4. Ps. lxxviii. 2, &c.

² 1 Sam. xxiv. 14. Ezek. xviii. 2, &c.

³ Ps. xlv. 15. Mic. ii. 4, &c. Lee's Heb. Lex. in voc.

hominem quidem *capitibus* perniciosius aliquid voveri posse inculcat ; quippe quæ hominem stultâ imaginatione fascinans, sic tandem dementat, ut nunquam resipiscere, atque ad veram pietatem, felicitatemque, emergere queat. Ad hanc rationem *מה תהיה* *Quæ spes?* vel quid *expectatio?* non absolute negat, ut volunt interpretes ; sed comparate, quo innuitur *hypocritam* habere *expectationem*, et quidem ex *Religione natam*, quatenus Deum ore colens, non corde, Eundem sibi propitium credit, *firmiterque sibi persuadet*, eo quod *perpetua ipsi felicitas* divinitus contingat."

SECTION XXXIV. JOB XXVIII. 1—28.

TITLE.—*Man being compounded of body and soul requires wisdom for the happiness of the soul, and not for the body only. Job affirms that no earthly science, nor wealth, nor possessions, can satisfy the immortal soul ; and that such wisdom was given only by Revelation.*

INTRODUCTION.—In the seventeenth verse of the second chapter of Genesis we read the express command of God to our first parents :—"Of the tree of knowledge of good and evil thou shalt not eat. In the day that thou eatest thereof thou shalt surely die." The chapter of Job to which we have now arrived is one of the most remarkable of the Old Testament, in this respect—it informs us of the additional words which appear to have been then spoken to Adam, that "the fear of the Lord, the Ruler, was wisdom, and to depart from evil was understanding." In the former chapter Job had declared that worldly wealth, without the wisdom of delighting in God and holding communion with God, was only one kind of inward misery. But it was in the days of Job as it is at present. With the great mass of mankind, the *heart* with all its *affections*, the *soul* with all its *energies*, the *mind* with all its *talents*, the *strength* with all its powers of *perseverance* and *labour*, are wholly and entirely devoted to the obtaining of wealth, honour, money, and power. To seek for these things only is the object of all worldly wisdom. But these things must be all left. They are but like the toys of one hour of infancy, when compared with the only true wisdom which the soul requires. The patriarch is led to contemplate the labours and the efforts which are made by man to obtain that wealth which is all vanity and mockery without religion. He describes in the first eleven verses the manner in which earthly wealth, the gold, the silver, and the iron, are sought and dug out of the earth. There is a vein, he says, for silver, a place where the gold is fused, and refined, and prepared for the use of man (ver. 1). Man in his earthly science puts an end to the darkness which conceals the metals in the earth (ver. 3). He overcomes the bursting forth of the waters in the mines, which those who live only on the surface of the earth have not seen (ver. 4); he obtains bread from the surface of the earth, and by the help of fire he separates the contents of the earth, the precious stones, and the dust of the gold, below the surface (ver. 6). The instinct of animals is inferior to the reason of man. No fowl, no vulture's eye,—nor beast, nor the fierce lion, hath trodden where man treads (ver. 8). The mountain and the rock, the river and the flood, are all conquered by man (ver. 9, 10); and the hidden treasures of the earth are

brought to light; and gold rewards his labour (ver. 11). But all this is for earth, all this is for his mortal existence only. These things do not give wisdom. They cannot give the only wisdom which continues with the soul, the immortal soul, to bless it with happiness and God for ever. All the gold of the world may be at the feet of man; but still, still the question returns, "Where shall wisdom be found, and what is the place of understanding" (ver. 12)? Then follows the sublimest answer which the heart has conceived, the pen written, man known, or God revealed. The patriarch is inspired with the answer, *Where shall wisdom be found?* Man by earthly science knows not its equal in price; neither is it discovered by any living man by human reason only. The depth of the earth, which man explores for gold, says, "*It is not in me.*" The sea, which man travels over to exchange his gold for other wealth, says, *It is not in me* (ver. 14). Neither the gold in the mine, nor the gold in the coin, nor the gold of the ornament, nor the gold in the mass of uncoined metal, nor the seven kinds of jewels which man has adopted in his pride of distinction and love of adornment,—the onyx nor the sapphire, the crystal nor the coral, the pearls nor the ruby, nor the topaz of Ethiopia,—nor all that pomp can desire, or avarice covet, or commerce yield to man, can give him the wisdom of immortality! *Where then can wisdom be found?* The fear of death, and the terror of future destruction, make men say, Surely there is a God Whom we should fear (ver. 22). But destruction and death, the prospect of the grave and the solemnities of the invisible world, though they require that knowledge should disperse their dark clouds, cannot give that knowledge. *Where then shall wisdom be found?* God alone can give it. God alone has given wisdom to man (ver. 23). When He had made the earth and the heavens, when He appointed their place to the winds and to the storms; when He established the rivers in their beds, and the ocean in its place; when He made the laws of nature for the rain, and the lightning, and the thunder;—then, then did He complete the work of His creation, by forming His creature man. And to that newly formed being He said, "In the day thou breakest the command of God, thou shalt spiritually die; *the fear of the Lord, that is wisdom; and to depart from evil, that, that is understanding.*" This was said before one word was written of those Holy Scriptures in which the Revelation from God to man is recorded. Let us thank God that we live in the days when that Revelation has been completed, and that we understand these earliest words of the Revelation of God more fully than either Adam or Job understood them. The Lord Who spoke to Adam has been gradually revealed to the children of Adam, as the Creator, the Redeemer, and the Sanctifier. *To fear the Lord the Creator, Who made and preserves us, and has promised to us a blessed immortality,—that is wisdom!* *To fear the Lord the Redeemer, Who restored us to that immortality, when by our sins we had lost it,—that is wisdom!* *To fear the Lord the Sanctifier, Who prepares our souls for the immortality which Christ has restored,—that, that is wisdom!* And to depart from the evil which grieves alike the Creator, the Redeemer, and the Sanctifier,—that, that is understanding.

JOB XXVIII. 1—28.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

! Or, a mine
! Or, dust.

1 Surely there is || a vein for the silver, and a place for gold *where* they fine it.

2 Iron is taken out of the || earth, and brass is molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath || dust of gold.

! Or, gold ore.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the || rock; he overturneth the mountains by the roots.

! Or, *stint*.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods † from overflowing; and *the thing that is* hid bringeth he forth to light.

† Heb. from weeping.

* ver. 20.
Eccles. 7. 24.

12 * But where shall wisdom be found? and where is

the place of understanding?

13 Man knoweth not the ^b price thereof; neither is it found in the land of the living.

14 ^c The depth saith, It is not in me: and the sea saith, *It is* not with me.

15 † It ^d cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* || jewels of fine gold.

18 No mention shall be made of || coral, or of pearls: for the price of wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 * Whencethen cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the || air.

22 † Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

^b Prov. 3. 15.

^c ver. 22.
Rom. 11. 33, 34.

† Heb. *Fine gold shall not be given for it.*

^d Prov. 3. 13, 14, 15. & 8. 10, 11. 19. & 16. 16.

! Or, vessels of fine gold.

! Or, Ramoth.

* ver. 12.

! Or, heaven.

† ver. 14.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A. C. 2130.

s Prov. 15. 3.
h Ps. 135. 7.
i ch. 38. 25.

ends of the earth, *and*^s seeth
under the whole heaven ;

25 ^h To make the weight
for the winds ; and he weigh-
eth the waters by measure.

26 When he ⁱ made a
decree for the rain, and a
way for the lightning of
the thunder :

27 Then did he see it,
and || declare it ; he pre-
pared it, yea, and searched
it out.

28 And unto man he
said, Behold, ^k the fear of
the Lord, that *is* wisdom ;
and to depart from evil *is*
understanding.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A. C. 2130.

Or, number it.
Deut. 4. 6.
Ps. 111. 10.
Prov. 1. 7. &
9. 10.
Eccles. 12. 13.

PRAYER.—LET US PRAY, *that we never value earthly science, knowledge, rank, and wealth, above the fear of God ; which was revealed to Adam and to his children, as the best portion and the true wisdom of man.*

ALMIGHTY God, Who hast created all men, and appointed to each the place, the station, and the condition, which they hold in the world ; we humbly beseech Thee to grant us such firm and deep conviction of Thy good Providence, that we do our duty to Thee, to our neighbours, and to ourselves, in that state of life to which Thy will hath called us. If Thou hast given to us time, and leisure, and opportunities to obtain the blessings of science and knowledge, enable us to improve our intellect and our faculties by new discoveries of the wonders of Thy power and goodness in the heavens above us, in the world around us, and in the earth beneath us. In all the learning which Thou dost enable us to acquire, may we see Thy hand, and confess the greatness and the mercy of God. If Thou hast given to us the gold and the silver, the wealth and possessions of the world, may we improve Thy gifts to Thy glory, and ever remember that the blessing of the Lord maketh rich, and He addeth no sorrow with it. If Thou hast commanded us to cultivate the surface of the ground, or if Thou hast bidden us to exchange the produce of the earth for the silver and gold of the earth ; enable us so to do our duty in the rank in which we serve Thee, that integrity and uprightness preserve us ; and that we never dishonour the Christian name nor disgrace our Christian profession. Whether we excel in knowledge or in science, in pre-eminence of station, or in the possession of wealth,—whether we be high or low, or rich or poor, in this world, enable us, we beseech Thee, to remember that neither science, nor learning, nor rank, nor wealth, without the fear of God, can be called the wisdom which Thou hast revealed. Never permit us to be contented with any human advantages of “ mind, body, or estate.” Enable us to estimate the things of earth, whether they relate to the improvement of the mind or to the satisfaction of the body, at their real value. While we despise no blessing nor advantage which Thou hast bestowed upon us, may we regard all earthly good, by whatever name it may be called, as less than nothing, and vanity, when compared with the higher and better blessing, the fear of God, the wisdom which cometh down from heaven. We desire to consecrate to Thee, to devote, to dedicate, to sanctify to Thee, our learning and our knowledge, our rank and greatness, our wealth and possessions, our estimation among our fellows, and our power to bless and comfort all around us ; and we therefore pray Thee to grant us that true wisdom which shall make us to know ourselves and to depart from evil. Implant in our hearts the fear and love of God. *Give us the fear of God our Creator*, that we may possess the wisdom which shall enable us to know and keep His holy law, to tremble at the threatenings and to rejoice in the promises of His word. *Give us the fear of God our*

Redeemer, that we may possess the wisdom which knows the sinfulness, the weakness of the heart within us, and confesses that there is no other hope of the recovery of our lost inheritance than faith and love to Christ the living Saviour. *Give us the fear of God the Sanctifier*, that we may possess the wisdom which the Holy Spirit of God implants, and blesses, and renders perfect in every good word and work. So may we give our hearts and lives to Thee. So may we attain to that one true wisdom. Lord, hear our prayers. Keep us from evil, that it may not grieve us. Pour forth the spirit of true wisdom—the spirit of the fear of the Lord—upon our hearts, that we may rejoice in God our Creator, love God our Redeemer, welcome God our Sanctifier, and so pass through the temptations and changes of our state and condition in this life, that we finally rest with Thee, when the pilgrimage of life shall be over, in a better Paradise than that in which Thou didst commune with our first parents in the garden of Eden.—There may we take of the fruit of the tree of life and eat, and live for ever. We thank Thee for the promise of this wisdom. We thank Thee for the promise that if any man lack wisdom, and ask of Thee, the living God, Thou wilt hear his prayer, and grant that wisdom to his soul. We seek, we pray for this wisdom from above,—that we be guided by Thy counsel through life to death, and after that be received into Thy presence and glory in the blessed immortality which shall be granted to all who love and fear Thy Name. Forgive the imperfection of these our supplications and prayers, and hear and receive our petitions, which we offer to Thee not in our own name, but in the Name of Thy Son Jesus Christ, our Lord, Who in compassion to our infirmities hath taught and commanded us when we pray to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xxviii. *On the right position of Job xxviii.* Wemyss places this chapter at the end of his book, as an appendix to the history of Job. His reasons are, that it appears, as it stands in our version, to be out of its place; it contains no reference either to Job's sufferings, or to the accusations of his friends; and is not connected either with the preceding or the subsequent parts of the controversy; and it seems to form an appropriate conclusion to the book of Job. Dr. Lee, who could not have seen Mr. Wemyss's work (for their books were published simultaneously), has justly observed, that the difficulty of understanding the noble specimen of patriarchal wisdom contained in this chapter proceeds from the supposed connexion with the preceding chapters. After referring to the more well-known commentators for their view of the matter, Lee gives his own opinion. The question, he says, discussed in the 27th chapter, "is the vanity of earthly wealth when confided in, in opposition to a perseverance in the faith and practice of true religion. The principle which leads to either of these respectively, viz. worldly wisdom on the one hand, and divine wisdom on the other, severally forms the subject matter of the reasoning here. In ver. 8. of the preceding chapter commences Job's ar-

gument against the vanity of amassing worldly wealth without religion. In ver. 16, he resumes that subject, and continues it to the end of the chapter, describing the failure of every such miserable person. Our chapter begins by allowing that a certain sort of wisdom is requisite for this, and not only so, but that this is carried among men to a very considerable extent." This wisdom, however, is not that peculiar and spiritual wisdom which is required for the soul of man. This is given by revelation alone. See the whole note; it will amply repay the attention of the student. It may be considered as a complete answer to the theory which appends the chapter to the book, instead of preserving it in its present place.

NOTE 2. JOB xxviii. 15. et seq. *On the Hebrew words translated by the names of the several jewels, and by the word gold, in this chapter.* If we adopt the hypothesis that Moses, in compiling the book of Genesis, made use of previously collected materials, we may conclude that in the early days in which that document was written, which now forms a part of the second chapter of Genesis, two kinds of precious stones only, the bdellium (that is, the pearl according to Bochart, Hieroz. l. v. c. 5), or the crystal, according to Lee (Lex. in voc.

רִיָּבָה) or the beryl, and the onyx, were known to the writer. He mentions them as the produce of Havilah, a province of Arabia, in which all sorts of precious stones were found¹. He names, however, only these two. In the time of Job nine precious stones, which are enumerated in this chapter, appear to have been known and valued. The discussion of the precise meaning of each would not be very serviceable. I have, however, given the interpretations of the chief authorities in the following table.

I. Ver.	II. LXX.	III. Vulg.	IV. Rosenmüller.	V. Dathe.	VI. Schultens.	VII. Pagni.	VIII. Houblg.	IX. Lee.	X. Umbreit.
רִיָּבָה (v. 16)	ὄνυξ	lapis sardonius	onyx	onyx	Soham	onyx	onyx	onyx	onyx
שָׁפִיר (v. 16)	σάπφειρος	sapphirus	sapphirus	sapphirus	sapphirus	sapphirus	sapphirus	sapphirus	sapphirus
רִיָּבָה (v. 17)	βάλος	vitrum	vitrum	vitrum	crystallus	crystallus	crystallum	crystal	crystal
רִיָּבָה (v. 18)	μετέωρα ²	excelsa	corallum	Ramoth ²	Ramoth	[marg. adamas] corallia	corallium	lofty	coral
שָׁבִיב (v. 18)	γάβις	eminentia	crystallus	Gabisch ²	Gabisch	unio [marg. ghabis pretiosus lapis]	margarita	massive	crystal
רִיָּבָה (v. 18)	τὰ θάυρα ⁴	occulta	margaritæ	corallia	margaritæ	margaritæ	carbunculi	pearls	pearls
רִיָּבָה (v. 19)	τοπαζίον	topasius	smaragdus	topasius	topasius	smaragdus	topasus	topaz	topaz

¹ See the learned note in Lee's Introd. to Job, p. 55.
² "Excelsa et eminentia non memorabuntur. Sic in

In the days of Moses twelve precious stones were known and valued. They were thus arranged on the breast-plate of the high-priest⁵:

Smaragdus רִיָּבָה לִי	Topazius טֹפָזִי שִׁמְשֹׁן	Sardius אֶדְמַם רִיָּבָה
Adamas אָדָמַס וְגִלְגִּל	Sapphirus סָפִיר שִׁשְׁבִּי	Carbunculus כַּרְבֻּנִל דִּמְחָה
Amethystus אַמֶּתֶסְט גִּבְרִי	Achates אַחַט רִן	Hyacinthus הַיָּכִינְתוּס שִׁשְׁבִּי
Jaspis יָסֵפִיד בְּרִיטָן	Sardonyx סַרְדֹּנִיִּךְ דִּמְחָה	Chrysolithus כְּרִיסּוֹלִיתוּס שִׁשְׁבִּי

The jewel which the servant of Abraham gave to Rebecca, was not a precious stone, nor probably, as many have interpreted it, a string of pearls, but a טָבַח, a string of globules of gold in the form of pearls⁶. The jewels of which the Israelites despoiled the Egyptians were not precious stones, which would probably be very rare, but כְּכֶסֶף וְכֶסֶף אֶרֶץ כְּנָעַן vessels of silver and vessels of gold, which might have been more common.

The subject is curious, as an illustration of the progress of society and of commerce.

With respect to the words which are here translated *gold*, I observe, that it is a rule in all languages, that no two words are entirely and thoroughly synonymous. There are four words in this chapter translated gold. The versions, whether ancient or modern, do not sufficiently distinguish between them; and it is consequently too late for us to hope to ascertain the precise signification of each. The four words are רִיָּבָה (ver. 15), טָבַח (ver. 16).

Latinæ interpretatione. Symmach. ἰψήλα καὶ ὠρε-
ημένα.—Schleusner.
³ "Retinui nomina Hebræa ut Schultensius alique fecerunt, quoniam significatio eorum prorsus est incerta."—Dathe.
⁴ "Sic Theodot. et LXX. h. e. quæ in terrâ latent, thesauri terræ, seu quæ ex visceribus terræ, s. ex imo maris emuntur, aut in secretissimis locis conservantur, qualia sunt gemmæ."—Schleusner.
⁵ See Ugolini's Sacerdotium Hebraicum, in p. ccvi. vol. xiii. of his Thesaurus Antiquit. Sacrarum.
⁶ "Observandum est hasce líneas non ex margaritis proprie dictis consertas fuisse, sed globulis ex auro solido, rotunditate autem margaritarum figuram referentibus, eodemque modo ut margaritæ, pertusis, et per filum trajectis: expiscatio unionum nusquam enim propinquior Hebræis fuit, quam in Persico et Schalite sinu, ut monet Bochart l. c. p. 686." Robertson, Clav. Pentateuchi, p. 317.

19), **כֶּהָ** (ver. 6. 17), and **קָה** (ver. 17) ; they are respectively derived from **כֶּהָ** *to be bright* ; **קָה** *to shut up, to close, to render compact by melting, fusing, or refining* ; **דָּקָה** *to stamp, hence to coin or impress* ; and **קָה** *to be solid, as plate, or vessels of gold*. The right mean-

ing, therefore, strictly defined, of the four words, might be—gold in the ore ; gold refined from the ore ; gold impressed with a mark, denoting a certain value, either for coin or merchandize ; and gold for plate : but the versions have paid but little regard to these distinctions. I subjoin the chief translations of the several words.

	I. Auth. Vers.	II. LXX.	III. Vulg.	IV. Pagninus.	V. Rosen.	VI. Dathe.	VII. Schultens.	VIII. Houbig.	IX. Lee ⁷ .	X. Umbreit.
כֶּהָ (v. 1. 6. 17)	gold	χρυσίον	aurum	aurum	aurum	aurum	aurum	aurum	gold	gold
קָה (v. 15)	gold	συγκλει- σμός ⁸	aurum obrizum	aurum purum	aurum	aurum	aurum	aurum	pure gold	a golden treasure
דָּקָה (v. 16. 19)	gold ⁹	χρυσίον	16. tincti colores. 19. tinctu- ra mun- dissima. aurum	aurum	aurum	aurum	aurum	aurum	gold	gold
קָה (v. 17)	fine gold ¹	χρυσίον	aurum	obrizum	obrizum	aurum	aurum	gemmæ (כֶּהָ)	pure gold	gold

⁷ Lee in his Lexicon renders **כֶּהָ** *gold*, probably that termed *ἀπύρρον* by the Greeks ; **קָה** *refined gold*, **דָּקָה** *the finest gold*, and **קָה** *refined gold*.
⁸ Ita quoque Theodot. Hieron. *aurum conclusum* ; Augustinus, *aurum inclusum*, ubi additur, *id est thesaurus* ; Vulg. *aurum obrizum* ; Greger. Theol. *συγκλεισμόν ὀνομάζει τὰ χρήματα, διὰ τὸ ταῦτα ἀσφαλῶς ἡμᾶς συγκλείειν*. Fortasse scripsit *συγκλειστόν*, sc. *χρυσίον*, *aurum conclusum*, sc. *in lapidibus*, adeoque *purum* ab aliis metallis, de quo, an ita dici possit, *metallici sunt audiendi* ; Schleusner Lex. in voc. *συγκλεισμός*.
⁹ The word **דָּקָה** in ver. 19, is joined with an adj. **קָה** *pure*.
¹ Pagninus renders **קָה** *vasa obrizi* ; Rosen. *obrizum* ; Dathe, *vasa aurea* ; the LXX. *σκεύη χρυσᾶ*, Vulg. *vasa auri* ; Schult. *vas aureum* ; Umbreit, *vessels of gold*.

NOTE 3. JOB xxviii. 28. “*To man he said.*” *To Adam in the garden He said.* Lee adopts the hypothesis that this passage alludes to the intercourse between God and our first parents. Hugh Broughton, and after him many others, have espoused the same theory. Gaspar Sanctius, the Jesuit of Naples, translates the word **דָּקָה** *Adam*. “*Et dixit Adamo,*” &c. Comment. in Job. Leyden, 1725, folio.

SECTION XXXV. JOB XXIX. 1—25.

TITLE.—*The remembrance of having rightly performed the duties of prosperity affords consolation and comfort, if we fall into adversity. Job contrasts his present condition with his former wealth, power, honour, and influence ; and describes his benevolence to the fatherless, the widow, and the poor.*

INTRODUCTION.—We are all the slaves and creatures of habit, and we are more especially the slaves of those habits which are induced by the calm and quiet indulgence of the comfort of body and repose of mind, which attends or follows the possession of wealth, friends, and worldly prosperity. If we thank God for His mercies, and pray to Him that we use His gifts to the benefit of others, as well as employ them for our own lawful and honourable enjoyment, we do well ; but when we have been long and uniformly in possession of these earthly blessings, we too often seem to think it is impossible we can ever be deprived of them. We say as Job said, “I shall die in my nest,”—in security, tranquillity,

and ease. I shall never lose the abundance of the satisfactions with which God has favoured me. The Christian ought never thus to reason. The counsellors of revolution, the fears of the safety of states, the madness of the people, the changes of commerce, the imprudence of too confiding friendship,—or other circumstances, may sweep away the wealth of ages, derived from the care of our fathers; or the wealth we derive from our own diligence, prudence, and success. Nothing is certain but death, and immortality; nothing is secure but the blessedness of the wisdom which is from above. And it is our bounden duty, therefore, if God has now endowed us with the felicities of worldly prosperity, so to consider our riches, wealth, and influence, as a trust committed to our charge, that we devote no small portion of our resources to the honour of God, the extension of His Church, and the benefit of those among the poor, whom the Providence of God more peculiarly places under our notice, and therefore submits to our protection. When we thus use our wealth, this blessing will attend us. If the same Providence which bestows the gold and silver shall take it away, we shall not only be able to say with our Holy Saviour, “Father, not my will, but Thine;” but we shall humbly add, Of thine own, God of Providence, have I, in the days of my prosperity, given to Thee. And the reflection will be the comfort of adversity, by diminishing the bitterness of the heart. Such was the consolation of Job in the midst of his adversity. He begins this chapter by wishing that it was now with him as in the times that were past. When God preserved him in prosperity (ver. 2); when the comforts of religion gave additional happiness to the days of his youth and vigour; when the hidden and secret love of God was in my heart, and His protection was on my dwelling (ver. 4); when my young children smiled around me (ver. 5); and wealth (ver. 6) and honour so attended me, that my servants prepared my seat in the open space of the city appointed to hear the causes of His poor (ver. 7), and the young and the aged, the chiefs and the nobles, honoured the decisions which delivered the poor that there cried for justice (ver. 8—12). My influence was ever devoted to usefulness and good. The blessings of him that was ready to perish came upon me for my kindness. I caused the widow’s heart to sing for joy (ver. 13). Justice, generosity, benevolence, and interference to defend the poor and the helpless, to aid them in their difficulties, to seek them out, to devote to the friendless and the fatherless my time, my influence, and my resources, made me eyes to the blind, and feet to the lame (ver. 13—17); and I had believed and trusted that as an eagle in his nest is secure from the storms, I also should be secure from the tempests of adversity and sorrow. How great was my power and my honour among the people! My root was watered, my glory, my bow of strength, were renewed, my branches of glory were refreshed by the dew of heaven (ver. 18—20). My voice prevailed in the council of the city above all who were willing to oppose the advice I gave. My approbation was desired, and loved, and valued. I was chief among the senate. I was chief among their armies. I was chief among the defenders of my people, as one who comforteth the desponding and the mourner. Such was the prosperity of Job. *He possessed all the greatness that private wealth, religious principle,*

honourable influence, political wisdom, and military power, could bestow on man ; and his using all for the benefit of his people was the chief consolation of his sad downfall. May we be prepared for adversity by devoting to the honour of God and the good of man, the rank, wealth, and influence He may now be pleased to bestow upon us.

JOB XXIX. 1—25.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. added
to take up.
* See ch. 7. 3.
† ch. 18. 6.
‡ Or, lamp.
Ps. 18. 28.

* Ps. 25. 14.

* Gen. 49. 11.
Deut. 32. 13.
& 33. 24.
ch. 20. 17.
* Ps. 81. 16.
† Heb. with
me.

† ch. 21. 5.

† Heb. The
voice of the
nobles was
hid.
* Ps. 137. 6.

* Ps. 72. 12.
Prov. 21. 13.
& 24. 11.

1 Moreover Job † continued his parable, and said,

2 Oh that I were ^aas in months past, as *in* the days *when* God preserved me ;

3 ^bWhen his || candle shined upon my head, *and when* by his light I walked *through* darkness ;

4 As I was in the days of my youth, when ^cthe secret of God *was* upon my tabernacle ;

5 When the Almighty *was* yet with me, *when* my children *were* about me ;

6 When ^dI washed my steps with butter, and ^ethe rock poured † me out rivers of oil ;

7 When I went out to the gate through the city, *when* I prepared my seat in the street !

8 The young men saw me, and hid themselves : and the aged arose, *and* stood up.

9 The princes refrained talking, and ^flaid *their* hand on their mouth.

10 † The nobles held their peace, and their ^gtongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me ; and when the eye saw *me*, it gave witness to me :

12 Because ^hI delivered

the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me ; and I caused the widow's heart to sing for joy.

14 ⁱI put on righteousness, and it clothed me : my judgment *was* as a robe and a diadem.

15 I was ^keyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor : and ^lthe cause *which* I knew not, I searched out.

17 And I brake ^m† the jaws of the wicked, and † plucked the spoil out of his teeth.

18 Then I said, ⁿI shall die in my nest, and I shall multiply *my* days as the sand.

19 ^oMy root *was* † spread out ^pby the waters, and the dew lay all night upon my branch.

20 My glory *was* † fresh in me, and ^qmy bow was † renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again ; and my speech dropped upon them.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Deut. 24. 13.
Ps. 132. 9.
Isa. 59. 17.
& 61. 10.
Ephes. 6. 14,
&c.
† Thess. 5. 8.
Num. 10. 31.

Prov. 29. 7.

* Ps. 58. 6.
Prov. 30. 14.
† Heb. the jaw-
teeth, or, the
grinders.
† Heb. cast.

* Ps. 30. 6.

* ch. 18. 16.
† Heb. opened.
* Ps. 1. 3.
Jer. 17. 8.

† Heb. new.
* Gen. 49. 24.
† Heb.
changed.

Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130. ————— Zech. 10. 1.	23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. 24 If I laughed on them, they believed it not; and	the light of my countenance they cast not down. 25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourn- ers.	Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130. —————
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PRAYER.—LET US PRAY, *that if we be at any time deprived either of our worldly blessings, or of our religious privileges, we may be always able, when we look back on the past, to remember that we used them all to the glory of God, the benefit of man, and the improvement of our own souls.*

ALMIGHTY and Merciful God, Who hast given to us, Thine unworthy servants, more and greater earthly blessings than Thou hast bestowed on many of our brethren; We acknowledge and confess before Thee that not our merits but Thy favour, not our goodness but Thy will, has made the difference between us and them. So pour down, we beseech Thee, Thy better blessings upon us, that we may ever regard our rank, and place, and condition in this life; as that peculiar scene and state of probation and trial which Thy Providence has appointed to prove us, that we may know our hearts. May we ever consider the gifts Thou hast bestowed upon us, as talents entrusted to our charge, of which we must give account to Thee. Because one event happeneth alike to all, and the changes and chances of this mortal life may sweep away from us the worldly possessions which Thou at this moment hast committed to our care; so enable us to use and not to abuse them; that if the day of adversity shall come upon us, we may remember, that in the days of our prosperity we made glad the hearts of the fatherless and the widow, the friendless and the poor; by giving to them of the bounty we had received from Thee; and that we used our station for promoting the cause, and extending the knowledge of Thy Gospel, and the influence of Thy Holy Church. Save us from the corruptions and the pride of prosperity; save us from the murmurings and repinings of adversity. In all our ways, and in all our changes may we remember Thee; and do Thou direct our paths. And because Thou hast committed to us higher and greater blessings than any earthly good, enable us also, we beseech Thee, so to value the means of grace and the privileges of Thy word, Thy day, and Thine house of prayer and praise; that when the hour of sickness and of infirmity shall come, that we can no longer go up to the assemblies of Thy saints, we may then remember that we loved the courts of the Lord's house, and the place where His honour dwelleth. May the Holy Communion which Thy mercy did permit us to hold in the tabernacles of the Lord's house be continued to us in the solitudes of retirement, and in the hour of our sickness and sorrow, when we are no longer privileged to approach to Thy table, and go up to Thy holy Altar. And because Thy presence has been more especially with us when we have there partaken of the bread and wine; and because the sense of Thy love, the light of Thy glory, the secret and hidden manna which Thou dost give to Thy people in the pilgrimage of their wilderness, has been granted to us in those hours of comfort and peace of soul within—because the dew of Thy mercy has refreshed our souls, and we have delighted in the means of grace and the hope of glory;—Keep, oh keep us, we beseech Thee, from the sadness of that adversity, when our souls shall cry out with Thy servant Job,—Oh! that it were with me as in the months past, in the days when God preserved me, when

the glory of God shone upon my soul, and in His light I walked through darkness.—When the days of our great change shall come, that we shall no longer hear the voice of the preacher, nor read Thy word, nor join in the prayers of the people; when our feet stumble on the dark mountains of infirmity and weakness, of sorrow and of age;—then, even then, may the remembrance of Thy holy presence be the earnest of the more perfect and future blessing. Give us the comfort of Thy continued help. Establish us with Thy free Spirit. As our outward man decays and changes, may the inward man be still established and renewed. May the God Who has blessed us in life still bless us in the hour of our change, in the day of death, and in the dawning of our expected immortality. Hear our imperfect petitions, which we offer to Thee, not in our own name, but in the Name and for the sake of Jesus Christ, Who hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xxix. 4. "*The secret of God.*" Among the Hindus, the expression, "the secret of a king is with him," denotes a strict union or intimacy between the king and the people of whom they speak. It describes, therefore, in this place the communion between God and the soul. The LXX. render it: "*When God visited my dwelling.*" "Ὅτε ὁ Θεὸς ἐπισκοπήν ἐποιεῖτο τοῦ οἴκου μου." The Vulgate: "*When God was secretly in my tabernacle.*" "*Quando secretò Deus erat in tabernaculo meo.*" But see Lee, art. τῖδ.

NOTE 2. JOB xxix. 7. "*When I went out to the gate from the city.*" Lee translates the Heb. מִן הַיָּדָה to the pulpit, see his references. It may have this meaning, but a *place of concourse* expresses the sense better. Rosenmüller translates it by the word *forum*. But the whole sentence must be considered together. The latter

parallelism of the verse explains and illustrates the former. The literal translation will be, "In my going forth," or, "when I went forth from the gate, מִן הַיָּדָה in the open street, I prepared my seat." The word we translate "street" is שֶׁמֶחַ, and corresponds with יָדָה, מִן הַיָּדָה. The word is rightly translated by Lee, "any broad, open, uninclosed space, or place in a town; a square, or street." It is used in these senses in Gen. xix. 2. Deut. xiii. 16. Ps. cxliv. 14, &c. An allusion, therefore, seems to be made to the custom still prevalent in the East, that when a person of eminence or influence, goes forth in public, his servants are previously sent before him to prepare the mat, cushion, or carpet, on which he is to sit. The expression, "to prepare my seat," is still a term of honour in the East.

SECTION XXXVI. JOB XXX. 1—31.

TITLE.—*The popularity which follows the right use of wealth, rank, and influence, may be a just source of satisfaction. Job describes the state of unjust contempt into which he had fallen, the fierceness of his disease, and his consolation in the prospect of death and in that which follows death.*

INTRODUCTION.—Christianity is the regulator, not the destroyer, of the feelings which God, for wise purposes, has implanted in the human heart. One of the most useful of these feelings is the desire of the approbation of those among whom we live. This principle begins in the earliest consciousness of the pleasure, or the displeasure, of its parents and friends, when the child obeys, or disobeys, their instructions. It is one of the additional causes of the desire of knowledge. The approbation of those among whom we live gives greater value to wealth, more splendour to greatness, more influence to rank, more honour to

eminence. It is one of the chief ties, next to religion, which binds in union the rich and poor, the members of families, and the subjects of empires; and though it cannot supply the place of religion, it has ever been the source of much of the virtue and morality which has been found among those who are either ignorant or careless of that higher and better principle. Christianity alone gives that holier principle. The popularity which the man of the world desires and seeks after, is very often the sole motive to his actions. If he is unpopular, he not only complains of the ingratitude of the people, but he is miserable within himself. The popularity which the Christian may honourably desire, but which he will never seek after, is the result and not the mere motive of his actions; and if he is unpopular, he is still satisfied and contented. He may ponder and contemplate the mistakes or the unkindness of the people, but he never complains, for he cannot be miserable within himself. Religion was his motive; and religion, whether he live or die, shall be his support and reward. Such was the comfort of Job in the storm of undeserved contempt and reproach which he describes in this chapter. He had honourably and usefully exerted the influence of his wealth, rank, and greatness, as a chief among his people, to the promotion of the common good; and the time once was, when his motives were appreciated, his person honoured, his efforts valued. But those times had changed. His wealth had been swept away by the bands of the Sabeans, and by fire from heaven. With his wealth had departed his servants, his household, and his retainers. Disease had wasted his body; and he was unable to uphold his place as the chief of his tribe. His calamities were regarded as the result of wickedness. His suffering was deemed a crime. His sorrow was imputed to him as infamy, till those who were younger than he—the very youths perhaps whom he had once deemed so far beneath him in descent and rank, that he would have disdained to have placed their fathers among the dogs of his flock, and who had once hid themselves as overawed by his presence (ch. xxix. 8), and whose strength he would not have employed in his service (ver. 2)—held him in derision, and despised his age. They who lived in the wilderness beset with want (ver. 3), living on the mallows and the broom roots (ver. 4), away from society, which abhorred them (ver. 5) as outcasts (vers. 6, 7) and infamous (ver. 8), dared to make him their by-word and their song of reproach (ver. 9). They publicly professed their abhorrence of him. They avoided his presence. They insulted him by the grossest insults which were known in the East,—as Christ was afterwards insulted, when sentence of death had been pronounced upon Him as an impostor, a criminal, and a traitor (ver. 10). Because God had afflicted him, the people hated him, conspired against him, opposed him, gathered themselves against him in crowds, as the breaking in of the waters, till the terrors of the tumultuous multitudes pursued him, and his influence and welfare passed away, great as he had once been, like a cloud in summer (ver. 11—15). The picture is that which every age and country presents to us, when the power of a virtuous sovereign is ruined among the mass of the community. Job however does not complain of the popular odium. He goes on to describe his personal sufferings,—that his spirit fainted

under the affliction of his disease (ver. 16); he had no rest (ver. 17); his garments were blended with his flesh; he was like the mire of the streets (ver. 18, 19); he had prayed to God (ver. 20), but God still afflicted him (ver. 21); he was as a straw tossed by a tempest; he wasted away; and the house appointed for all living was soon to be his home. But then, then comes *the consolation to the believer in the one God of Revelation, whether such believer be the patriarch, the Jew, or the Christian*. He may die, but he shall not be left in the grave. His prayer shall be heard. The hand of God in sending adversity will not be extended to the grave. From the grave he shall be restored, for his prayers shall be answered; and there is safety in God for man, though there appears to be only destruction (ver. 22—24). He had wept for the poor, and therefore he did not suffer for unkindness to them; and this too was his consolation (ver. 25); though ingratitude had been given him instead of gratitude, evil for good, and darkness for light (ver. 26); though affliction (ver. 27), mourning (ver. 28), desolation (ver. 29), disease (ver. 30), and sorrow (ver. 31), were his portion on earth, yet the grave was before him, and earthly suffering would be ended, and all his prayer would be heard.—Thus it was that the example of Job in the earlier ages, and the example of Christ in the later ages, of God's Revelation to the world, afford the same lesson, inculcate the same hope, and lead us to the same prayer. Both alike teach us that the only true happiness of the soul is to be found in the approbation of God, and not in the applause of man; and that the certainty that the prayers of the soul shall be heard, though the body be committed to the grave, is our best comfort in unpopularity and affliction, in the pains of sickness, and in the prospect of death.

JOB XXX. 1—31.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. of
fewer days
than I.

1 But now *they that are* † younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

‡ Or, dark as
the night.
† Heb. yester-
night.

3 For want and famine *they were* || solitary; fleeing into the wilderness † in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth

from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, in † caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of † base men: they were viler than the earth.

9 *And now am I their song, yea, I am their by-word.

10 They abhor me, they flee far from me, † and

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. holes.

† Heb. men of
no name.

* ch. 17. 6.
Ps. 35. 15. &
69. 12.
Lam 3. 14. 63.
† Heb. and
withhold not
spittle from
my face.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Num. 12. 14.
Deut. 25. 9.
Isa. 50. 6.
Matt. 26. 67.
& 27. 30.
See ch. 12. 18.
ch. 19. 12.

† Heb. my
principal one.

• Ps. 42. 4.

spare not ^bto spit in my face.

11 Because he ^chath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and ^dthey raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in of *waters*: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue [†]my soul as the wind: and my welfare passeth away as a cloud.

16 ^eAnd now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force of *my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art [†]become cruel to me: with [†]thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my || substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house ^fappointed for all living.

24 Howbeit he will not stretch out *his* hand to the [†]grave, though they cry in his destruction.

25 ^gDid not I weep [†]for him that was in trouble? was *not* my soul grieved for the poor?

26 ^hWhen I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 ⁱI went mourning without the sun: I stood up, and I cried in the congregation.

29 ^kI am a brother to dragons, and a companion to || owls.

30 ^lMy skin is black upon me, and ^mmy bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. turned
to be cruel.
† Heb. the
strength of
thy hand.
Or, wisdom.

Heb. 9. 27.

† Heb. heap.

Ps. 35. 13.

Rom. 12. 15.

† Heb. for him
that was hard
of day.

Jer. 8. 15.

Ps. 38. 6. &
42. 9. & 43. 2.

Ps. 102. 6.
Mic. 1. 3.

Or, ostriches.

Ps. 119. 83.
Lam. 4. 8. &
5. 10.
= Ps. 102. 3.

PRAYER.—LET US PRAY, *that no certainty of ingratitude destroy our benevolence, no dread of unpopularity prevent our acting on principle, no anticipation of injury or insult terrify us from the discharge of our duty ; but that we always live as responsible to God, Who reads the hearts and hears the prayers of His people.*

ALMIGHTY GOD! Who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise read, mark, learn, and inwardly digest them, that we may apply to our hearts the lessons of patience and humility which Thy servant Job hath placed before us. May we ever remember his kindness and benevolence to those who in return insulted and derided him. May we remember the example of Him Who came down from heaven to teach, to bless, to suffer, and to die for mankind ; and Who was reviled, and beaten, and crucified by the sinners whom He came to save. Never let us be weary in well-doing. Grant us Thy grace to devote our talents, our wealth, and our influence, to the benefit of others ; expecting neither favour, nor reward, nor gratitude, from those who most fully partake of our kindness, our compassion, and our bounty. With good will, as to the Lord, and not to man, may we benefit the poor and needy, looking for nothing again ; as the children of our Father in heaven, Who maketh His sun to shine upon the evil and upon the good, and sendeth rain upon the just and upon the unjust. If it be Thy will that we fall from our estimation among our fellow-men ; if Thy Providence in its mysterious dispensations shall take away from us the gold and the silver, the wealth and the influence, which enabled us to do good ; if we be treated as Thy servant Job, with contumely and scorn, till the very abjects come against us, and spare not to say all manner of evil against us falsely,—still may we remember that the base and the vile spared not to spit in the face of Thy servant Job ; and that the Son of Thy love, Who, when He was reviled, reviled not again, withheld not His face from scorn and spitting. Let no deep indignation nor bitter anger, at the sense of undeserved contempt, make us to waver in our duty, to forget the examples which are recorded for our imitation, nor cease to remember, that we are the followers of Him, Who though twelve legions of Angels would have obeyed Him, submitted to be despised and rejected ; and to set us an example that we should tread in His steps. May our only enquiry be, What is Thy will ? May that will of God be the guide, the motive, and the principle of all our actions, whatever be the contempt and scorn of men. Though they curse, yet bless Thou. When danger and evil, as well as hatred and slander, threaten to befall us, still grant us grace so to endure in the profession of Thy holy religion, and in the constant performance of our duty to Thee ; that we fear not what man can do against us. Let not any plague come nigh our dwelling. May we Thy servants suffer no persecution. But if the plague be permitted to devour us, if persecution be permitted to overtake us, enable us to endure as seeing Him Who is invisible ; and to persevere in our faith, and hope, and obedience, steadfast to the end. We know that our appointed end shall come. We know that Thou art “the Lord of life and death, and of all things thereunto belonging ;” and that Thou wilt bring us to the house appointed for all living. Lord hear our prayers, and let our cry come unto Thee. Thou hast promised to hear the petitions of those who pray to Thee in Thy Son’s Name.—In His Name we pray for the grace and power which Thou alone canst give, to follow His example, and in patience to submit to all evil. O Thou that hearest prayer, to Thee shall all flesh come. They shall come to Thee in

judgment. They shall come to Thee in terror and alarm; or They shall come to Thee in love, and prayer, and praise. Grant us, we beseech Thee, that when the hour is at hand that we descend into the grave, our prayer may arise to Thee; that as we have been enabled to follow the example of Thy blessed Son in patience, endurance, and submission to hatred and to insult, to contempt and to scorn, to injury and to persecution,—we may also follow His example in committing our spirit into Thy hands, as into the hands of a faithful Creator. So may we live, so may we die, as in the presence of the heart-searching God, Who, knowing our necessities before we ask, and our ignorance in asking, has taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xxx. 24. *On Job's hope of restoration from the Grave.* I have endeavoured to give the meaning of this most obscure and difficult verse, by combining Lee's version with those of other translators. The Hebrew is

וְיִשְׁלַח יְיָ יְדָיו מִן הַמָּוֶת וְיִשְׁלַח יְיָ יְדָיו מִן הַמָּוֶת

The LXX. render it: *Εἰ γὰρ ὄφειλον δύναμιν ἑμαυτὸν χειρώσασθαι, ἢ δεηθείς γε ἐτί-
ρου, καὶ ποιήσει μοι τοῦτο.*

The Vulgate: *Veruntamen non ad consumptionem eorum emittis manum tuam: et si corruerint, ipse salvabis.*

Pagninus: *Veruntamen non in tumultum mittet manum: si in contritione ejus eis clamor?*

Parkhurst: *But yet He will not stretch out His hand against the grave; surely in His destruction or destroying (namely, of me) a shout (would be) to them;* that is, to death and the grave before mentioned.

Rosenmüller:

Sane nihil, ubi manum ille extendit, valent preces;

Frustra, quos ille exitio dat, vociferantur.

Dathe:

Sed nonne precari licet, si Deus affligit?

Si exitium infert, nonne gratiam ejus implorare fas est?

Umbreit:

O that He would not stretch out His hand to the destroyed heaps!

Or must they cry to Him even in death?

Wemyss:

Yet Thou stretchest not Thy hand beyond the grave,

And I shall find relief in the abode of dissolution.

Lee:

Nevertheless, I said, upon prayer will he not send forth His hand; surely, when He destroyeth, in this is there safety.

“וְיִשְׁלַח יְיָ יְדָיו” Not (in) prayer; i. e. Not when prayer is had recourse to (for וְיִשְׁלַח יְיָ יְדָיו, the prep. being omitted, as in וְיִשְׁלַח and וְיִשְׁלַח preceding). I take the root, as others have done, to be וְיִשְׁלַח. Chald. וְיִשְׁלַח.” Lee in loc.

SECTION XXXVII. JOB XXXI. 1—40.

TITLE.—*The consciousness that Virtue, Morality, and Piety had been the fruits of our faith in God, is a just consolation in sorrow. Job declares his Purity and his Benevolence (ver. 1—23); his hatred of Avarice and Idolatry; his freedom from the love of Revenge (ver. 29); and his willingness to confess his Sinfulness.*

INTRODUCTION.—What is the language in which a Christian may justly speak of his good actions, his virtuous conduct, and that piety towards God which distinguishes him from the men of the world, who have no regard whatever for religion; and so much only of outward morality as may be essential to their favourable estimation among their fellow-men? This is a question which has

always been deemed difficult to be answered. We are accustomed, however self-governed, sincere, and virtuous may have been our lives, to say, when we come up to the house of God to worship Him,—“that there is no health in us; that we have done the things we ought not to have done, and we have left undone those things which we ought to have done.” When we go up to the Holy Altar, the table of the Lord, we say that,—“the remembrance of our sins is grievous unto us, the burthen of them is intolerable.” And yet we should be indignant at the charge that we had committed the crimes which such language seems to imply. We consequently seem at first sight to be guilty of the hypocrisy of confessing many sins in general, but no sin in particular. The difficulty however is removed when we consider that *confession of our sins is made with respect either to ourselves, to God, or to our fellow-men.*—If we consider the confession of our sins when we regard *ourselves*, our consciences tell us that our hearts within us are by nature full of evil, only evil, and that continually. If we consider the confession with regard to *God*, what man will dare to look to heaven and say before the heart-searching God, “I know that I am clean in Thy sight; I have no need of the blood-shedding of the Son of God to pardon me; my soul is pure before Thee!” None that are born of woman can speak thus to his Maker. If, however, we consider the confession of our sins with respect to our *fellow-men*, then it is undeniable that while we all, *all* inherit the same fallen nature, and while we all, therefore (unless the grace of God prevented us), might have fallen into the same excess of evil; yet the Providence and mercy of God has so protected and preserved many among us, that we have not been suffered to commit the same great crimes which dishonour and debase others; and if we impute our escape from the noisome pestilence that would have ruined the body; and from the Evil One, that desired that he might sift us as wheat, and devour and destroy the soul; we may express our feelings of gratitude to God that He has not permitted us to sell Him with Judas, to deny Him with Peter, or to forsake him with Demas for the love of the present world.—With feelings of this nature we must believe that Job in this chapter concluded his triumphant reply to his friends and accusers. Job professed the very same faith in substance that we profess. A Divine Revelation had been given to him. He believed in the One “God, the Father Almighty, Maker of Heaven and Earth,” and in the living Redeemer, who afterwards came down on earth, as the Lord Jesus Christ. He believed in the sinfulness of man, and in the world to come. He believed upon the evidence of Revelation. But faith without works is dead, and Job proved his faith by his works, which he again enumerates in the concluding address to his friends,—“I made a covenant with my eyes and my heart, that I would not be led into temptation (ver. 1). I should have had no promised portion from God, no promised inheritance with Him; I should have possessed the destruction of the wicked, and the punishment of the open workers of iniquity, if I had forgotten that God sees me, and turned out of the right way; if my ruined heart had walked after my tempted eyes, and if my heart had been deceived by a woman. He thanks God

that he was preserved from those evils which would not only by their heinousness have ruined the soul, but which would have been punished also on earth by the magistrate, and have been a consuming fire to his name, wealth, and peace (ver. 1—12). He affirms that he did justice to all his servants (ver. 13), and to the poor (ver. 16), to the widow and the fatherless (ver. 17). He affirms that from his very youth he had nourished them as a father, and to the widow he had been the guide and protector (ver. 18). He declares that he had clothed the poor with the fleeces of his flocks (ver. 19, 20). He had befriended the fatherless as a magistrate (ver. 21), for he had feared God (ver. 22). Gold had not been his only happiness even when it most abounded (ver. 24, 25). Neither had he been guilty of the crime which became the fashionable folly and the increasing corruption of the age, the idolatry which destroyed the foundation of religion, by venerating in any manner other objects of worship than Divine Revelation had commanded (ver. 26—28). And as he had not denied God, so neither had he rejoiced at the destruction of his enemies, nor rewarded evil for evil, by suffering his mouth to sin by cursing those who hated him (ver. 29, 30). Neither was this all. Not only did the heart-searching God whom he feared know that he thought well even of his enemies, but he appealed to the men of his tent, of his tabernacle, among whom he lived, whether he had offended them so that they wished him evil. They had seen that he had lodged the stranger, and attended to all the duties of the society in which he lived (ver. 31, 32). When his conscience told him that he had offended God in any thing, he had confessed his sin and had not concealed it, as Adam had done; he had repented, and he hoped he was forgiven (ver. 33). If he was not actuated, he says, by the presence of God, in all things, then let the multitude condemn him (ver. 34). He appeals to God that he has spoken truth. He desires that his accuser had written down his charges against him, that his reply might be known as his defence and honour, for he would lay before him all the steps of his life, and regard his accuser as his prince, knowing that his very accuser would acquit him (ver. 35—37). He concludes His reply by appealing to his neighbours in the place where he had lived, and wishing that the curse of thorns and thistles might continue on his land among them instead of the wheat which he had planted, that they might grow in its place, if he had not spoken the truth before God and man (vers. 38—40). The argument of Job with his friends concludes with this sentiment.—Happy are those who, in the midst of the calamities, the disappointments, and the reproaches of the world, while they confess that there is much of which they repent, are still able to say *before man*,—I have maintained mine integrity and mine uprightness; *before God*, I have maintained my faith and my hope,—whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee.

JOB XXXI. 1—40.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* Matt. v. 28.
* ch. 20. 29. &
27. 13.

* 2 Chron. 16.
9.
ch. 34. 21.
Prov. 5. 21. &
15. 3.
Jer. 32. 19.

† Heb. *Let
him weigh me
in balances of
justice.*

* See Numb.
15. 39.
Eccles. 11. 9.
Ezek. 6. 9.
Matt. 5. 29.

* Lev. 26. 16.
Deut. 28. 30,
38, &c.

* 2 Sam. 12.
11.
Jer. 8. 10.

* Gen. 38. 24.
Lev. 20. 10.
Deut. 22. 22.
See ver. 28.

1 I made a covenant with mine ^aeyes; why then should I think upon a maid?

2 For what ^bportion of God is *there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 ^cDoth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 † Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and ^dmine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* ^elet me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto ^fanother, and let others bow down upon her.

11 For this is an heinous crime; yea, ^git is an iniquity *to be punished by* the judges.

12 For it is a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the

cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when ^hGod riseth up? and when he visiteth, what shall I answer him?

15 ⁱDid not he that made me in the womb make him? and ||did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided ||her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not ^kblessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand ^lagainst the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from ||the bone.

23 For ^mdestruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 ⁿIf I have made gold my hope, or have said to the

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* Ps. 44. 21.

* ch. 34. 19.
Prov. 14. 31.
& 22. 2.
Mal. 2. 10.
|| Or, *did he
not fashion us
in one womb?*

|| That is, *the
widow.*

* See Deut.
24. 13.

* ch. 22. 9.

|| Or, *the
channelbone.*
* Isai. 13. 6.
Joel 1. 15.

* Mark 10. 24.
1 Tim. 6. 17,

Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.	fine gold, <i>Thou art</i> my confidence;	33 If I covered my transgressions ^a as Adam, by hiding mine iniquity in my bosom:	Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.
° Ps. 62. 10. Prov. 11. 28. † Heb. found much.	25 ° If I rejoiced because my wealth <i>was</i> great, and because mine hand had † gotten much;	34 Did I fear a great ^x multitude, or did the contempt of families terrify me, that I kept silence, <i>and</i> went not out of the door?	Or, after the manner of men. ° Gen. 3. 8, 12. Prov. 28. 13. Hos. 6. 7.
† Heb. the light. † Heb. bright. † Heb. my hand hath kissed my mouth.	26 ° If I beheld † the sun when it shined, or the moon walking † in brightness;	35 ° Oh that one would hear me! behold, my desire <i>is</i> , [°] that the Almighty would answer me, and <i>that</i> mine adversary had written a book.	° Gen. 3. 8, 12. Prov. 28. 13. Hos. 6. 7. Exod. 23. 2. ch. 33. 6. Or, behold, my sign is that the Almighty will answer me. ch. 13. 22.
† Heb. my hand hath kissed my mouth. ° ver. 11.	27 And my heart hath been secretly enticed, or † my mouth hath kissed my hand:	36 Surely I would take it upon my shoulder, <i>and</i> bind it <i>as</i> a crown to me.	
° Prov. 17. 5.	28 This also <i>were</i> ° an iniquity <i>to be punished by</i> the judge: for I should have denied the God <i>that is</i> above.	37 I would declare unto him the number of my steps; as a prince would I go near unto him.	
° Matt. 5. 44. Rom. 12. 14. † Heb. my palate.	29 ° If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:	38 If my land cry against me, or that the furrows likewise thereof † complain;	† Heb. weep. ° Jam. 5. 4. † Heb. the strength thereof. ° 1 Kings 21. 19.
° Gen. 19. 2, 3. Judg. 19. 20, 21.	30 ° Neither have I suffered † my mouth to sin by wishing a curse to his soul.	39 If ° I have eaten † the fruits thereof without money, or ° have † caused the owners thereof to lose their life:	† Heb. caused the soul of the owners thereof to expire, or breathe out. ° Gen. 3. 18.
Rom. 12. 13. Hebr. 13. 2. 1 Pet. 4. 9. Or, to the way.	31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.	40 Let ° thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.	Or, noisome weeds.

PRAYER.—LET US PRAY, *that our Faith so produce good Works that we have boldness before man, repentance before God, and deep humility, with well-founded consolation in the changes and chances of this mortal life.*

ALMIGHTY and Merciful Father, God of Nature, Providence, and Revelation, Who hath so ordered the course of this world that we learn, both by our own experience and by Thy Holy Word, the uncertainty of human prosperity; give us, we beseech Thee, such grace from above, that we ever obey Thy sacred will, as the proof of our love, and as the testimony of our faith in Thee. Enable us to make a covenant with our affections, that our hearts wander not, nor our eyes deceive and tempt us. We believe that Thou canst “order the unruly wills and affections of sinful men.” “Grant to us Thy people that we may love the things which Thou commandest, and desire that which Thou dost promise.” Suffer us not to fall into those sins that do most easily beset us, which prevent prayer,

destroy our good name, ruin our peace of mind, take away the possibility of communion with Thee, drive us from Thy Holy Altar, and condemn the unrepentant to destruction and to misery, to apostasy and to despair. Keep us from evil, that it may not grieve us. From Thee all good things do come; grant us that by Thy holy inspiration we may think those things that be good, and by Thy merciful guidance may perform the same; that our Faith in Thee and in Thy Son our Lord and Saviour be not revealed to us, nor professed, nor accepted, in vain. As we bear the Name of Christ, so keep us, O Lord! by Thy mercy, that we depart from all iniquity. In all our ways may we acknowledge Thee, and do Thou direct our path. Hold Thou us up, and we shall be safe. Keep us by Thy grace from all things hurtful, and lead us unto all things that be profitable, both for our present peace and our future salvation. Guard us in the place and station which Thy Providence hath assigned to us; guard us from the love of money and the love of the world, so that we defraud not the hireling, nor oppress the poor, nor do any wrong or injustice to our brother of the same human nature, to our brother of the same hope, the same faith, the same holy religion. As we have opportunity, means, and power, may we consider benevolence to them a part of our duty to God, and a proof that the love of Christ who died for us is received in our hearts. Though we cannot be now tempted, as Thy servant Job was tempted, to stretch forth our hands in adoration to the sun in its strength, or to the moon in its brightness, may we ever remember that we are still tempted to follow the multitude to do evil; and to betray Christ to win the approbation of the thoughtless, the smiles of fools, the applauses of the careless, and the favour of the lovers of pleasure more than the lovers of God. Keep us from the fear of man which bringeth a snare upon the soul. If we have been led to any evil, if our footsteps have turned aside from God, if the voice of the tempter has been heard which whispered to us in the moment of temptation, "Thou shalt not surely die,"—stretch forth the right hand of Thy Majesty, and pluck us as brands from the burning. Save us from adding sin to sin, by concealing our sin as Adam, and endeavouring to banish the thought of God from the soul, in the common engagements, and pursuits, and duties of life. May we confess our sins to Thee, and turn to Thee with contrition and sorrow of heart, praying that Thy grace may renew us again to repentance. So keep us stedfast before Thee, that if the day of trouble and distress should come, when man reproaches our religion, and asks us "Where is now our God?" they may behold our pure conversation, and be convinced that God is with us of a truth. So keep us stedfast in Thy faith and fear, that when our souls shall appear before Thee in judgment, we may render our account of the talents committed to our trust, with humble and holy joy. So be with us that whether we live or die, we may place our whole trust and confidence, not in our own righteousness, not in any thing we do, but in Thy great and undeserved mercy to us; that for the sake of Jesus Christ our Lord, and not for our own sakes, we may be "accounted righteous" at the last great day before Thee. Hear our imperfect petitions which we offer, not in our own name, but in the Name and in the words of Thy Son Jesus Christ, who has taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xxxi. 1. "*I made a covenant with mine eyes,*" &c. &c. | the wife of Job, who had told him to curse God, or bless the idolatrous gods, and die, was herself dead, and that his friends had

endeavoured to console him with the hope that he might still be restored to health, and be blessed with a family by another marriage. He would translate the Hebrew, "I have made a covenant for mine eyes," *וְיָצַקְתִּי*. Does it not however appear that Job is referring to the integrity of his actions? The whole chapter is a recapitulation of the manner in which he had passed his former life, and not a resolution relating to his future conduct; and the authorized translation is justifiable. Mr. Heath would render the word *עֵלֶז* translated "virgin" by "idol." Four objections, however, prevent me from receiving this version. One, that the present translation is defensible; another, that Job affirms his innocence of idolatry in the verses below (26, 27), and there was no necessity for recapitulation; the third, that as the idolatry which had now begun to prevail under the influence of Nimrod, was the Tzabaism, which was the incipient corruption of truth, it is not probable that the followers of that apostate were at this time so degraded as to worship the stone which was venerated as the idol called *עֵלֶז*; and the fourth is, that the stone or pillar which was set up by Jacob, (from which action the custom of setting up stones as memorials of the presence of God probably originated,) was called *בֵּית-יְהוָה*, or *בֵּית-אֱלֹהִים*, the house of God.

NOTE 2. JOB xxxi. 12. *Fire the emblem of God's wrath.*

This is the first passage of Scripture in which the common metaphor of fire is used to describe the consequences of evil, and the anger of God. It is imitated by Moses, Deut. xxxii., and is adopted by our Blessed Saviour. May the grace of God ever preserve us from understanding by the experience of our own souls, in a future state, the full meaning of the expressions, "the fire that never shall be quenched," Mark ix. 43, &c.; "the smoke of their torments," Rev. xiv. 11; or, "the everlasting burnings," Isa. xxxiii. 14.

NOTE 3. JOB xxxi. 28. *This were an idolatry to be punished by the Judge.—The early date of Job may be demonstrated by the power of the magistrate in his time to punish Idolatry.*

We may infer from this passage the slow progress which Tzabaism had now made among the tribes of Arabia. The worship of the sun and moon could now be punished by their magistrates. I infer another argument from this circumstance in favour of the ante-Abrahamic period of Job. Abraham was called out of his own country, as the friend of God, when idolatry was so universal, that his own father and his own family were infected with the general corruption. The power of the magistrate, that is, of the heads of the

tribes and families, to punish idolatry had then ceased. It was rather exerted to encourage and promote it. Abraham was punished or persecuted¹ by his own family and its patriarchal head for refusing to worship idols. Idols were in the families of Laban and Jacob, and we have no proof that idolatry was punished by the magistrates after the call of Abraham, till the enactments of Moses. But the patriarchs after the Deluge no doubt professed and exercised the power. Nimrod reintroduced idolatry. The corruption was gradual, and was probably repressed for some time among the Shemitic and Jektanic tribes, who did not yield to the influence of that usurper. In the days of Job it could be punished, in the days of Abraham it could not. Idolatry between the days of Job and the days of Abraham had so corrupted both the magistrates and the people, that punishment would be neither inflicted nor endured. The crime was universal, and the calling of Abraham alone prevented another universal apostasy, or another universal deluge, or other judgment on mankind. On the expression (ver. 26, 27), "*If I beheld the sun,*" or rather the light, *וְיָמִי*, &c. &c., "*and my mouth hath kissed my hand;*" see the notes and engravings in the Pictorial Bible, a most useful illustrator of numerous passages of Scripture, both from pictures, and from many learned and valuable notes.

NOTE 4. JOB xxxi. 33. "*If I have concealed my sin.*" This passage contains manifest allusion to Adam's endeavouring to hide himself from the Almighty. Gen. iii. 8. The reference proves the universal knowledge of the fall, &c. &c. related in Genesis, though the Book of Genesis, in its present state, may not have been written. It was with the Scriptures of the Old Testament as with those of the New Testament. The knowledge which God revealed at sundry times and in divers manners, was handed down from father to son before it was written. In this state the knowledge which God imparted was not Scripture, but oral tradition. It was unwritten. When the unwritten tradition was committed to writing, it became written tradition or Scripture; and the same inspiration, which gave the unwritten tradition at the first, superintended the writer, and that inspired Scripture therefore became the guide to the Church, and the sole rule of the rule of faith. We believe the Scriptures thus collected to be not only the rule, but to be the sole rule; for they were written to prevent the corruption of traditions into error, idolatry, and priestcraft; and the object would

¹ I refer to the common tradition that Terah the father of Abraham was a maker of idols: and persecuted his son for refusing to worship them. It is related and believed by Jerome in his remarks on Genesis.

not be accomplished if the matter was left imperfect.

NOTE 5. JOB xxxi. 40. "*Let thistles grow instead of wheat,*" &c. The words used by Job, תרנין which we translate "*thistles*" (or thorns, Lee), and תרנין "*cockle*" (or hemlock, Lee), are not the same words as those in Genesis iii. 18, תרנין תרנין but I have no doubt the meaning of the patriarch is that which I have

here given, that they denote "If I have done evil, &c., then let the curse of the fall rest upon me; let thorns and thistles only be produced from my land, let cares and sorrow be my lot." The word translated "*cockle*," תרנין is derived from תרנין to be loathsome, as carrion. It is opposed to good grapes, Isa. v. 4. It is supposed by Michaelis and Celsius to be the aconite. The metaphorical meaning, however, remains the same.

SECTION XXXVIII. JOB XXXII. 1—22. XXXIII. 1—33.

TITLE.—*God has revealed to Man the only way of Salvation. Elihu, after apologizing for his youth, condemns the rashness of Job and his friends, and explains the dealings of God to mankind.*

INTRODUCTION.—The reasonings of Job in which he affirmed his freedom from hypocrisy and apostasy being now over, his friends were silenced by the declarations which overthrew their arguments, that the afflictions of life were sent only to the wicked. In the course of their controversy, both Job and his friends had uttered much that was worthy of censure. *They* were entirely wrong in their representations of God's dealings with mankind. *Job* was wrong in speaking unadvisedly of his virtues and excellencies, as if they had been the result of his own power, and not of the grace of God; and as if they were efficacious in themselves to justify him before the Almighty. Another speaker, therefore, is brought upon the stage to convince both Job and his friends, that they had said much that could not be approved. Elihu was a young man of one of the patriarchal families, which is not enumerated among the ancestors of the promised Messiah. He had been a hearer of the whole discussion between Job and his friends, and perceived the deficiency in the reasoning of both. Perceiving that no answer was returned to the concluding address of Job, Elihu, whose anger was kindled against Job, because he had deemed himself righteous before God on account of his good actions (ver. 2), and against the friends of Job, because they had not refuted his opinion (ver. 3), but who had been silent because they were his elders,—begged permission to speak. His address continues through the six next chapters, or the four next sections; and it may be considered as one of the most important portions of the Old Testament. After apologising for his youth (ver. 6), and declaring his expectation that wisdom would have been spoken from the multitude of their years (ver. 7), he confesses that he, too, is but a miserable man like them; but he hoped to speak according to the dictates of that Holy Spirit which gave understanding even to the weakest (ver. 8); and he goes on at some length to apologize for his presumption (ver. 9—17). He declares that he is constrained to speak from the abundance of the arguments which suggest themselves to him (ver. 18, 19), and that he would speak the truth, without observing the usual custom which prevailed

among his countrymen, of saying those things only which were flattering and pleasing to his hearers (ver. 20—22). My words, he says, shall be truth, for I speak those things only which God hath revealed to man (ch. xxxiii. ver. 2, 3). He appeals to the presence of the Spirit of God who made him (ver. 4), and begs him to reply to him if it be possible (ver. 5—7). He then mentions the proposition of Job which had offended him. It is this,—that Job had declared himself to be free from sin and without transgression, to be innocent and without iniquity (ver. 10); and, therefore, that his sorrows and sufferings were unjustly and undeservedly inflicted (ver. 11). He then goes on to say, that in this he is not just, for God hath concluded all under sin; and, therefore, all suffer, and that all must submit; for God in this world cannot be understood (ver. 12—14). He then describes the several modes, ways, and manners, in which God has spoken to man, and how He repeatedly speaks (ver. 14); that God had spoken to his servants by dreams and visions, which impressed the knowledge of the future on them (ver. 15—18). He gives men affliction, even deep affliction, to the borders of the grave, after they have received the knowledge of truth from his servants, that they may be convinced of sin and brought to seek some better hope than that of earth (ver. 19—22). Then the afflicted and convicted sinner turns in prayer to that Lord, to the word of God, the God that appealed to Adam in the garden and to Noah before the Deluge, the great Head of the Universal Church in all ages. And when the afflicted sinner looks to Him, then God is gracious unto him, and the voice of God says, “Deliver him, redeem the sinful and afflicted man from the destruction before him, for I have found a Ransom for his soul (ver. 23, 24). His nature shall be changed, and the leprosy of his sin shall be removed, so that his flesh and soul shall return to the days of his youth (ver. 25); he shall delight in prayer, and his prayer shall be accepted, and he shall see God’s face with joy; for God shall render unto him, not the righteousness of man’s own sinlessness, but the righteousness of man’s acceptance of the Atonement which God has found for him. Such is the design of affliction. God looketh upon man (ver. 27), and accepteth the repentant, and will save him (ver. 28); and this knowledge is given, and these afflictions are sent to all; that the soul may be restored, enlightened, and saved (ver. 29, 30). He concludes by appealing to Job, if he had not spoken the truth (ver. 31—33). Thus does this chapter prove that one way of salvation alone hath been preached to man from the beginning. One sin deceived our first parents. One curse fell on them. One remedy was provided for them. We share their sin. We partake their curse. We must hope only in the same remedy, the bruising of the serpent’s head by the seed of the woman, who was revealed in the fulness of time to be Jesus Christ, our only Lord and Saviour.

JOB XXXII. 1—22. XXXIII. 1—33.

<p>† Heb. <i>from answering</i> * ch. 33. 9.</p>	<p>1 So these three men ceased †to answer Job, because he <i>was</i> *righteous in his own eyes.</p>	<p>2 Then was kindled the wrath of Elihu the son of Barachel ^b the Buzite, of ^b Gen. 22. 21. the kindred of Ram: against</p>
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Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. his
soul.

† Heb. ex-
pected Job in
words.

† Heb. elder
for days.

Job was his wrath kindled, because he justified † himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had † waited till Job had spoken, because they *were* † elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* † young, ^c and ye *are* very old; wherefore I was afraid, and † durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and ^d the inspiration of the Almighty giveth them understanding.

9 ^e Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Harken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your † reasons, whilst ye searched out † what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 ^f Lest ye should say,

We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not || directed *his* words against me: neither will I answer || him with your speeches.

15 They were amazed, they answered no more: † they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of † matter, † the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* † hath no vent; it is ready to burst like new bottles.

20 I will speak, † that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, ^g accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken † in my mouth.

3 My words *shall be* of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 ^h The Spirit of God ⁱ hath made me, and the

Bib. Chron.
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CHRIST
about
1520.
Hales's
Chron.
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|| Or, ordered
his words.

† Heb. they
removed
speeches from
themselves.

† Heb. words.
† Heb. the
spirit of my
belly.

† Heb. is not
opened.

† Heb. that I
may breathe.

^g Lev. 19. 15.
Deut. 1. 17. &
16. 19.
Prov. 24. 23.
Matt. 22. 16.

† Heb. in my
palate.

† Heb. few of
days.
^c ch. 15. 10.

† Heb. feared.

^d 1 Kings 2.
12. & 4. 29.
ch. 35. 11. &
38. 36.
Prov. 2. 6.
Eccles. 2. 26.
Dan. 1. 17. &
2. 21.
Matt. 11. 25.
Jam. 1. 5.
^e 1 Cor. 1. 26.

† Heb. under-
standings.
† Heb. words.

^f Jer. 9. 23.
1 Cor. 1. 29.

^h Gen. 2. 7.

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CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

¹ ch. 9. 34. 35.
& 13. 20, 21.
& 31. 35.
† Heb. accord-
ing to thy
mouth.
† Heb. cut out
of the clay.
² ch. 9. 34. &
13. 21.

breath of the Almighty
hath given me life.

5 If thou canst answer
me, set *thy words* in order
before me, stand up.

6 ¹ Behold, I *am* † ac-
cording to thy wish in
God's stead: I also am
† formed out of the clay.

7 ² Behold, my terror
shall not make thee afraid,
neither shall my hand be
heavy upon thee.

8 Surely thou hast
spoken † in mine hearing,
and I have heard the voice
of *thy words*, saying,

9 ¹ I am clean without
transgression, I *am* inno-
cent; neither *is there* ini-
quity in me.

10 Behold, he findeth
occasions against me, ² he
counteth me for his enemy,

11 ³ He putteth my feet
in the stocks, he marketh
all my paths.

12 Behold, *in this* thou
art not just; I will answer
thee, that God is greater
than man.

13 Why dost thou
⁴ strive against him? for
† he giveth not account of
any of his matters.

14 ⁵ For God speaketh
once, yea, twice, *yet man*
perceiveth it not.

15 ⁶ In a dream, in a
vision of the night, when
deep sleep falleth upon
men, in slumberings upon
the bed;

16 ⁷ Then † he openeth
the ears of men, and seal-
eth their instruction,

17 That he may with-
draw man *from his* † pur-

pose, and hide pride from
man.

18 He keepeth back his
soul from the pit, and his
life † from perishing by the
sword.

19 He is chastened also
with pain upon his bed, and
the multitude of his bones
with strong *pain*:

20 ⁸ So that his life ab-
horreth bread, and his soul
† dainty meat.

21 His flesh is con-
sumed away, that it cannot
be seen; and his bones
that were not seen stick
out.

22 Yea, his soul draw-
eth near unto the grave,
and his life to the de-
stroyers.

23 If there be a mes-
senger with him, an inter-
preter, one among a thou-
sand, to shew unto man
his uprightness:

24 Then he is gracious
unto him, and saith, Deli-
ver him from going down
to the pit: I have found
|| a ransom.

25 His flesh shall be
fresher † than a child's: †
he shall return to the days
of his youth:

26 He shall pray unto
God, and he will be favour-
able unto him: and he
shall see his face with joy:
for he will render unto man
his righteousness.

27 || He looketh upon
men, and *if any* ⁹ say, I
have sinned, and perverted
that which was right, and
it ¹⁰ profited me not;

28 || He will ¹¹ deliver his

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† Heb. from
passing by the
sword.

⁸ Ps. 107. 18.

† Heb. meat
of desire.

|| Or, an
atonement.

† Heb. than
childhood.

|| Or, He shall
look upon
men, and say
I have sinned,
&c.

⁹ 2 Sam. 12.
13.

Prov. 28. 13.
Luke 15. 21.
1 John 1. 9.

¹⁰ Rom. 6. 21.
|| Or, He hath
delivered my
soul, &c. and
my life.
¹¹ Isa. 38. 17.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *twice*
and *thrice*.
7 ver. 28.
Ps. 56. 13.

soul from going into the
pit, and his life shall see
the light.

29 Lo, all these *things*
worketh God † oftentimes
with man,

30 † To bring back his
soul from the pit, to be
enlightened with the light
of the living.

31 Mark well, O Job,
hearken unto me: hold thy
peace, and I will speak.

32 If thou hast any
thing to say, answer me:
speak, for I desire to jus-
tify thee.

33 If not, ² hearken unto
me: hold thy peace, and I
shall teach thee wisdom.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Ps. 34. 11.

From verse 11 to 22 of chap. xxxii. may be omitted in family reading.

PRAYER.—LET US PRAY, *that we be guided in youth and in age by no false philosophy, no infidel wisdom, no metaphysical subtleties, but by the revealed will of God alone; and that we place our only hope of pardon, peace, and salvation on the Atonement of Christ, and not on our own righteousness.*

ALMIGHTY GOD, Creator and Preserver of the souls of men, who hast committed the powers of our reason to our care, who hast commanded us of our own selves to judge what is right, and hast granted to us in Thy great mercy the knowledge of Thy holy will, that we may be safely and wisely directed by the same in that use of our understanding and reason;—Grant to us, we beseech Thee, that in all our researches after Thy truth we never be misled by the authority which appears to be venerable merely because it is ancient, or by the philosophy which is not founded upon Thy holy word; or by the weight of arguments and reasoning which we may not be able to answer, which seem to admit of no reply, but which ought to produce in us no conviction, because they are opposed to the truth of Thy Divine Revelation. Suffer us not to say that the multitude of years, nor the wisdom of man, shall show us wisdom; but give to us the same grace which Thou didst grant to Thy servant Elihu, that we may reject all religious teaching and all religious instruction, from whatsoever source it come, which is not derived from that Holy Spirit which alone giveth understanding to the benighted reason of sinful and fallen man. From Thee, and from Thee alone, proceed the life of our bodies and the life of our souls. We confess before Thee the sinfulness of our nature, that from the womb we go astray from Thee, that we are inclined to evil from the beginning; and that the actions of our lives, like corrupt water from a corrupt fountain, are evil, only evil, before Thee, and that continually. We confess that there is no health in us; and we dare not put our trust in any thing we have done, or may do. We desire to place our whole trust and confidence in Thy mercy. We dare not say before Thee, I am clean without transgression, there is no iniquity in me, I have done no harm, I have done no evil. Enable us ever to confess that “we have done those things we ought not to have done, and that we have left undone those things which we ought to have done.” Grant us to know more and more of the deep depravity of our hearts, the wandering of our thoughts, and the sinfulness of our lives. Whatever be the afflictions and sorrows which Thy Providence shall send down upon us, suffer us not to repine at the decrees of that Providence, nor to refuse to submit to Thy Holy will. Suffer us not to say that we do well to be angry at the sorrows of the journey of life; nor count God for our enemy because we understand not the way in which He guides us from earth to heaven. May the words which Thou didst impart to Thy ser-

wants the prophets be our guide, so that we believe that Thou alone canst sanctify afflictions and keep our souls from destruction. O guide us in our sickness and in our sorrows, as well as in our health and strength, to that merciful and Holy Saviour who is the same yesterday, to-day, and for ever. Upon Him alone we trust, the bruiser of the serpent's head, the Redeemer and the Intercessor revealed to Thy servants Job and Elihu, the one only Redeemer who took upon Himself, before the foundation of the world, to deliver man in the fulness of time; and Who now ever liveth to make intercession, and hath opened the kingdom of heaven to all believers. We cannot make atonement by our own merits for the sins of our souls. May the atonement which the ever-living Redeemer hath made for us men and for our salvation be accepted for us. We cannot ransom our own souls. May the price which Christ has paid to buy us back from the captivity of sin and death be accepted as the Ransom for our souls, which were captive to the power of Satan and of the grave. May a ransom be thus found for us. Change our nature. Renew our strength. Teach us how to pray; and, Lord! accept our prayers. Clothe us with the righteousness of the Son of God, that we may appear at the marriage supper of Thy saints in glory, with that wedding-garment which the Lord of the feast shall give, and which shall never be taken away from us. We have sinned, but do Thou deliver us from going down to the pit of destruction, that we may be enlightened with the light of those who love Thee, and be accepted by Thee, and be "accounted righteous" before Thee; not for our own sakes, nor for our own deservings, but for the merits and in the Name of Thy Son Jesus Christ our Lord, who in compassion to our manifold infirmities hath taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *The Ante-Abrahamic date of Job proved by the pedigree of Elihu.*

We are told in this second verse that Elihu was **בֶּן-נָחֵל בֶּרֶכֶל הַבִּזְיָה**, "the son of Barachel the Buzite, of the family of Ram." We read nothing of Barachel or Ram. Buz was the name of a town mentioned in Jeremiah xxv. 23, and is supposed to have been a city of Idumea, as it is mentioned in conjunction with Tema and Dedan. Buz was the son of Nahor and Milcah, Gen. xxii. 21, Barachel therefore was an Arabian of the district which, in a subsequent age, was named after the son of Nahor. The name Ram **רָם** is supposed to be the same as Aram. **רָם** "Ram pater Amminadab," says Cocceius, "apud evangelistas per πρόθεσιν dicitur 'Αράμ'." Junius makes him the same as **רָם** the son of Kemuel, the son of Nahor. Others make him the same as Aram, the son of Shem. Gen. x. 22. Now it cannot, I think, be doubted, that as Job and his other friends were Arabians, or Idumcans, that we are required to consider Elihu of the same country, whereas Aram,

the son of Shem, was a Syrian; and the son of Nahor is of too late a date to be the friend of Job. I am of opinion, therefore, that **רָם** is the same as **רָם** the son of Cush, and the father of Sheba and Dedan, who gave their names to Arabia. The **ר** in the Hebrew names is frequently omitted, and as the word **בֶּל** Bel, is the same as **בָּל** Baal, by the omission of the **ל**, so also may the word **רָם** be derived from **רָם**². If this supposition be admitted, we have another argument in favour of the Ante-Abrahamic existence of Job. Not only so, we have a reason for the peculiar respect which seems to be paid to the reasoning of Elihu, and for the greater amount of privilege which seems to be claimed by him under the divine inspiration, Chap. xxxii. 8. If he was the Raam of the family of Cush, he was the opponent of the incipient idolatry which his family was now encouraging, and was probably an exile from his kindred for the sake of religion: he would have therefore that greater zeal for the doctrines and faith of religion, which generally characterizes

¹ Cocceius, Op. v. i. p. 583.

² See Lee on **ל** and **בָּל**.

those who suffer for the truth's sake ; and he would most anxiously, as we see he does, defend the one great truth on which all the revealed religion is established, namely, that man is not justified before God by his own sinlessness ; but by the Atonement which God's mercy has provided for his sinful Church and people³.

NOTE 2. JOB xxxii. 8. "*There is a spirit in man,*" &c.

The meaning of this verse has not been generally understood. Elihu has been saying that he expected to have derived wisdom from the age and experience of Job and his friends ; he had however been disappointed. Yet there was in him ~~וְיָדָעַת~~, one much inferior to them, נַפְשׁ an immortal soul, and to that soul the inspiration of the Almighty, which he afterwards affirms to be given by dreams and visions (xxxiii. 15), imparteth that understanding which should be his guide, when the wisdom of Job and his friends had failed to instruct him.

NOTE 3. JOB xxxiii. 23. *The Doctrine of an Intercessor and an Atonement was revealed to the Patriarchs.*

This thirty-third chapter of Job may be regarded as the next in importance to the third of Genesis, in which the first promise of a Deliverer, the Bruiser of the serpent's head, was given to the fallen race ; and to the nineteenth chapter of this book, in which that same Deliverer is called "the living Redeemer," who shall appear hereafter upon the earth, and whom man shall behold, though his body shall have perished in the grave. This chapter enumerates the several modes in which God, at sundry times and in divers manners, had already spoken to the world before the time of Job and Elihu. He mentions the usual modes (ver. 15), the dream and the vision, in which objects were presented to the mind, which could not have been impressed upon it by the common laws of association, or relative suggestion ; but which proceeded from a Divine power only, imparting, by means of vivid representations of actions or emblems, a knowledge of the future. Another and more usual mode by which God appeals to man, is sanctified affliction, in the hours of which the knowledge of God is more deeply impressed on the soul (ver. 19—22). Another mode by which God interferes to affect the soul of man is mentioned in this 23rd verse. We have constant allusions to the Being who was sometimes manifested to man from the invisible world, as in Eden, at the Deluge, at the dispersion from Babel. This Being communicated the will of God, or predicted the future, or instructed the patriarch to whom He appeared.

³ Job xxxii. 24, 25.

His appearance uncertain, yet undeniable, was one of the means of grace at this early period of the world ; and to these appearances, and to the character and description and office of the Being thus occasionally manifested, allusion is made in this verse. He is declared to be מַלְאָכִי "an angel, an intercessor," that is, the Angel Jehovah, or the Jehovah Angel, who claims the attributes of Deity, and to be an Intercessor or Mediator between man on earth and God in heaven. The word מַלְאָכִי "angel, or messenger," is no where used to signify doctor and teacher in a religious sense. The German divines give it this sense, in their great anxiety to banish the spiritual meanings, and all the great doctrines and objects of Revelation from the word of God. Their neology in this respect is the very antipodes of the old Catholic theology of the Fathers, the Reformers, and of the Church of England, which are in all great truths the same. Elihu, therefore, cannot use the word in this lower sense. It can only mean an Angel or Messenger of God ; and there is but one Being only who combines in Himself the double term of Angel and Mediator or Intercessor, who is a Teacher of Divine truths. And as this Mediator or Intercessor is here mentioned in connexion with the doctrines of Redemption and Atonement, things with which no other angel had any concern but as a spectator, by virtue of which alone man is justified and restored to his original purity ; there is consequently but one Being to whom the language of Elihu can apply, and that is the Being who was afterwards incarnate as the Lord Jesus Christ, when He took upon Himself in "the fulness of time" to deliver man. There has ever been, and ever will be, from the fall till the resignation of the mediatorial kingdom, one Saviour only, the Divine Son of God before, during, or after His Incarnation. He is the same living Redeemer yesterday, to-day, and for ever ; and we now live on Christ's earth with Christ's Church militant, that we may live in Christ's heaven with the same Church triumphant. The only difference between the patriarchal Church and the Christian Church, between Elihu and ourselves is, that we possess a more clear knowledge of Christ and His office than they did. What will be the mutual knowledge among us all some millions of years hence, when the mystery of God shall be accomplished, and the things concerning Christ have had their end ! Mr. Faber adopts the same view of this subject : "When man by a series of visitations from God is brought to understand the nature of his own case, and is reduced to an absolute despair of mercy, he will then be ready to avail himself of that offer of pardon and reconciliation, which the Lord makes to him through the Angel-Me-

diator. This Divine personage, the Word or Messenger of the Chief Leader, displays His righteousness to man; and delivers him from going down into the pit, by finding an Atonement for him. Then his guilty fears and doubts and sorrows are removed; and he is restored, as it were, to all the vigour and confidence of youth. God accepts him through the merits of the great Intercessor, and imputatively restores to him that righteousness which he could no longer claim as a personal quality. For, when man humbly confesses his iniquities and prays for the redemption of his soul, God is ever ready to look upon him, and to bring back his soul from the pit into the light of the living. Such is the sum of the whole matter: and if Job be able to justify himself in any other way, let him do it; if not, let him be silent and learn the Wisdom of the Most High⁴. The clear and positive announcement of man's restoration through a Redeemer, in this verse, Who interposes between God and man, Who announces to man the uprightness, rectitude, and righteousness of the Mediator, as the means by which the salvation of man is to be effected,—the promise in the same passage of grace or favour, and the promise also of redemption from falling into destruction by means of atonement,—of the entire renewal of the soul of the redeemed,—of the efficacy of prayer in this state,—of man's acceptability,—and the peace of conscience which follows,—all of which⁵ are included in this passage, may be said of themselves to render this chapter of Job one of the most important in the whole volume of Revelation; but there are other circumstances which may prove to us, that few among us have rightly estimated the real value of this book to the patriarchal and Levitical Churches. Though there are no allusions to the peculiar institutions by which God made Israel, or the family of Abraham, His own people (a circumstance which is to me a demonstration of the Ante-Abrahamic period of Job), yet we find in Job the first use of some words which were afterwards the more common vehicle of important doctrines. In this passage the word **רִבּוֹן** is used for the first time, in the sense which was subsequently more usual, to describe the Being who was manifested as the Mediator between God and man. The word **רִבּוֹן** occurs for the first time in the sense of a Divine revelation in the book of Job (iv. 12), or of one bringing a revelation. It is remarkable that the word **רִבּוֹן** or **רִבּוֹן** occurs for the first time in the Bible in the book of Job, v. 4, but for more, many more coincidences of this

nature, I refer to Dr. Lee⁶. And I agree with him in despising the theories of the Germans, who would persuade us that the received notions respecting souls, angels, &c., were derived from Babylon, and not from the earliest Divine revelation; and that the language of this book may be said to have materially influenced that of the following writers who spake by Divine inspiration.

Dr. Lee, indeed, has proved from the numerous coincidences between the language of Job and of the sacred writers who followed him, that they must have borrowed from him, or he from them; and infers from the comparison the antiquity of the book; and that the book of Job became, as it were, a class book or standard among the Hebrews in the time of Moses, especially because it contained the doctrines necessary to salvation. It recognized the preceding revelation, and looked forward to the Redeemer, the hope of Israel⁷. I believe the Book of Job, in short, to have been what has already been called the Ante-Abrahamic Bible of the patriarchs. Its primary object is to show that there is a power attendant on true religion, which enables its professor eventually to overcome every temptation and every trial. Its secondary object was to show the imperfection of the notions of the best men on the moral government of God, and the manner in which they all misapply the truth which they rightly hold. Its last and greatest object was to affirm the great doctrine of justification, and to provide a book in which that doctrine was maintained, adequate to the wants of believers for ever—to illustrate the economy of God with His people, and their ignorance of His thoughts and ways,—to keep alive the doctrines of salvation through a Redeemer, the immortality of the soul, the resurrection of the body, and the certainty of the judgment to come. It must be regarded, from the evidences of its antiquity, reception, and authority, from the most careful comparison of its contents with the rest of Scripture, from the genuineness of its piety, the beauty and purity of its morality, the style, sentiments, and devotion, as a book of undoubted inspiration, and of the most unquestionable canonical authority⁸.

⁶ Introduction, page 75, especially notes 1, 2, 3, page 71, notes 2, 3, 4, &c. &c. &c.

⁷ Lee's Introduction, p. 87.

⁸ Dr. Lee's Introduction, p. 112, and for an admirable account of the doctrine found in the book of Job, Introduction, p. 57, &c. The reader who wishes for the fullest information on the subject of the **רִבּוֹן** and **רִבּוֹן** in this passage I refer to Cocceius, Opera, vol. i. p. 576, 577. His references and conclusions confirm the views of Lee and Faber. See also Pfeiffer, Dub. Vex. p. 272, 273.

⁴ Faber on the three Dispensations, vol. II. p. 306.

⁵ See Dr. Lee's Introduction, p. 60 and note.

SECTION XXXIX. JOB XXXIV. 1—37.

TITLE.—*If man could see and know all things as clearly as God sees and knows them, man would always do what God does. Elihu condemns many impatient expressions of Job, vindicates the proceedings of God, and reasons against the wickedness of prescribing to His wisdom.*

INTRODUCTION.—Among the other invaluable lessons which we may learn from the Scriptures generally, and from the Book of Job in particular, may be reckoned these,—that God alone is wise, and Christ alone is perfect, and that the duty of man is implicit submission to the will of an all-wise God, in imitation of the example of an all-perfect Saviour. The complainings and the murmurings of man, and the difficulty which he finds of submitting his will to the will of the Creator, proceed from his ignorance of the whole scheme and system of the providential government of the world; and even Job, the model and example of that patience which proceeds from faith in God's Providence, demonstrates to us the imperfection of man and the perfection of Christ, by having uttered expressions which were justly condemned by Elihu. Christ was more fully acquainted with the will of His Father, and with the government of the world. Job did not know the counsels of the Almighty, that he suffered, and was tempted, and tried, to prove the certainty to all mankind that faith in God's Providence and hope in God's mercy, through the Redeemer that liveth, is the principle of endurance and patience which weans the soul from earth, and anchors it on heaven. If Job could have known, in the midst of his sorrows upon earth, so much of the wisdom of God as his soul now knows in its immortality; we may justly believe that he would have been still more patient, that he would have said, "Just and true are all Thy ways, Thou King of Saints!" and that he would have refrained from those expressions of impatience which prove his imperfection, which Elihu in this chapter condemns, and which Job does not presume to defend. *Those who know God most will suffer most patiently, pray most humbly, and praise more fervently than others.* Having paused for a reply to his former remarks on the design of affliction to bring man to the Mediator, to change the heart to prayer and salvation, Elihu proceeds to remind Job of the rashness of many of his expressions, even though he had not apostatized from God in his sufferings. *Hear my words, he says, ye wise men, and let us choose judgment;* that is, let us apply ourselves to discover the truth (ver. 1—4). Job hath said, I am righteous; I have done justly; I am innocent. God hath taken away my judgment before men; He hath made me to appear as an hypocrite. He hath said, Shall I lie against my right? Shall I speak of God as if I deserved the censure of my friends? No! I am a man of calamities; my wound, my arrow is within me; though I am without the transgression which is alleged against me (ver. 5, 6). Such, says Elihu, is the language of Job; but in so speaking and reproaching God, as if he had suffered more than his sin had deserved (for all have sinned, and all deserve to suffer),

Job has joined himself to those who scorn God, because they do not comprehend Him (ver. 7—9). Harken then to me. God cannot inflict upon a man any suffering which man has not deserved, or which is not intended, though the sufferer knows it not, for his best and greatest benefit. God renders to every man that which he knows to be best for him, according to man's work and faith in his station (ver. 10—12). The charge over the earth, the government of the world, is in His hand (ver. 13). If he punished the human race as it deserves, all would perish again together, as at the Deluge (ver. 14—16). Learn this lesson, therefore (ver. 16), if God hated justice, He could not govern the world (ver. 17); and if, in our ignorance of the complications of earthly governments, it is not fit for the subjects of an empire to call kings wicked and princes ungodly, how much less are we justified, because of our ignorance, to condemn an impartial and all-wise God (ver. 18, 19). The rich and the poor, whatever be their outward distinctions, suffer alike within their souls; they are subject to the same diseases, they die the same death. God sees them all, and appropriates their lot to all, and He will judge all; and there is no place of darkness nor shadow of death where man can be hidden from the God of justice (ver. 20—22); and whatever man therefore endures, God only lays on him that which he can and ought to endure; and man must not dare to enter into judgment and condemn God (ver. 23). Is it said that the argument of Job refers only to those afflicted as he was afflicted? I answer, Elihu continues, that all are afflicted; that the mighty and most prosperous are broken, overturned, destroyed, and punished, as God sees fit, and none are exempted from calamity. They are all taught that sin is hateful, and that oppression is odious; and sorrow teaches them repentance and compassion (ver. 24—28). There is no happiness, no peace, no rest, no quietness within the soul, but that which God gives, whether it be to nations or to individuals. His hand alone strikes down in His own time the wicked and irreligious ruler, that the people be released from disquietude (ver. 29, 30). *What is then the result? It is this: that the afflicted sinner, instead of bitterness and murmuring, should say to God, "I have sinned; I will bear Thy chastisement; I will offend no more. That which I do not understand of the mysteries of Thy Providence, teach Thou me, and I will repine no more"* (ver. 31, 32). Does not this seem to thee to be a right conclusion? Whatever be thy decision, He will recompense thee rightly; whether thou shalt refuse to submit, or choose to submit to His will (ver. 33).—Here this second part of the speech of Elihu ends: he adds only to the friends of Job, that Job had spoken rashly, and therefore added rebellion to sin; and that, because wicked men will adopt his arguments. He desires that Job will answer in more submissive language, as one more resigned to the Providence and will of God (ver. 34—37). The language of Elihu seems to be often unkind. Happy shall we be if we so patiently suffer under our afflictions, that our religious friends shall never have reason to mingle their regrets at our want of patience, when they confess that our faith and our hope were the faith and hope of a Christian.

JOB XXXIV. 1—37.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

1 Furthermore Elihu answered and said,

2 Hear my words, O ye wise *men*; and give ear unto me, ye that have knowledge.

* ch. 6. 30. &
12. 11.
† Heb. *palate*.

3 * For the ear trieth words, as the † mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what is good.

* ch. 33. 9.

5 For Job hath said, ^b I am righteous: and ^c God hath taken away my judgment.

* ch. 27. 2.

* ch. 9. 17.
† Heb. *mine*
arrow.
ch. 6. 4. & 16.
13.

6 ^d Should I lie against my right? † my wound is incurable without transgression.

* ch. 15. 16.

7 What man is like Job, ^e *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

* ch. 9. 22. 23,
30. & 35. 3.
Mal. 3. 14.

9 For ^f he hath said, It profiteth a man nothing that he should delight himself with God.

† Heb. *men of*
heart.
* Gen. 18. 25.
Deut. 32. 4.
2 Chron. 19. 7.
ch. 8. 3. & 36.
23.
Ps. 92. 15.
Rom. 9. 14.

10 Therefore hearken unto me, ye † men of understanding: ^g far be it from God, *that he should do* wickedness; and *from the* Almighty, *that he should* commit iniquity.

* Ps. 62. 12.
Prov. 24. 12.
Jer. 32. 19.
Ezek. 33. 20.
Matt. 16. 27.
Rom. 2. 6.
2 Cor. 5. 10.
1 Pet. 1. 17.
Rev. 22. 12.

11 ^h For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither

will the Almighty ⁱ pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed † the whole world?

14 If he set his heart † upon man, *if* he ^k gather unto himself his spirit and his breath;

15 ^l All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 ^m Shall even he that hateth right † govern? and wilt thou condemn him that is most just?

18 ⁿ *Is it fit* to say to a king, *Thou art* wicked? and to princes, *Ye are* ungodly?

19 *How much less* to him that ^o accepteth not the persons of princes, nor regardeth the rich more than the poor? for ^p they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled ^q at midnight, and pass away: and † the mighty shall be taken away without hand.

21 ^r For his eyes *are* upon the ways of man, and he seeth all his goings.

22 ^s *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*;

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* ch. 8. 3.
† Heb. *all of it*.
† Heb. *upon*
him.
* Ps. 104. 29.

* Gen. 3. 19.
Eccles. 12. 7.

* Gen. 18. 25.
2 Sam. 23. 3.
† Heb. *bind*.

* Exod. 22. 28.

* Deut. 10. 17.
2 Chron. 19. 7.
Acts 10. 34.
Rom. 2. 11.
Gal. 2. 6.
Ephes. 6. 9.
Col. 3. 25.
1 Pet. 1. 17.
* ch. 31. 15.

* Exod. 12. 29,
30.

† Heb. *they*
shall take
away the
mighty.
* 2 Chron. 16. 9.
ch. 31. 4.
Ps. 34. 15.
Prov. 5. 21. &
15. 3.
Jer. 16. 17. &
32. 19.
* Ps. 139. 12.
Amos 9. 2, 3.
Heb. 4. 13.

Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130. that he should † enter into judgment with God.

24 † He shall break in pieces mighty men † without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are

† destroyed. † Heb. crushed.

26 He striketh them as wicked men † in the open sight of others; † Heb. in the place of beholders.

27 Because they ^{11.} turned back † from him, and ^{12.} would not consider any of his ways: † Heb. from after him. Ps. 28. 5. Isa. 5. 12.

28 So that they ^{13.} cause the cry of the poor to come unto him, and he ^{14.} heareth the cry of the afflicted. 7 ch. 35. 9. Jam. 5. 4.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest ^{15.} the people be ensnared. 1 Kings 12. 28. 30. 2 Kings 21. 9.

31 Surely it is meet to be said unto God, ^{16.} I have borne *chastisement*, I will not offend *any more*:

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 † *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men † of understanding tell me, and let a wise man hearken unto me. † Heb. of heart.

35 ^{17.} Job hath spoken without knowledge, and his words *were* without wisdom. ch. 35. 16.

36 || My desire *is that* Job may be tried unto the end, because of *his* answers for wicked men. Or, My father, let Job be tried.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

PRAYER.—LET US PRAY *that we may put away all murmuring and reasoning against God, and believe that His wisdom knows, and that His Providence orders, whatever is best for us as immortal spirits—that we may be delivered from the punishment of the wicked in the world to come, and obtain present peace, which God alone can impart to the soul.*

“ALMIGHTY GOD, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burthen of the flesh, are in joy and felicity¹;” grant us, we pray Thee, such faith and confidence in Thy holy Providence, that we may believe and ever hold fast the assurance, that whatever be the troubles and afflictions of this pilgrimage of life, one part of the joy and felicity which our souls shall receive at Thy hand in the world beyond the grave, shall be the deeper conviction and knowledge than we now possess, that Thou art a God too wise to err, too good to be unjust. Enable us to believe that Thy wisdom knows, and Thy merciful Providence orders for us, that which is best for our good; not as beings who are to live for a

¹ Prayer in the Burial Service.

few short years in this life only, but as beings who shall live for ever and for ever in a better and a future state. Pardon the murmurings of our hearts, the repining of our wills, the self-righteousness which forgets its deep unworthiness before Thee, and the pride of earthly reason which demands the present knowledge of the cause for which we have received sorrow from Thy hand. Increase our faith. Banish our doubts. Cast down our vain imaginations, and every thought that rebels against the decrees of Thy wisdom. Give us such deep sense of our sinfulness, that we confess ourselves to be unworthy of the least of all Thy mercies which Thou hast vouchsafed unto Thy servants. Suffer us not to fall into the deadly sin of the scorner and of the infidel, and doubt and deny Thy mercy and Thy wisdom; because our feeble reason is unable to comprehend the order of Thy government of the world. Drive from us the thought that God can do wickedly, or the Almighty pervert judgment. May we be assured with a steadfast and perfect assurance, that as the Captain of our Salvation was made perfect through suffering, as Thy servant Job was tried and tempted for reasons unknown to himself, but known and ordered by Thee, so also are our afflictions well and wisely ordered; though now we fail to pierce through the clouds and darkness that surround Thy throne. Comfort our wounded souls. Uphold our fainting spirits. Speak peace within. That peace which the world cannot give nor take away do Thou bestow upon us, that we may possess the full assurance of hope and faith; to secure to us the best consolations which the heart of a believer in Thy word can possess in this life. Give us the hope and the faith that all our sorrows shall end with the death of this mortal body, and that when absent from the body we shall be present with the Lord. In the midst of the sorrows we have in our hearts, may this comfort possess our souls, that we know in Whom we have believed. May we know that we have repented of the sins we have committed, and that we have received the power from on high to resist temptation, and to conquer the dominion of evil within us. May we know that God is a reconciled Father. May we be assured that Christ is the Saviour of our repentant souls, and that the fruits of the Spirit of God are within us, in the joy and the love which are the beginning of the blessedness which is promised to the faithful believer. May the prospect of death be the prospect of endless happiness, and may the day of death be better than the day of birth. May we welcome the dart that shall strike our bodies to the grave, as the last sorrow, the last grief which the body can feel, or the mind dread. May all our afflictions end with this mortal life, that when the dust returns to dust again, and when the Spirit returns to the God who gave it, the blessedness of the promise of the covenant may be ours, and the rest that remaineth for the people of God be our possession, our inheritance, and our home. O let not our hopes of heaven, our anticipations of Thy favour, our desires for that better portion which Thou hast promised to Thy Church and to Thy people, be all in vain. O suffer us not to know by fatal experience that worse than any earthly sorrow, the worm that dieth not, the fire that shall never be quenched—the severe punishment of which those shall be thought worthy who have trodden under foot the Son of God, and counted the blood of the Covenant of Mercy a profane and unholy thing. Now, even now, afflict us with all the storms and tempests which our sins have most righteously deserved; yet spare thy people, O Lord! spare them the futurity which shall overtake the wicked and the ungodly, and be not angry with us for ever! Spare us! Good Lord! spare Thy people who put their trust in Thee! *Suffer us not to fall from our faith and our hope, because of our worldly sorrows.* Make Thou the sorrows we have deserved, to end with the death that is before us; but save, oh! save us from the worst of all calamities, a death of despair, and the immortality in which the wrath of God

abideth on the unpardoned and unholy soul. Hear Thou our supplications and prayers which we offer to Thee, in the name and for the sake of Thy Son Jesus Christ our Lord, who in compassion to our infirmities hast taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. On the title.

The language of Elihu in this chapter, ver. 10. 12, 13, reminds me of four lines from an anonymous writer.

"With patient mind thy path of duty run,
God nothing does, nor suffers to be done,
But what thou wouldst thyself, couldst
thou but see,
Through all events of things, as clear as
He."

I have anxiously studied this obscure chapter, and trust that I have made the reasoning of Elihu plain.

NOTE 2. JOB xxxiv. 5, &c. "*Job hath said,*" &c.

Elihu seems to refer to the expressions in chap. x. 7. xi. 4. xvi. 17, &c. ix. 17. xxvii. 4—6.

NOTE 3. JOB xxxiv. 33. "*Should it be according to thy mind? He will recompense thee,*" &c.

On the difficulty of this verse, I have endeavoured to render this most perplexing passage according to the Hebrew. "Does not this seem to thee a right conclusion? Whatever be thy decision He will recompense thee rightly, whether thou shalt refuse to submit, or choose to submit to His will."

Our translation is: "*Should it be according to thy mind? He will recompense it, whether thou refuse, or whether thou choose, and not I.*"

The Hebrew with Pagninus's interlinear translation is

אֲנִי	וְלֹא	אֶחָד	וְלֹא	אֶחָד
ego	non	et	eliges	tu
non	et	eliges	tu	qua
or	elegisti	viam	hanc	(margin).

Dathe:

"Num quæ tu commisiisti *aliis* redintegret,
Quoniam tu *hoc facere* recusas!

Tu ipse inquirere debes, non ego,
Et quid sentias eloqui."

Lee: "Is it by thee that He should repay it, seeing thou hast despised; and because thou so chooseth and not I!"

Houbigant proposes a different reading of the Hebrew, "וְלֹא אֶחָד וְלֹא אֶחָד תַּשְׁבֵּחַ תַּשְׁבֵּחַ ne divinemus, ut multi, non interpretemur, sic legimus, וְלֹא אֶחָד וְלֹא אֶחָד תַּשְׁבֵּחַ תַּשְׁבֵּחַ, *responsum tuum da illud,—nam tu loquebaris (non ego).* Ex vocabulo תַּשְׁבֵּחַ, *nam ex te*, vix quidquam promas, quod seriem habeat. Sed emenda-

¹ See Lee's note on the literal translation.

tionem, תַּשְׁבֵּחַ, *responsum tuum*, adjuvat Syrus, apud quem legitur אֲנִי לֹא אֶחָד תַּשְׁבֵּחַ תַּשְׁבֵּחַ, *non addam ut dem tibi responsum*; nam satis significat se legere תַּשְׁבֵּחַ, *responsum*. Deinde nos תַּשְׁבֵּחַ, הַּ pro ' in fronte verbi, *redde illud*; postea אֶחָד, *quoniam spernis*, nisi mavis, *ut contemnas*, i. e. ut jure asperneris ea, quæ mox disserui. Denique idem Syrus legit, non וְלֹא, *elegisti*, sed וְלֹא, *probaberis*; nam vertit תַּשְׁבֵּחַ ex תַּשְׁבֵּחַ, *probare*. Neutrum placet. Et וְלֹא, *elegisti*, si retinetur, ignorabitur quis *elegerit*; nam casus abest. Itaque ad וְלֹא, verbum simile, *loquebaris*, nos contulimus, quod habet ex antedictis consequentiam. Nempe Job loquens nihil contra Elihu, quidquam utpote nondum locutum, dixerat. Atque inde est, quod *responsum* ejus Elihu flagitet, ut eum quocunque iverit, sequatur." Houb. Not. Crit. in Univ. Vet. Test. &c. &c. vol. ii. p. 200, 4to. Frankfort, 1777.

The Sept. Μη ἀπό σοῦ ἀπορίσου αὐτήν, ὅτι σὺ ἀπώσῃ; ὅτι σὺ ἐκλίξῃ, καὶ οὐκ ἐγώ; καὶ τί ἐγνων, ἀλήθειαν.

The Vulgate:—"Numquid a te Deus expetet eam, quia displicuit tibi? tu enim cœpisti loqui, et non ego: quod si quid nosti melius, loquere."

The Zurich Version, 1543: "An a te ortam disputationem alius absolvat, quia tu rejectisti? Tua enim est optio hic, non mea: proin si quid nosti, eloquere." Margin: "An de te, perficiet eam, repulisti, quia tu eliges, et non ego."

Bp. Hall: "Dost thou think it meet that God should proceed in His judgments according to thy conceit? If you and I should determine what were fit for Him to do, He would still take what course He thought best, whether we liked, or disliked it."

Mr. Goode:

"Then in the presence of all thy tribes, according
As thou art bruised shall He make thee whole;
But it is thine to choose, and not mine,
So what thou determinest—say."

Wemyss:

"Will God accept any compensation from thee
If thou rejectest the correction which He sends?
Choose then—it is for thee to do it, and not me,
Speak, if thou hast any thing to say."

SECTION XL. JOB XXXV. 1—16. XXXVI. 1—14.

TITLE.—*The sins of man cannot lessen the happiness of God: the goodness of man cannot increase it. Man can only ruin or secure his own happiness by hating or loving God. Elihu continues his argument.*

INTRODUCTION.—The wickedness and perverseness of the mind of man is so great, that the human heart in all ages has been guilty of committing this great crime: it has changed its very knowledge of the greatness and even the goodness of God, into a source of apology for evil. It is not unusual to hear an infidel declare that God is too great, too high, too lofty, to notice man, to punish evil, or to reward good. While the Christian looks up and says, “When I survey the heavens, the work of Thy hands, Lord, what is man, that Thou shouldst regard him?” He thanks God that the mercy which is over the greatest of the works of God must be over the least, and, therefore, is over him. The infidel says, “When I survey the heavens, I think it is impossible that the God who made them should notice me, or my actions, either to approve or condemn them.” Now Elihu, in prosecuting his argument with Job, boldly takes up this infidel objection to the providence of God, and shows the utter unreasonableness of the conclusions which the infidel thus deduces from God’s greatness. He reproves Job for supposing that he could know better than God what was right for man (ver. 2), and for talking as if his obedience to God was not useful to Him (ver. 34); and yet he says, “Look to the heavens above thee, and consider the greatness of God (ver. 5). If thou hast sinned, thou canst not have lessened that greatness (ver. 6); or if thou hadst not sinned, thou couldst not have increased that greatness” (ver. 7). Why, then, it may be said, should I fear to sin, if God is neither injured by my evil nor benefited by my righteousness? For this reason: God has appointed this law to the soul of man, that obedience to the will of God shall render man happy, and disobedience to the will of God shall render man miserable. Thy wickedness, says Elihu, may hurt thine own soul, thy righteousness may profit that soul; and this religion is a blessing to thyself (ver. 8). Not only so, if Thou art unjust to others Thou wilt injure them, and therefore unrighteousness to them is to be avoided (ver. 9). But the true happiness of man consists in that religion which seeks communion with its revealed Creators¹, the Father, Who commanded creation, the Word of God, Who was present at the creation, the Holy Spirit, which was the agent at the creation. It consisteth in the religion which says, Where is my God, my Creators, which giveth the sources of joy and praise in the darkness of midnight, in the night of affliction, in the gloom and distress of mind which arises from my perplexity respecting the wisdom of the Providence of God (ver. 10). God teacheth the beasts and the birds by their instinct; He teacheth us much more by Revelation (ver. 11). When men, therefore, complain of their fellows, He doth not interfere in this world to prevent injustice (ver. 12). He permits the present evil, nor listens to useless prayers, because He will punish that evil by the misery which the wicked, by the law of conscience, shall bring down in future

upon their own souls. Therefore, believe in this law, and trust in God (ver. 14). Thou hast not done this, therefore thou hast suffered; yet thou hast not confessed His providence (ver. 15), and thou hast therefore reasoned wrongly (ver. 16). Here the thirty-fifth chapter ends, and Elihu seems to pause for an answer. As Job, however, was silent, he proceeds to confirm his argument, that the future world alone can explain the nature of that happiness, or that reward which men bring upon themselves by obeying or disobeying God. Suffer me yet a little, he says, I will ascribe righteousness to my Maker (ver. 2), even though I declare Him to be so great that He is neither injured nor benefited by man. I will prove to you that, however this may be, He has made a law that religion and irreligion, vice and virtue, faith and unbelief, produce in themselves happiness or misery. God is perfect in knowledge (ver. 4). He overlooketh not any. He is great in power and mercy (ver. 5). He hath so ordered the wicked, the afflicted (ver. 6), and the just, whether they be kings on the throne (ver. 7), or captives in the dungeon (ver. 8), that He convinces them of their mental state before Him (ver. 9), and bids them repent (ver. 10). If they obey Him, sometimes even in this world they may be prosperous; but if they obey not, they must perish (ver. 11, 12). If they err in their hearts before Him, they heap up the wrath which shall be their certain punishment in the future life; and that punishment will be the result of the laws of their own nature. These men are not improved by affliction; their souls become apostate from God, and die spiritually, even in their youth; and their life is passed among those who are devoted to the god of this world, consecrated and given up to all the wickedness and worldliness which arises from pride, fulness of bread, and abundance of idleness (ver. 14). Let us be assured that God is not mocked; that whatsoever the soul soweth, it shall also reap; and that there is some mysterious law of our nature, by which as a man may kill his body, so also he may spiritually kill the soul. As men are the authors, in this world, of much of their own happiness or misery, so also it will be found, after the death of the body, that they have been themselves the authors of much of their own spiritual happiness or misery in the world to come. He who hath the Son hath life; He who hath not the Son of God hath not life, but the wrath of God abideth on Him.

JOB XXXV. 1—16. XXXVI. 1—14.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* ch. 21. 15. &
34. 9.

|| Or, by it
more than by
my sin.

1 Elihu spake moreover,
and said,

2 Thinkest thou this to
to be right, *that* thou saidst,
My righteousness is more
than God's?

3 For * thou saidst,
What advantage will it be
unto thee? *and*, What
profit shall I have, || *if*

I be cleansed from my
sin?

4 † I will answer thee,
and ^b thy companions with
thee.

5 ^c Look unto the hea-
vens, and see; and behold
the clouds *which* are higher
than thou.

6 If thou sinnest, what

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *I will
return to thee
words.*

^b ch. 34. 8.
^c ch. 22. 12.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

Prov. 8. 36.
Jer. 7. 19.
ch. 22. 2, 3.
Ps. 16. 2.
Prov. 9. 12.
Rom. 11. 35.

Exod. 2. 23.
ch. 34. 28.

Isa. 51. 13.

Ps. 42. 8. &
77. 6. & 149. 5.
Acts 16. 25.

Ps. 94. 12.

Prov. 1. 28.

ch. 27. 9.
Prov. 15. 29.
Isa. 1. 15.
Jer. 11. 11.

ch. 9. 11.

Ps. 37. 5, 6.

That is, God.
Ps. 89. 32.
That is, Job.

ch. 34. 35. 37.
& 38. 2.

CHAP.
XXXVI.

† Heb. that
there are yet
words for
God.

doest thou ^d against him?
or *if* thy transgressions be
multiplied, what doest thou
unto him?

7 ^e If thou be righteous,
what givest thou him? or
what receiveth he of thine
hand?

8 Thy wickedness *may*
hurt a man as thou *art*;
and thy righteousness *may*
profit the son of man.

9 ^f By reason of the mul-
titude of oppressions they
make *the oppressed* to cry:
they cry out by reason of
the arm of the mighty.

10 But none saith,
Where is God my maker,
who giveth songs in the
night;

11 Who ^g teacheth us
more than the beasts of
the earth, and maketh us
wiser than the fowls of
heaven?

12 ^h There they cry, but
none giveth answer, be-
cause of the pride of evil men.

13 ⁱ Surely God will not
hear vanity, neither will
the Almighty regard it.

14 ^m Although thou say-
est thou shalt not see him,
yet judgment is before him;
therefore ⁿ trust thou in him.

15 But now, because *it*
is not so, || he hath ^o visited
in his anger; yet || he
knoweth *it* not in great
extremity:

16 ^p Therefore doth Job
open his mouth in vain;
he multiplieth words with-
out knowledge.

1 Elihu also proceeded,
and said,

2 Suffer me a little, and
I will shew thee [†] that I

have yet to speak on God's
behalf.

3 I will fetch my know-
ledge from afar, and will
ascribe righteousness to my
Maker.

4 For truly my words
shall not *be* false: he that
is perfect in knowledge is
with thee.

5 Behold, God is mighty,
and despiseth not *any*: ^q *he*
is mighty in strength *and*
[†] wisdom.

6 He preserveth not the
life of the wicked: but giv-
eth right to the || poor.

7 ^r He withdraweth not
his eyes from the righte-
ous: but ^s with kings *are*
they on the throne; yea,
he doth establish them for
ever, and they are exalted.

8 And ^t if *they be* bound
in fetters, *and* be holden in
cords of affliction;

9 Then he sheweth them
their work, and their trans-
gressions that they have
exceeded.

10 ^u He openeth also
their ear to discipline, and
commandeth that they re-
turn from iniquity.

11 If they obey and
serve *him*, they shall ^x spend
their days in prosperity,
and their years in pleasures.

12 But if they obey not,
[†] they shall perish by the
sword, and they shall die
without knowledge.

13 But the hypocrites
in heart ^y heap up wrath:
they cry not when he bind-
eth them.

14 ^z [†] They die in youth,
and their life is among the
|| unclean.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

ch. 9. 4 & 12.
13, 16. & 37.
23.
Ps. 99. 4.
† Heb. heart.

Or, afflicted.

Ps. 33. 18. &
34. 15.

Ps. 113. 8.

Ps. 107. 10.

ch. 33. 16, 23.

ch. 21. 13.
Isa. 1. 19, 20.

† Heb. they
shall pass
away by the
sword.

Rom. 2. 5.

ch. 15. 32. &
22. 16.
Ps. 55. 23.

† Heb. Their
soul dieth.
Or, sodom-
ites.
Deut. 23. 17.

PRAYER.—LET US PRAY, *that we be more anxious to understand the revelation, and to obey the will of God, than to speculate on His existence and nature ; and ever believe that the mysteries which are concealed from us in the present world, will be understood in the world to come.*

ALMIGHTY AND MERCIFUL GOD, Who hast granted to us, Thine unworthy and sinful creatures, the knowledge of Thy Holy Word, to be a light unto our feet and a lamp unto our path ; and Who hast implanted also within us the power to inquire, to think, and to reason, respecting both our own nature, and the high and holy nature of the God of Revelation: Grant us, we beseech Thee, such a measure of Thy grace, that we ever submit our reason to the God of reason. May we never presume to judge Thy ways, nor change our thoughts of God into an apology for disobedience to Thy Holy Commandments. When we presume to lift up our thoughts to Thee, to ponder on Thy greatness, to contemplate Thy wonders in creation, to meditate on Thy great glory, and to thank Thee for the power of reflecting on the works and wisdom of God ; so guide our reason, so direct our minds, so influence our soaring imaginations, that we never wander from the record which Thy Holy Spirit has given to us concerning Thee ; but may we remember that the God of heaven is the God of the earth ; that the power which upholds the stars in their courses, and the sun in its station, and the moon in its bright place in the heavens, upholds also the least of the atoms in this universe. May we believe that the hairs of our heads are all numbered, that all the thoughts of our hearts are known, and that there is a day coming when God the Creator shall be known to us, as God the Judge of all. We thank Thee for the knowledge Thou hast given us of Thy nature and of Thy will in the Holy Revelation of Thy written word. May we know that though God be so high that our goodness cannot benefit Thee, nor our evil injure Thee, yet Thou dost humble Thyself to behold the things that are in heaven and in earth ; and that Thou art not revealed to us as the God of heaven alone, Who dost not condescend to visit man : but may we know Thee as Thou hast been pleased to reveal Thyself to us, as the God Who was in Christ, reconciling the world unto Thyself. Suffer us not to know Thee and to worship Thee as the God of heaven and earth, which our reason, without Revelation, might possibly have discovered to us, as the Creator and Preserver of the world ; but enable us ever to know Thee and to worship Thee as the God of heaven and of earth, which Thy Holy Scriptures have made known to us, as the Father which created and made the world,—as the Son, the Creator, by Whom all things were made, and without Whom nothing was made that was made,—as the Holy Spirit, the Creator, which moved upon the face of the waters at the beginning, and which now moveth upon the heart of man, to give the new life, and to begin the new creation in the soul. So may we know the God of heaven. So may we see God the Father, with whom our souls may have communion in the darkest hour of affliction and distress. So may we see God the Son in our own nature, and know that our God is not a God afar off, but that He is near us to sympathize with our sorrows, to pardon our sins, to bring us home to His Father and our Father, to His God and our God. So may we know and feel the power of God the Holy Spirit within us, that we use our reason rightly, that we never dare to be wise beyond that which the Holy Spirit has revealed respecting God. May our God be the God of the Christian religion and of the Christian revelation, and our happiness be placed in understanding His word, and in obeying His will ; and not in unwise and rash intrudings into the things which Thou hast not yet been pleased to reveal to the children of men. May we know that

humility is our greatest praise, when we reflect on the nature and on the greatness of our God. Give us such faith in Thee, that we not only thus submit our *reason* to the revelation which Thou hast granted to us, but that we submit our *hearts* with their affections, our *wills* with their desires, our *lives* with their actions, plans, and intentions to Thy revealed commands. As the soul is immortal, and as the happiness or misery of that immortality begins with our faith or our unbelief, our obedience or our disobedience, our hope or our despair, our love to Christ or our hatred to His holy service, even now may we begin, whilst we live upon earth, the communion with God. The humble love of Christ our Saviour, the comfort and the consolation, the joy, the hope and the peace in believing, which are the fruits of the Spirit of God, may His holy power and influence daily increase within our souls. Enable us to believe more and more in God as the God of Scripture, and daily love Him more, and serve Him better, and study in all things to be conformed to His blessed will. May God the Father be worshipped by us as our Creator and Preserver. May God the Son be worshipped by us as our Saviour and Redeemer, our Mediator and our Judge. May God the Holy Spirit be worshipped by us as the Convincer, the Converter, and the Comforter of the soul. Holy, Blessed, and Glorious Trinity! three persons and one God! God of revelation! God of nature! God! whom the reason of man, when enlightened by Thy Holy Word alone, confesses to be the Great God, worthy of the worship of Thy creatures, have mercy upon us! Hear us, O merciful God, and grant to us the petitions which we offer to Thee, in the name and in the words of Jesus Christ, our only Lord and Saviour.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the words in the Introduction—*
“which seeks communion with its revealed Creators.”

The expression, Creator, in Eccles. xii. 1, “Remember thy Creator in the days of thy youth,” is plural *מְבָרָא*.

NOTE 2. JOB xxxv. 15.

This verse is among the *crucis criticorum*. The Hebrew is *וְעַתָּה מֵאַחַד הַמַּלְאָכִים יָצָא לִפְנֵי יְהוָה וַיִּשְׁפֹּךְ אֶת הַלֵּב וַיִּשְׁפֹּךְ אֶת הַלֵּב*: our version of this passage is not plain. “But now because it is so. He (that is, God, margin) hath visited in his anger: yet he, (Job, margin) knoweth it not in great extremity.”

Dathe:

“Jam vero quoniam non statim iratus animadvertit

(Deus) me poenas sumit de ferociter superbientibus.”

Dathe, in a note, contrasts *וְעַתָּה* with *וְעַתָּה* in the first clause of the sentence, and translates it in *sensu judiciali vel forensi*. (p. 184.)

Lee: “But now because it is not so. He hath visited in His anger, but hath not animadverted in its excessive spread;” which he defends in a long note. The translation, however, is obscure.

Wemyss:

“Even now though God is angry He doth not punish men,

Neither doth He visit all their excesses.”

The *Septuagint* translate *וְעַתָּה* which our version renders “in extremity,” and which occurs only in this place, by *παράπρωμα*: and it is followed by the Vulgate, which translates it “scelus.” Houbigant is consequently of opinion, that there was a various reading in the Hebrew from which the Sept. translated *וְעַתָּה* for *וְעַתָּה*, and that the meaning would be, “that Job in his sinfulness, or in the depth of his transgression, did not know or acknowledge that his punishment was from God.” “Tutius videtur,” says Houbigant, “in tali vocabulo sequi auctoritatem Græcorum interpretum.” He might have added, and of the Vulgate; but I do not like to adopt conjectural emendations, nor to depart, if it may be avoided, from the profound scholarship of our own authorized version.

I have given what appears to be the meaning. It may be thus paraphrased: 1st, “And now, as it is not so, that thou hast put thy trust in God, therefore God in His anger hath visited thee; therefore thou hast suffered; for God is said to do what man suffers, and

Job in his great excess or extremity of sorrow hath not acknowledged the hand that afflicted him¹." This appears to me to give the sense of this extremely obscure and difficult passage, and of that which precedes it. Elihu begins this part of his argument by such allusions to the greatness of God, and to the question whether the good or evil of man increased or diminished the happiness of the Almighty; that I cannot but believe the whole of his reasoning to relate to a future state, where God and His nature shall be more fully known, than to the development of the doctrine of Providence in the present life. The more I read of the Book of Job, the more deeply I am impressed with the conviction of the utter untenableness of the doctrine that Job and the patriarchs were unacquainted with the knowledge of a future state. The laws of Moses might be enforced with temporal sanctions, as our laws are enforced with civil penalties,—and the visible theocracy might be demonstrated by the interference of

¹ See Parkhurst in voc. *THEO* art. iv. and his references to Schultens and Scott.

the Divine Judge to inflict the temporal punishments,—but the knowledge of the future state was still the originally revealed belief of the human race; and it was as certainly a part and parcel of the Mosaic theocratic polity, as Christianity is part and parcel of the law of England, though every portion of the common or statute law is based on some known bodily penalty, in addition to the more sacred sanction of revelation.

NOTE 3. JOB xxxvi. 14.

"עֲוֵפִים inter effeminatos. Sic quoque Chaldæus. Phrasis illustrari potest ex Ps. xxviii. 3, cum infidelibus abripi, h. e. morte æque infelici et funestâ auferri." (Dathe, in loc. from Michaelis.) The word was subsequently used to denote those who were dedicated and consecrated to the infamies of the idolatrous temples. The probable meaning, therefore, here is, those who were utterly given over to the irreligious services of the world, and the Nimrodian idolatry. The heart might be dedicated to the incipient apostasy, though the grosser abominations of the pagan worship had not yet been established.

SECTION XLI. JOB XXXVI. 15—33. XXXVII. 1—24.

TITLE.—*Though the greatness of God is neither increased nor lessened by the good or evil of man; yet God rules the affairs of the world sometimes by uniformity of government, sometimes by more unusual interference. Elihu continues his arguments.*

INTRODUCTION.—Elihu having now urged that the greatness of God prevented Him from being either benefited or injured by the good or evil of man, but that such good or evil by their own nature produced either happiness or misery, now proceeds to remove the possibility of one erroneous conclusion which might have been deduced from his doctrine; namely, that God did not rule over the affairs of man. He goes on to show that the Providence of God orders all things in heaven and in earth, in one of these two ways: He either governs by continuing that uniform system of things which our own eyes behold, or He interferes by some more especial and unusual manifestation of His Presence and His Power, if such manifestation be necessary. God delivers, he says, the poor in their affliction, when their hearts have been softened by their adversity (ver. 16), and He would have delivered Job and granted him prosperity, if Job did not still persevere in defending the error which the wicked upheld, that God could commit injustice in sending affliction upon man (ver. 17); and he reminds him of the wrath of God, from which neither wealth nor any human power can redeem him (ver. 18, 19). He bids him submit to God's Providence, and not sigh for the night in which the majority of men die,—the night of death,—rather than continue to live to suffer, if such be the will of God; for this is an

injustice against the Providence of God (ver. 20—21). Elihu then bids Job to look upon the proofs of the goodness and greatness of God. God, he says, exalteth man by His power, and teaches by His Providence (ver. 22). None can direct Him, none can charge Him with injustice (ver. 23). Do thou therefore, in the midst of thy sorrows, magnify that Providence (ver. 24), which all men may perceive, and observe (ver. 25), and consider the infinity of His greatness, the eternity of His duration (ver. 26), and the uniformity of His government over the Creation; how He sendeth down the rain in its season (ver. 27), and commandeth the clouds of heaven (ver. 28). Here Elihu seems to pause. The mentioning of the clouds of heaven appears to remind him of that more unusual interference of God in the government of the world, by which it pleased God to manifest Himself in the early ages to the children of man. We read that the God of Revelation appeared to his people Israel in thunder and lightning, in clouds, and in great glory. We read, in the thirty-eighth chapter of Job, that God spake to Job out of the whirlwind. We read that God spake to Adam and to Noah, and the mode of His appearance is believed by many to have been the manifestation of the glory of the Cloud of Fire, in which the God of the Church appeared to His people Israel. The discourse of Elihu seems to be intended to prepare Job for this manifestation of the glory of God. From speaking of the clouds in general, Elihu now seems to speak of that gathering of the clouds of heaven which surrounded the glory in which the Lord God was accustomed to be seen when He interfered to speak to man, and in which He shall again be seen by us all; for He shall come again from heaven in His own glory, in the clouds of heaven, to judge the living and the dead. From speaking of the clouds in general, he says, Who can understand the spreadings of the clouds, and the noise of His tabernacle?—that is, the thunder which proceeded from the glory in which He was sometimes accustomed to appear (ver. 29). He spreadeth the light above Him. He covereth the ocean as He did when that glory was manifested at the Deluge (ver. 20). So He judged the Antediluvian nations, and with the remembrance of these things, He gives spiritual food to man (ver. 31). He orders the clouds to cover the light of glory (ver. 32), but the thunder of His presence proclaims His wrath against iniquity (ver. 33). Here the chapter ends. But Elihu continues the same train of thought, which seems to be only derived from the miraculous interference of the manifestation of God's presence. My heart trembleth, he says, when I remember these things (ver. 1). Listen to the sound of His thunder (ver. 2), wherever it is heard (ver. 3), and to the audible voice of God, which proceeds from it (ver. 4). The same Providence which thus appeals to many, is that which commanded the snow and the rain (ver. 6), for the common good (ver. 7), both to man and beast (ver. 8). He commandeth the whirlwind, and the cold (ver. 9), and the frost and the ice (ver. 10), the gentle rain and the summer lightning (ver. 11). All fulfil His will, whether for judgment or for mercy, over any particular land, or over the face of all the earth (ver. 12, 13). Elihu then appeals more solemnly still to Job. Harken unto this, he says, and consider all God's works, whether uniform or more miraculous, because more unusual (ver. 14). You

cannot comprehend the lightning or the thunder (ver. 15), the clouds (ver. 16) or heat (ver. 17), or the nature of the firmament of heaven (ver. 18). Teach me now to speak of God, who is thus arrayed in robes of darkness (ver. 19). If I attempt to describe His glory, I faint under the effort (ver. 20). We cannot look at the bright light of the sun, when the clouds are dispersed (ver. 21), nor at the brighter glory of the manifested God from the Holy Place (ver. 22). So also we are unable to comprehend the greatness of the Majesty of the God of Nature and of Revelation. We cannot find Him out-excelled in power, judgment, and justice. He will not afflict man without a merciful design (ver. 23), and the only duty of man is to submit to Him and fear Him, for God regardeth not, nor respecteth not the presumptuous, the distrustful, or the unbelieving, who in the pride of their heart deny the certainty of His Providence, because they know not its mysteries (ver. 24). Here the speech of Elihu ends. God Himself, we shall next see, becomes manifest to Job. Happy shall we be, if we prepare to meet God in His glory hereafter, by believing in the Revelation of the past, and by submitting our reason and our will, our doubts and our affections, our faith and our life, to the God of the Patriarch Job, Whom having not yet seen we believe, obey, and trust, and love.

JOB XXXVI. 15—33. XXXVII. 1—14.

<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.</p>	<p>15 He delivereth the poor in his affliction, and openeth their ears in op- pression.</p>	<p>21 Take heed, ^fregard not iniquity: for ^sthis hast thou chosen rather than affliction.</p>	<p>Bib. Chron. BEFORE CHRIST about 1520. Hales's Chron. A.C. 2130.</p>
<p> Or, <i>afflicted</i>. ^a Ps. 18. 19. & 31. 8. & 118. 5. [†] Heb. <i>the rest</i> <i>of thy table</i>. ^b Ps. 23. 5.</p>	<p>16 Even so would he have removed thee out of the strait ^ainto a broad place, where <i>there is</i> no straitness; and [†]^bthat which should be set on thy table <i>should be</i> full of ^cfatness.</p>	<p>22 Behold, God exalteth by his power: ^bwho teach- eth like him? 23 [†]Who hath enjoined him his way? or ^kwho can say, Thou hast wrought iniquity?</p>	<p>^f Ps. 66. 18. ^s See Heb. 11. 25. ^b Isa. 40. 13, 14. Rom. 11. 34. [†] Cor. 2. 16. ^k ch. 34. 13. ^h ch. 34. 10.</p>
<p>^c Ps. 36. 8.</p>	<p>17 But thou hast ful- filled the judgment of the wicked: judgment and justice take hold <i>on thee</i>.</p>	<p>24 Remember that thou [†]magnify his work, which men behold.</p>	<p>[†] Ps. 92. 5. Rev. 15. 3.</p>
<p> Or, <i>judgment</i> <i>and justice</i>. <i>should uphold</i> <i>thee</i>.</p>	<p>18 Because <i>there is</i> wrath, <i>beware</i> lest he take thee away with <i>his</i> stroke: then ^da great ransom can- not [†]deliver thee.</p>	<p>25 Every man may see it; man may behold <i>it</i> afar off.</p>	
<p>^d Ps. 49. 7. [†] Heb. <i>turn</i> <i>thee aside</i>. ^e Prov. 11. 4.</p>	<p>19 ^eWill he esteem thy riches? <i>no</i>, not gold, nor all the forces of strength.</p>	<p>26 Behold, God <i>is</i> great, and we ^mknow <i>him</i> not, ⁿneither can the number of his years be searched out.</p>	<p>^m 1 Cor. 13. 12. ⁿ ^a Ps. 90. 2. & 102. 24, 27. Heb. 1. 12. ^a Ps. 147. 8.</p>
	<p>20 Desire not the night, when people are cut off in their place.</p>	<p>27 For he ^omaketh small the drops of water: they pour down rain ac- cording to the vapour thereof:</p>	<p>^o Prov. 3. 20.</p>
		<p>28 ^pWhich the clouds</p>	

Bib. Chron.
BEFORE
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do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he ^a spreadeth his light upon it, and covereth † the bottom of the sea.

31 For ^r by them judgeth he the people; he ^a giveth meat in abundance.

32 ^t With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 ^a The noise thereof sheweth concerning it, the cattle also concerning † the vapour.

1 At this also my heart trembleth, and is moved out of his place.

2 † Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his † lightning unto the † ends of the earth.

4 After it ^a a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvelously with his voice; ^r great things doeth he, which we cannot comprehend.

6 For ^a he saith to the snow, Be thou *on* the earth; † likewise to the small rain, and to the great rain of his strength.

7 He sealet up the hand of every man; ^a that all men may know his work.

8 Then the beasts ^b go into dens, and remain in their places.

9 † Out of the south cometh the whirlwind: and cold out of the † north.

10 ^a By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud; he scattereth † his bright cloud:

12 And it is turned round about by his counsels: that they may ^a do whatsoever he commandeth them upon the face of the world in the earth.

13 ^a He causeth it to come, whether for † correction, or ^r for his land, or ^s for mercy.

14 Harken unto this, O Job: stand still, and ^b consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 ^t Dost thou know the balancings of the clouds, the wondrous works of ^b him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?

18 Hast thou with him ^t spread out the sky, *which* is strong, *and* as a molten looking glass?

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

^a Ps. 109. 27.
^b Ps. 104. 22.
^t Heb. Out of the chamber.
[†] Heb. scattering winds.

^a ch. 38. 29. 30.
Ps. 147. 17, 18.

[†] Heb. the cloud of his light.

^a Ps. 148. 8.

^a Exod. 9. 18.
23.
^t Sam. 12. 18,
19.
Ezra 10. 9.
ch. 36. 31.
[†] Heb. a rod.
^t ch. 38. 26, 27.
^a 2 Sam. 21. 10.
^t Kings 18. 45.
^b Ps. 111. 2.

^t ch. 36. 29.

^b ch. 36. 4.

^t Gen. 1. 6.
Isa. 44. 24.

^a ch. 37. 3.

[†] Heb. the roots.

^a ch. 37. 13. &
38. 23.
^a Ps. 136. 25.
Acts 14. 17.

^a Ps. 147. 8.

^a 1 Kings 18.
41, 45.

[†] Heb. that which goeth up.

CHAP.
XXXVII.

[†] Heb. Hear in hearing.

[†] Heb. light.
[†] Heb. wings of the earth.

^a Ps. 29. 3. &
68. 33.

^r ch. 5. 9. & 9.
10. & 36. 26.
Rev. 15. 3.

^a Ps. 147. 16,
17.

[†] Heb. and to the shower of rain, and to the showers of rain of his strength.

Bib. Chron.
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19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 † Fair weather cometh out of the north: with God is terrible majesty.

23 *Touching* the Almighty, ^m we cannot find him out: ⁿ *he* is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore ^o fear him: he respecteth not any *that are* ^p wise of heart.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. Gold.
‡ 1 Tim. 6. 16.
§ ch. 36. 5.

• Matt. 10. 28.
• Matt. 11. 25
1 Cor. 1. 26.

PRAYER.—LET US PRAY *that we ever remember that the God Whose power we behold in Creation is the same God Whose Providence protects us, and Whose Revelation instructs us; and Who has been, and will again be, visibly manifested to man, as the Ruler and Judge of His creatures.*

ALMIGHTY and Merciful God, Whose greatness is infinite and Whose duration is eternal; Creator and upholder of the visible and invisible universe, Whose presence is every where to protect by Thy wisdom the worlds Thou hast formed by Thy power! Holy and wonderful God! Whom no thought of man can conceive, nor language of man can describe, look down through the worlds Thou hast created, on us Thy sinful creatures, now kneeling before Thee and imploring a blessing at Thy hand. We acknowlege and confess before Thee, that we are utterly unworthy of the high privilege of being so gifted with the power of raising our souls to Thee, that we are enabled to contemplate Thy fearful and terrible Majesty. We thank Thee for the understanding, the knowledge, and the reason which raises us above the beasts of the field, and permits us to comprehend one small part of the glory of God the Father Almighty, Maker of heaven and earth. We thank Thee for the proofs Thou hast given to us that the same hand which created the whole world at the beginning, still directs, and rules, and guides the earth on which we live; and protects and upholds the sinful and unworthy race of man, whom Thy Providence has commanded to live and dwell upon it. May we never forget, in our contemplation of Thy greatness and majesty, that the same God which preserves the whole world in its infinity, preserves also the least and the humblest of the beings which profess it; and be assured that we and all our best interests, our hopes, and fears, and doubts, are known to Thee, the ever-present and great and merciful God. Suffer us not to believe, that we are not the objects of Thy care. So grant Thy Holy Spirit to us, that we may always remember that as a world cannot perish, nor a sparrow fall without the permission of the great Creator; the hairs of the head are numbered, the thoughts of our hearts known, and the ways of our life are ordered, by the Providence of God. And because all things appear to continue as they were from the foundation of the world; suffer us not to forget that the same great and glorious God, whose wisdom is now displayed in the regularity of the seasons, and in the uniformity of the creation; has been pleased, at sundry times and in divers manners, to manifest His presence and His glory in other ways to His servants and prophets of old; and to impart His will to man, till the volume of the Scriptures has been completed. May Thy word, which has thus been spoken by God in heaven to man on earth, guide us from earth to

heaven. We believe that Thou didst manifest Thy presence to Thy servants in the olden time. We believe that Thou shalt come to be our judge. Thy Holy Word has declared to us that the Lord Himself shall descend again from heaven, that the living shall be changed, the dead shall be raised, and the dead in Christ shall rise first. We believe that Thou shalt come in Thy glory, as the Ruler and as the Judge of the creatures whom Thy power created, Thy Providence preserves, and Thy word of Revelation instructs, directs, and guides. Keep us steadfast in this faith. Thou hast placed us in the Church upon earth, that we may live for ever in the Church of Thy saints above. O bless us! we beseech Thee, with the power, while we still continue here, to hold the beginning of that communion with God upon earth, which we humbly hope, and desire, and pray may be continued for ever and for ever with the God of heaven. Now, even now, in this our lower, and fallen, and sinful state, we know and we converse with Thee our God, as the God of Nature in Thy works. We converse with Thee, as the God of Providence, in acknowledging Thy hand in all things. We converse with Thee, as the God of Revelation, in Thy Holy Word. Sanctify these our blessings and privileges to our souls, that the communion we now hold with Thee may be continued in that state, when Thou shalt be manifested to our wondering souls in another and more glorious manner. May we live to Thy service, die in Thy faith, and fear, and favour; and dwell with Thee as the God and Father of our Lord Jesus Christ, by Whose merits and intercession the souls of men are thus favoured and redeemed; and “by Whose Spirit the whole body of the Church is governed and sanctified.” In His Name, and for His sake alone, we offer these our humble petitions in the words which He Himself hath taught us:

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE on the PRAYER. “*Look down through the worlds,*” &c. &c. The subject of this passage reminds me of the beautiful words of the poet Young:

“Look down, down, down, through this wide waste of worlds,

On a poor breathing particle of dust,
Or lower, an immortal in his crimes;

His crimes forgive, forgive his virtues too.”

How strangely are our best poets neglected in the present day.

NOTE 2. JOB xxxvi. 20. Schultens gives fifteen interpretations of this difficult verse. I have given the most probable meaning. Lee translates it: “*Pant not for the night, for the rising of the populace in their places.*” He supposes Elihu to refer to the facility with which the Arabians make war, and quotes the *Moallakat* of Harith. I doubt the value of such references. They are so much later than any assignable period to the Book of Job, that they seem to be like quoting the Spanish or Italian languages to illustrate Cicero. They may afford a coincidence of thought or expression, as they are derived from the Latin; but they ought not to be regarded as *authorities*.

NOTE 3. JOB xxxvi. 27. The view I have taken in the introduction of this passage,

seems to be further confirmed by the extraordinary addition made to ver. 28, in the Septuagint. It is to this effect. After an allusion to the rains, the clouds, and the animals, Elihu asks, as if in anticipation of ver. 1, ch. xxxvii., if the understanding and heart of Job are not delighted with the contemplation of such things.

NOTE 4. JOB xxxvi. 39, &c. “*Can any understand the spreading of the clouds, or the noise of the tabernacle.*”

The conclusion of the speech of Elihu seems to me to relate to the miraculous interference of the angel Jehovah (who was afterwards incarnated) in the affairs of men, and in the government of the world. I believe this interpretation to be new. It is, therefore, to be regarded with suspicion. I am, however, confirmed in the conviction of its probable certainty by so many arguments derived from the Hebrew text, as well as from the probability that some such reasoning as that I have assigned to Elihu might have been expected; that I shall not hesitate to retain that interpretation, as it is embodied in the title and introduction of this section; for the reasons which I here submit to the student.

The object of Elihu is to demonstrate to Job and his friends the impossibility that God

could be unjust. He alleges the impossibility by proofs of the greatness, goodness, and providence of God. Now the chief proof by which the antediluvian, and early postdiluvian patriarchs were convinced of the government of the world by the providence of God, was not derived from the visible creation, or from the uniformity of the order by which the stars were upheld in their orbits, or the earth preserved in its place. It was derived from the manner in which the Being who was accustomed to become manifest to men from the invisible world, made his appearance to them in glory, and communicated to them the will of the Most High. The manner in which this appearance was made, is described, at length, in the narrative of the descent of the God of Israel in thunder and lightning, surrounded by clouds, covering a stream of glory and of fire, resting on Mount Sinai in the presence of all the people. The thunder was heard, and the fire was seen; and from the thunder and fire together¹ a loud voice was heard, as if a trumpet spoke in articulate sounds. The voice, or the trumpet, uttered the words of the Ten Commandments; and as the law was given by the ministration of angels in their ranks and order², it is probable that, as the multitude of the heavenly host at the birth of Christ sang forth in the sky, "Glory to God in the highest, and on earth peace and good will to man," so it might have been also at the giving of the law. After each commandment was uttered by the voice as of a trumpet speaking out of the thunder and lightnings, and the thick cloud upon the Mount, the angels of heaven repeated the words of each commandment, and the people heard them, and thus the law was given by the ministration of angels. Whether this was so or not, it is certain that the same Being Who spake the law at Mount Sinai, with that voice which shall, at some future day, summon the dead from their graves³, was the Being who was manifested to Adam in the garden, to Noah before and at the breaking forth of the Deluge, and to the apostates at Babel when the idolatry of Nimrod was matured. And as the interference of the same Being in His incarnation, at His resurrection and ascension, or return to the invisible world, is with the Christian Church a greater proof of the providential government of the world, than the return of the seasons, or the uniformity of the laws of the visible creation, so it was with the patriarchs in the time of Job. The miraculous, or unusual manifestation of the Lord from heaven, would be their chief proof of the providential government of all things; and

we might reasonably therefore expect that some allusion to such manifestation would be made in the speech of Elihu. The account of the manner in which the Lord God, the Jehovah Angel, the God of the Church, appeared to Adam, to Noah, and to the people at Babel is so short, that we cannot certainly tell whether the mere terrific manifestation which took place at Sinai, took place also at the fall, at the Deluge, and at the dispersion. It was the opinion of Vitranga that Adam trembled⁴ at hearing the voice of the Lord God in its more terrible, or Sinaitic form. Numerous traditions respecting the Deluge, speak so much of the thunder, lightning, storms and tempests; and so many passages of Scripture seem to allude to the same phenomena as connected with the Deluge, that we may justly believe that the appearance of God to Noah when the Lord shut him into the ark, and when the Deluge broke forth, was united with those manifestations of His presence which distinguished His descent on Mount Sinai. The manifestation of the same Being at Babel we have reason to believe⁵ was attended with the same appearance. It is expressly said (Gen. ix. 7—9) that the Lord confounded their language. The Hebrew implies that there was a miraculous interposition; and such interposition would probably be of the same nature as those which marked many other descents from the invisible state of the same angel Jehovah. Now Job and his friends, and Elihu among the number, rejected the idolatry of Nimrod; but they lived so near to the time of the dispersion that they must have been acquainted with the circumstances attendant upon the confusion of tongues, and the scattering of the Nimrodians from Babel. These events would be to Elihu and to Job the most certain proofs of God's providential interference; and some allusion to them might, therefore, be expected in the course of an argument which affirmed the ruling of the Most High in the kingdoms of men⁶. Job had alluded to this Being in the 25th verse of the nineteenth chapter, when he spake of his (אֱלֹהֵי) Redeemer. Elihu had alluded to his existence as the (אֱלֹהֵי, chap. xvi. 20) Mediator, or Intercessor, Friend; and the only question is, whether it is not probable that some allusion would be now made by the same Elihu, not only to His existence, but to the mode of His manifestation, or the manner of His appearance to His creatures. I believe that such allusion is made in this part of the Book of Job. The general argument of Elihu in favour of the government of the world by a Providence, up to the 28th verse of the thirty-sixth chapter,

¹ See Exod. xix. 16, &c.

² Acts vii. "who have received the law by the ministration of angels, εἰς διαταγὰς ἀγγέλων, and have not kept it."

³ 1 Cor. xv. 52.

⁴ Observationes Sacrae.

⁵ See Faber, Origin of Pagan Idolatry.

⁶ Daniel iv. 47.

is derived from experience (ver. 19), from the attributes of God (ver. 26), and from creation (ver. 27, 28). It is at this part of his speech that the reasoning of Elihu seems to be turned from the contemplation of the more uniform ordering of the world to the more miraculous interferences. "Can any understand," is our translation, "the spreading of the clouds, or the noise of His tabernacle?" "The spreading of the clouds," if the expression occurred alone might, it is true, refer to the expansion of the clouds in summer; but when it is considered with the next expression, "the noise of His tabernacle," it appears to refer to the expansion of the cloud over the glory, or the light, in which the Angel Jehovah was manifested to His people: and the two expressions, with those that follow, seem to describe that appearance in which, as we read at the commencement of the thirty-eighth chapter, the Lord, the Jehovah Angel, the Word of God, was manifested to Job and to his friends out of the whirlwind; that is, out of the עַלְמִי tempest, from which, as afterwards upon Mount Sinai, the same Jehovah declared His will. The speech of Elihu, when considered in this sense, may be regarded as an anticipation of the miraculous manifestation of Jehovah. Let us analyse some of the verses.

Ver. 29. "Who can understand the עַלְמִי "the expansions of the thick cloud," as Lee translates it. A thick cloud was drawn over the glory in which the God of Israel appeared. It is used in this sense, Exod. xix. 9, "Lo, I come to thee in a thick cloud, that the people may hear when I speak with thee." The word עַלְמִי is the same. The thick cloud covered the light of glory in which the God of Israel tabernacled. God came down upon Sinai, in the expansions, or spreadings of thick cloud over the light which surrounded Him.

"Or the noise of His tabernacle," $\text{רָעַם מִן הַעֲנָנִים}$ that is, the thunder which proceeds from the clouds and glory which surround Him, as a tent or pavilion. The רָעַם are shoutings, or tumultuous noises as of distant waters, or distant thunderings. רָעַם is used as a parallel expression to $\text{בְּתֵּימֵי מִוֶּלֶךְ}$ ⁷; and signifies a hiding-place or dwelling. In this sense the noise of the tabernacle would denote the thunderings which proceeded from the glory which surrounded the Lord, the God Who was thus manifested from the light, and from the thick darkness.

Ver. 30. "He spreadeth His light over it." The word אֶרְאֶה is often used for His lightning. The lightning pierced through the darkness in which Jehovah was manifested. Exod. xix. 16. He covereth the foundation of the ocean; for by these spreadings of the clouds,

and these thunders of His tabernacle, He judged the people at the Deluge; and by that destruction He proves His justice, and thus giveth spiritual meat, לֶחֶם ⁸, in abundance to all ages.

Ver. 32. "With clouds He covereth the light."

This expression is merely a repetition of the idea that the clouds cover the light in which God was manifested.

The next expression in our translation is, "He commandeth the light not to shine, by reason of the cloud that cometh betwixt." The original is most obscure. The words "not to shine," and "the cloud," are inserted by the translators to complete the sense; but if the general interpretation I am now giving be correct, they have translated the original in such manner, as to confirm the whole of my theory.

Ver. 33. The next verse is perfectly unintelligible in our version. It is one of the most difficult in the Old Testament. The Hebrew with Pagninus' version is: eum super Annunciabit

	עַלְמִי	רָעַם	
super	furoris	Acquisitio	ejus amicus
עַלְמִי	רָעַם	מִקְרָא	רָעַם
			ascendente
			עַלְמִי

Schultens has given us twenty-eight different translations. I believe the best version to be that which I have given, "The thunder of His presence proclaimeth His wrath against iniquity." Lee, Scott, and Boothroyd give similar interpretations; רָעַם מִקְרָא which our translators have rendered "cattle and vapour," should be rendered "the fierceness of His anger." This view of the meaning of Elihu's reasoning at the end of this thirty-sixth chapter, is confirmed by the beginning of the thirty-seventh. His heart trembled at the remembrance of the manifested presence of God. He bids Job to hearken to the words of God. The usual mode in which the words of the commandments or revelations of God were given, from the glory which manifested His peculiar presence, was this: that after the thunder, the voice, or the words of an audible voice, sounding as loud as the clanging of a trumpet, were heard distinctly from the visible glory. Thus we read Exod. xix. 16, that the voice of the trumpet was heard "exceeding loud, out of the thunders and lightnings, and the thick cloud;" and Deut. v. 23, that the voice was heard out of the midst of the darkness when the mount did burn with fire. So also Elihu declares, xxxvii. 4, "after it," that is, after the lightning, His voice $\text{קוֹל מִן הָעֲנָנִים}$ "thundereth." "He thundereth with the voice of His majesty".

⁷ See Parkhurst's references in voc. בְּתֵּימֵי .

⁸ I found thy word and did eat it.

⁹ See Good's translation.

This view of the subject is confirmed also by the 22nd verse, which is so strangely rendered in our translation, "*Fair weather cometh out of the north : with God is terrible majesty.*" After the next three verses, we read that one of the miraculous manifestations of the God of the patriarchs and of the universal Church did take place. I believe that at the pronouncing of these words, Elihu actually saw the approaching glory which declares the more immediate Epiphany of the presence of God ; and he said **וַיֵּרָא** *The bright light, or the golden light of His glory, even now comes,* **מִמְקוֹם** not from the north, but from the hidden place, the secret place of the Most High, the invisible world. The word is used in Ezek. vii. 22, to denote the Holy of Holies ; and I believe that in this passage it denotes the true Holy of Holies, the invisible state, where the body of Christ, the true Angel Jehovah, Who having become incarnate in the course of His mediatorial work, is revealed to us as the Lord Jesus, has now returned to intercede for His Church and people with His Father and our Father, with His God and our God ; till He shall once more descend to bless His people, to separate the just from the unjust, and to condemn the rebels who would not have Him to rule over them. We live in Christ's world. To Him, under whatever name He is known, and in whatever manner He is revealed to His one Church, all things in heaven and in earth are committed. He spake to the ancient Church from the clouds and darkness, by the prophets and the Jewish Church. He spake to the Christian Church in His Gospels, by His Apostles, and the Christian Church. He speaks to us still by all these. He has given us all the means of grace, and the hope of glory, that where He is now invisible for a short time longer, there we shall be. May

the last words of Elihu be ours. May we fear Him. May we love Him. May we submit our will and our reason to Him, knowing that He regardeth not the presumptuous who reject and despise Him.

NOTE 4. JOB xxxvii. 22. The Hebrew of this verse has also been most variously translated. I have rendered it (see Note 3), "*the bright light of His glory, cometh from the secret place.*" The following meanings have been collected by Wemysa.

Eng. Vers. : "*Fair weather cometh out of the north.*"

Dathe : "*The golden splendor of the sun shall come from the north.*"

Anon. Trans. : "*From the north cometh splendor.*"

Septuagint : "*Out of the north come clouds of a golden colour.*"

Vulgate : "*From the north cometh gold.*"

Purver : "*Gold (as it were) comes from the north,*" which he explains to mean "*yellow reddish clouds.*"

Wellbeloved : "*From the north brightness will come.*"

Parkhurst : "*Clear or bright weather cometh from the north.*"

Bridel : "*A clearness like the splendor of gold.*"

Glassius : "*From the north cometh gold ;*" i. e. "*a clear bright sky.*"

Le Cène : "*A golden light.*"

Scott : "*The golden sun.*"

Good : "*Splendor itself with God—insufferable majesty.*"

Rosenmüller : "*Aureus splendor.*"

NOTE 5. JOB xxxvii. 24. The wise of heart whom God cannot regard must be those who are wise in their own conceit. The Vulgate therefore rightly translates **וְהַיִּשְׁתַּחֲוִי** "*qui sibi videntur sapientes.*" I have translated the words accordingly.

SECTION XLII. JOB XXXVIII. 1—38.

TITLE.—*When the object of the creation of the earth has been accomplished, by the separation of the just from the unjust at the day of judgment, it will be laid aside, as the scaffolding of a building, when the building is completed. The Lord Jehovah is manifested to Job, and convinces him of ignorance and weakness.*

INTRODUCTION.—Before mankind had obtained instruction by experience, and before there were many books, much knowledge, or a completed revelation, to give to the world and the Church the information respecting God, the soul, and the future which we now possess ; it pleased the Father of the spirits of all flesh, that the same Being, the Lord, the Word of God, who spake to Adam and to

Noah, to Abraham, to Moses, to Joshua, to Solomon, and others, should be manifested also, as we read in this chapter, to His servant Job. This mysterious Being, whose name is called "Wonderful, Counsellor, the Mighty God, the Father of the everlasting age of redemption," was afterwards made flesh, and dwelt on earth. He created the world at the first, and He now upholds it by His power. He shall come to judge the living and the dead. And because we are assured that the elements shall melt, and the earth, and all that is therein, shall be burned up, we believe that the object of the creation of the earth, which is only intended for a few thousand years to be the home, the place of probation, and scene of trial for the soul of man, will be accomplished; and then the things concerning Christ, as the Mediator from eternity to eternity, will have an end; and God the Father, the Son, and the Holy Ghost, will be the same, after the destruction of the earth, as they were before the creation of the earth. The office of Christ the Mediator will have been resigned; and the office of the Holy Spirit as the Sanctifier, though not as the Comforter of the heart, will cease. And we can never understand the Theology of Christianity, nor the word of God, unless we thus accustom ourselves to consider the world in which we live as Christ's world, ourselves as the obedient or disobedient servants of the eternal Son of God, and the future immortality as the state in which the soul shall dwell or not dwell for ever; in the same manifested presence of the same Lord God, the Lord Jesus Christ; with other spirits of the just made perfect, and with the innumerable company of angels, who from the beginning of the world, till the end of the world, desire to look into the affairs of men. The overpowering chapter of Job to which we have now arrived, illustrates this view of the dispensations of the Almighty. It relates the manifestation of the Lord to Job, and His address to him from the whirlwind, or from the cloud in which the presence of God was declared. That address consists of three parts. The Lord God first condescends to expostulate with Job, and to prove to him, from his ignorance and wickedness, the folly of opposing or objecting to the ways of God, because of our inability to comprehend them. He deduces these proofs from the invisible world, and from the wonders of the heavens—from the variety in the instinct of the beasts of the field, and from the Leviathan. This chapter begins by questions relating to subjects of the invisible world. Who is this, it is demanded, that darkeneth counsel by words without knowledge? that is, that darkeneth the light of revelation which I have granted to him in mercy and pity, by doubts, questions, and difficulties, which are words without knowledge (vers. 1, 2). Thy natural ignorance, which remains even after I have revealed much to thee, should prevent any child of man from objecting to the dispensations of God. For answer thou me (ver. 3), Where and what wast thou when the earth was created (ver. 4)? Who but myself, the Lord and Head of the Church, has appointed its dimensions, its foundations, or the corner stone of its building, when the morning stars sang together to see the earth take its humble place among them; and the sons of God, the angels who look upon the homes of man, shouted their praises of joy, as the palace of the new made man was prepared for his reception (ver. 5—7)? Canst thou, who

questionest the ways of the Providence of God, comprehend the origin of the ocean (ver. 8, 9), or the power which confines it to the bars and the doors of the rocks and sands which enclose it, saying, "Hitherto shalt thou come and no further: here shall the pride of thy waves be stayed?" Hast thou commanded the morning and the day-spring (ver. 12) to possess the ends of the earth, and alarm the midnight murderer (ver. 13)? Hast thou turned the dark earth to the light (as the clay is turned to the seal) to appear as a well embroidered garment (ver. 14), when the wicked shrink from the dawn (ver. 15)? Hast thou gone down to the depth of the sea (ver. 16)? Have the gates of death, or the wonders that follow death, been yet known to thee, that thou presumest to question the God of the future and of immortality (ver. 17)? O vain man! Can thy weak understanding explain the breadth of the earth, the way of the light, the stations of darkness, their boundaries, their paths, and their laws (ver. 18—20)? Surely thou dost know them, for thou wast born when they were created (ver. 21). Are the weapons of my war, the snow and the hail, known to thee (ver. 22, 23)? Is the dispersion of the light, the direction of the east wind (ver. 24), the channel of the water-spout and the way of the thunderbolt (ver. 25), which give the rain even to the manless desert (ver. 26), and satisfy the desolate wastes with the bud and the flower, known to thee (ver. 27)? and if thy ignorance cannot know these things, and thou yet repliest against God, let thy weakness admonish thee of thy presumption. Can thine hand produce the rain and the dew, the sea and the world, and petrify the river and the deep (ver. 28—30)? Can thy weak mortal hand bind the constellations of Heaven in covenant with thee for thine own purposes? Canst thou command the Pleiades, or loose Orion? or bring forth the signs of the zodiac in their order? or direct the planets, and appoint the seasons, and give them laws (ver. 31—33)? Will the clouds listen to thee? will the lightning say to thee, We will obey thy, even thy command (ver. 34, 35)? Is not even the power to think on these things given thee by another (ver. 36)? Thou! canst thou number the clouds, or stay the rain, or stop the progress of the frost when the dust and the clods are hardened and cleave fast together? And if thou knowest none, and canst do none of these things, then submit thy knowledge and thy reason to the God who made thee. Submit thy weakness to His strength. Do not question the wisdom, and do not oppose the power, which knows what is best, and does what is best, for the ignorant and the powerless children of men. Happy should we all be if we learned this lesson, and believed that our duty and our happiness are united when we confess that God is wise and great; and that He who gave His Son to die for man, will also with Him freely give us all things, that the welfare of the soul may require.

JOB XXXVIII. 1—38.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* So Exod. 19.
16, 18.
1 Kings 19. 11.
Ezek. 1. 4.
Nahum 1. 3.
* ch. 34. 35. &
42. 3.
* 1 Tim. 1. 7.
* ch. 40. 7.
† Heb. *make
us know.*
* Ps. 104. 5.
Prov. 8. 29. &
30. 4.
† Heb. *if thou
knowest un-
derstanding.*

† Heb. *sockets.*
† Heb. *made
to sink.*

* ch. 1. 6.

* Gen. 1. 9.
Ps. 33. 7. &
104. 9.
Prov. 8. 29.
Jer. 5. 22.

† Or, *establish-
ed my decree
upon it.*
* ch. 26. 10.

† Heb. *the
pride of thy
waves.*

* Ps. 89. 9. &
93. 4.
* Ps. 74. 16. &
148. 5.

1 Then the LORD answered Job ^aout of the whirlwind, and said,

2 ^b Who is this that darkeneth counsel by ^c words without knowledge?

3 ^d Gird up now thy loins like a man; for I will demand of thee, and [†] answer thou me.

4 ^e Where wast thou when I laid the foundations of the earth? declare, [†] if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the [†] foundations thereof [†] fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all [†] the sons of God shouted for joy?

8 ^g Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And ^{||} ^h brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall [†] thy proud waves ⁱ be stayed?

12 Hast thou ^k commanded the morning since thy days; *and* caused the

dayspring to know his place;

13 That it might take hold of the [†] ends of the earth; that ^l the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their ^m light is withholden, ⁿ the high arm shall be broken.

16 Hast thou ^o entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have ^p the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way *where* light dwelleth? and *as for* darkness, where is the place thereof,

20 That thou shouldest take it ^{||} to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days is great?

22 Hast thou entered into ^q the treasures of the snow? or hast thou seen the treasures of the hail,

23 ^r Which I have reserved against the time of

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *wings.*
† Ps. 104. 35.

* ch. 18. 5.

* Ps. 10. 15.

* Ps. 77. 19.

* Ps. 9. 13.

† Or, *at.*

* Ps. 135. 7.

* Exod. 9. 18.

Josh. 10. 11.

Isa. 30. 30.

Ezek. 13. 11,

13.
Rev. 16. 21.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* ch. 28. 26.

* Ps. 107. 35.

* Jer. 14. 22.
Ps. 147. 8.

* Ps. 147. 16.

† Heb. is
taken.

* ch. 37. 10.

trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who ^a hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man is; *on* the wilderness, wherein *there is* no man;

27 ^a To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

28 ^a Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the ^a hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep [†] is ^a frozen.

31 Canst thou bind the

sweet influences of ^a || [†] Pleiades, or loose the bands of [†] Orion?

32 Canst thou bring forth || Mazzaroth in his season? or canst thou [†] guide Arcturus with his sons?

33 Knowest thou ^a the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, [†] Here we are?

36 ^b Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or [†] who can stay the bottles of heaven,

38 || When the dust [†] groweth into hardness, and the clods cleave fast together?

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* ch. 9. 9.

Amos 5. 8.

|| Or, *The*

seven stars.

† Heb. *Cimah.*

† Heb. *Cecil.*

|| Or, *The*

twelve signs.

† Heb. *guide*

them.

* Jer. 31. 35.

† Heb. *Behold*
us.

* ch. 32. 8.

Ps. 51. 6.

Eccles. 2. 26.

† Heb. *who*
can cause to
lie down.

|| Or, *When*
the dust is
turned into
mire.

† Heb. *is*
poured.

PRAYER.—LET US PRAY, *that we ever remember that the Lord, Who is the Creator, the Preserver, and the Redeemer of man, shall also come to be our Judge; and submit our ignorance to His wisdom, and our weakness to His strength, believing and trusting in His providence and love.*

O Thou Who wast in the beginning with God! by Whom all things were made, and without Whom nothing was made that was made! Thou by Whom and for Whom all things were created that are in heaven and in earth; Who wast before all things, and by Whom all things now consist! Head of Thy body the Church, Creator, Preserver, and Redeemer of Thy people! We, Thine unworthy servants, return to Thee our humble and hearty thanks for the revelation of Thy greatness in the government and in the ordering of things visible and invisible. We confess before Thee, with shame and confusion of face, that we have darkened the light of Thy Holy Word within us; by the doubts and vain reasonings, the speculations and the presumptions, which are thoughts without humility, and words without knowledge. Elevate our hearts and souls, we beseech Thee, that we may ever remember that Thou shalt come to be our Judge, and that the word Thou hast spoken shall judge us at the last great day.

Raise our minds and thoughts above the things of this world, that we may ponder Thy majesty and power in laying the foundations of the earth on which we live, and appointing its place in the universe; until the promised day shall come, when the elements shall melt, the earth be consumed—when the living shall be changed, and the dead, small and great, shall stand before Thee the manifested God. When that awful day shall come, may the angels of heaven, who shall separate the just from the unjust in that great harvest of God, rejoice over us, their companions and friends, for ever. As the angels of heaven who desire to look into the plan of redemption, and survey the manifold wisdom of God in the salvation of His Church and people, shouted their praises and their joy when the earth moved forth in its orbit, as the home and dwelling place of man; and who no less rejoiced when the Son of God was born upon the same earth to deliver man; so may it be that the angels of heaven, the ministering spirits to the heirs of salvation, may rejoice to welcome our souls as the sons of God, and as the joint heirs of the glory of Christ our Lord. May we learn our ignorance from the greatness and wonders of Thy works, and never be wise above that which Thou hast written. From the waves of the ocean may we learn Thy power over the madness of the people, and the convulsions of states and nations. When we remember that the gates of death are opened to Thee, and that the doors of the shadow of death are known to Thee, though we are ignorant of the time when, the place where, and the manner how, we may die; so prepare us for the day of death, and for the scenes which shall follow death, that our ignorance may be sanctified to us, as the sources of our continued watchfulness for the great change before us. From the common wonders of the visible creation may we learn alike our ignorance and our weakness, and be assured of the folly and wickedness of doubting Thy wisdom and distrusting the mercy of Thy dispensations towards us. May the snow and the hail, the wind and the rain, which are at Thy command and execute Thy will, convince us of the impossibility of resisting the certainty of the fulfilment of Thy prophecies, Thy threatenings, and Thy promises. So may all the works of creation direct our hearts and minds to the God of redemption, the Author and the Finisher of our faith. When we consider the heavens, the work of Thy hands, the moon and the stars which Thou hast ordained; when we contemplate the beauty of the spangled firmament, and mark the sweet influence of the Pleiades, and the bands of Orion; may we remember that the same almighty hand which preserves the stars in their courses, and declares Thy power, upholds the earth on which we live, and protects ourselves and all things that are thereon; that the Providence which protects the greatest, protects also the least; and that the Christian who acknowledges the God of the Scriptures in the God of creation, is assured of the certainty of another and more glorious world, where the presence of the manifested God will be more fully revealed than in these His lower works—in the earth, the ocean, and the firmament above us. O preserve us for that day! Guide us here by Thy counsel, and after that receive us to that glory to which the stars of heaven are dim, and the sun in its brightness is but darkness. May we believe that word of truth which guides from earth to heaven. May we depend on Thy providence to deliver us from all evil, from the sin that doth most easily beset us, and from every temptation and difficulty, and sin and danger, which shall separate our souls from the God of heaven. O Son of God, Redeemer of the world, stretch forth the right hand of the Majesty which created and which preserves the earth and the world, the stars and the planets in their places; and save! oh! save us from the punishment which we have deserved, and from the power of evil which has deceived us!

Pour forth Thine Holy Spirit upon us. Love us with an everlasting love. Look down from heaven, and have mercy upon us. Put Thy wisdom into our hearts. Give us understanding, and our souls shall live. Let not our hearts and souls become hard as the frozen clods of the valley, when Thou commandest the winter to go forth in its power. We thank Thee for the knowledge of these great and holy truths. Make them our present delight, our present preservation from all evil, by thy blessing upon them, that they may be our comfort and our consolation in death, and our inheritance and our happiness for ever. Hear our imperfect petitions which we offer to Thee, not in our own name, but in the name and in the words of our Lord and Saviour Jesus Christ.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xxxviii. 1. *On the whirlwind from which God spake to Job; and the difference between Neology and Theology.* The Lord spake מן הַמְּבִיחַ from the tempest, whirlwind.

English Catholic orthodox *theology* is on no subject more strongly contrasted with German infidel heterodox *neology*, than on that of the miraculous interferences of the Creator, in the government and direction of the soul of man. *Theology* believes in the visible manifestation of the presence of God to His creatures. *Neology* explains away the proofs of that manifestation. The miracles are exaggerations of natural events. The prophecies are coincidences or fancies. The prophets were visionaries. The Scripture is a history like that of Greece or Rome. The fall of man is a mythos. The redemption of man is a dream. *Theology* receives the account of the miracles, the prophecies, and the Scriptures generally, as the inspired guide to the soul of man in its few short years of life on earth, to present peace and future happiness. *Neology* makes man merely a superior animal, governed by a higher kind of instinct. *Theology* makes him what the Scriptures represent, a being fallen from a better state, intended for restoration to a still nobler condition; and restored by the agency of God in Christ¹, and by the influence of a Divine power on the soul, convincing that soul of the wisdom and mercy and necessity of this revealed redemption; and there is neither foundation, philosophy, nor happiness, in the *Neology* which rejects the simple and literal narrative of the common Scriptures. One manner in which God was accustomed to manifest His presence to those of His Church whom He selected to receive that great honour, is related in Exod. xix., and a similar mode was adopted in the present instance. The Lord spake to Job from the whirlwind, as He spake to Moses from the smoke and storm on

Mount Sinai. The German neologist tells us that there was merely a common storm and tempest. The fathers, and the true theologians, interpret the words as denoting the phenomenon of the miraculous condensed mass of cloud and of fire, from which proceeded not merely the sound of thunder which the hearer might interpret to be the voice of God speaking anything which the fears of that hearer might imagine; but from which proceeded the audible, distinct intonations, in loud and clear words, of a voice more than human, speaking human language to human ears. This is called a difficulty. It is no such thing. It is merely an unusual event, now discontinued because it pleases the Creator to speak to mankind by His Scriptures and by the Church. If their voices cease, the voice from heaven would be heard again, as it will be when the trumpet shall sound, and the dead be called forth from their graves, by a voice which God alone, and neither the Scriptures, nor the Church, shall utter at the last great day.

NOTE 2. JOB xxxviii. 14. "*Hast thou turned the dark earth to the light, as the clay is turned to the seal, to appear as a well embroidered garment.*"

This appears to me to be the meaning of this difficult passage. Lee translates the verse, "That it (the earth) be changed as the clay of the signet, and that men be set up as if accoutred for battle." He reads the word עָרָה as elliptical for עָרָה עָרָה clothed with armour, 1 Sam. xvii. 15; but there is no authority for this reading. The Almighty, addressing Job, asks a long succession of questions. The question in ver. 12 is, "Hast thou commanded the morning," &c. &c., and the beginning of this 14th verse depends upon this question. "Hast thou commanded the morning,—that it turn the earth as the clay is to the signet?" I have merely repeated the question for the sake of greater clearness. "Hast thou turned the earth," &c.

¹ "God was in Christ reconciling the world unto Himself." 2 Cor. v. 19.

The latter part of the clause is in the Hebrew *וְהָאֵשׁ יִבְרָא* "they shall be arranged, or arrange themselves, as with a garment." I consider the expression in ver. 13, *וְהָאֵשׁ יִבְרָא* "the ends of the earth," or rather, "the wings of the earth," to be the nominative to *וְהָאֵשׁ*. The meaning will be as I have rendered it, that the light of the morning shining on the earth scatters the darkness, and makes all things to assume new forms. As the dark or unimpressed clay receives the new impression of the signet, so the earth is seen to change the darkness of the night for the varied forms which are manifested by the light, and all the corners of the earth appear as the figures on an embroidered robe. And the question is asked of Job whether he had power to produce this change? The conjecture of Dr. Lee that "men" must be the nominative to *וְהָאֵשׁ* for that if irrational beings had been intended, the word would have been *וְהָאֵשׁ* and not *וְהָאֵשׁ* may be answered by saying that the ends of the earth may be personified, and spoken of as if they were rational.

The value of many of the Greek fathers as guides to the right interpretation of Scripture, is much diminished by their ignorance of Hebrew. The Septuagint translate this 14th verse very strangely: *Ἡ σὺ λαβὼν γῆν πηλὸν ἐπλασας ζῶον, καὶ λαλητὸν αὐτὸν ἔθου ἐπὶ τῆς γῆς*; "Hast thou taken clay, formed it a living and speaking creature, and placed it upon the earth?" In the MS. of Eusebius Pamphilus found at Vienna, and lately edited by Dean Gaisford, this text, Job xxxviii. 14, is quoted as spoken by Christ to Job, but no notice is taken of its discrepancy with the Hebrew².

NOTE 3. JOB xxxviii. 21.

I interpret this verse as spoken ironically in contrast with verse 4. The address of Jehovah to Job is intended to enforce the ignorance and weakness of the patriarch. Before thou wast born, is the meaning of the fourth verse, the earth was founded; and now since thou wast born, and hast observed the light and the darkness, canst thou command or understand them?

NOTE 4. JOB xxxviii. 31, 32. *On the names of the constellations in the time of Job.*

The authorized translation of these much discussed verses is, (1.) "Canst thou bind the sweet influence of the Pleiades, *הַכּוֹכָבִים* or (2) loose the bands of Orion? *הַכּוֹכָבִים* (3) Canst thou bring forth Mazzaroth in his season, *הַכּוֹכָבִים* or

(4) canst thou guide Arcturus with his sons? *הַכּוֹכָבִים*."

"It must be acknowledged," says Mons. Goguet³, "that we have only conjectures to guide us in determining precisely what assemblage of stars is to be understood in Job."

1. The Chimah, *הַכּוֹכָבִים*, ch. xxxviii. 31, which is translated the Pleiades, and the Chesil, *הַכּוֹכָבִים* which is translated Orion, of the next verse, are considered by Hales to be respectively Taurus and Scorpio. Dr. Hales has believed them to be the cardinal constellations of spring and autumn in the time of Job, and by calculating their places by the ratio of the precession of the equinoxes, he has deduced the age of Job to be that, which from his reasoning I have adopted. His conclusion was confirmed by the calculations of Dr. Brinkley of Dublin, and by M. Ducoutant of Paris. In addition to these we have the testimony of Mons. Goguet. *הַכּוֹכָבִים* he says, must denote some constellation remarkable for its relation to an agreeable season: "Canst thou bind the sweet influences of *הַכּוֹכָבִים*?" and that it must denote the constellation which in the time of Job introduced the spring. He concludes that it means the Pleiades, the constellation in Taurus. Aben-Ezra makes it the Hyades, which is in the same sign, and near to the Pleiades⁴. The ancients determined the seasons by the heliacal rising and setting of certain constellations. The proper motion of the fixed stars is one degree in seventy-two years. The most northern of the stars in the Pleiades, when Job wrote or lived, was precisely in the colure of the equinoxes. This calculation would fix the epoch of Job A. C. 2136⁵. The Sept. have translated the word *הַכּוֹכָבִים* differently in each of the three places where it occurs in the Old Testament. In Job ix. 9, it is translated "Hyades," in Job xxxvii. 31, "Pleiades," in Amos v. 8, "Arcturus." The next constellation named in Job is *הַכּוֹכָבִים*. It is derived from a root which in Hebrew signifies changeable, and in Arabic to be benumbed, to be idle, to be cold. We have reason to believe, says Goguet, that by *הַכּוֹכָבִים* Job meant "the Scorpion." Canst thou loose, God says to Job, the bands of Kesil? that is, Canst thou loose and open the earth, which is shut up and benumbed when Kesil appears? Canst thou make it then to produce fruits and flowers? The sweet influences of *הַכּוֹכָבִים* are contrasted with the bands or cords, or restraining influences of *הַכּוֹכָבִים*.

² Origin of Arts and Sciences and their progress, &c. in three vols. Edinb. 1761. vol. i. dissert. iii. on the Constellations in the Book of Job.

³ But see Lee's learned note on Job ix. 9.

⁴ Goguet, vol. iii. p. 390.

⁵ Euseb. Pamph. Eclog. Prophetica, &c. 8vo. Oxonii, 1842.

The one constellation, Mons. Goguet argues, is opposed to the other. Aben Ezra understood by Kesil the Scorpion's-heart, or Antares. Kimah, he expressly says, is the northern, Kesil, the southern stars. Kimah is the Bull's-eye or Hyades, Kesil is the Scorpion's-heart, or Antares. The Mazzaroth מַזְרָוֹת of the third clause occurs only once in the Bible, unless it is the same word as מַזְרָא in Job xxxvii. 9. Lee refers it to some northern constellation. Its root is uncertain, either מַזְרָא, מַזְרָה, מַזְרָה or מַזְרָה. By the word מַזְרָוֹת is understood by the mass of commentators the signs of the Zodiac. The word is plural. Job says of them they appear each in their season. He had spoken of two signs of the Zodiac, and then adds, "Canst thou bring forth Mazzaroth each in its season?" The word is most probably derived from the root מַצַּח, cinxit, encircled. The word describes the girdle, as it were, with which the earth is encircled by the signs of the Zodiac. The circle of the sphere was originally designed by this name. The expression in the fourth clause, which we translate "Arcturus and his sons," מַזְרָא לְבָנָיו מַזְרָא has been more variously rendered than any of the others. It probably denotes the Great Bear. The word מַזְרָא ayish, is derived by Wemyss⁶ and by Parkhurst⁷ from the root מַצַּח, to consume, blight, or destroy, and signifies a blight. They render the expression, therefore, Canst thou direct the blight with its insects? As the other three expressions, however, appear to be used to denote the constellations or the signs of the Zodiac, it is probable that the expression, Ayish and his sons, refers also to the same; and therefore that either the Vulgate is right which makes it "Arcturus and his sons," or that Mons. Goguet and others are right, who derive the word מַצַּח, or מַצַּח, from a root which signifies "to gather together, to assemble, to make a circuit, to describe a circle." In this sense it is applied to the Great Bear, which circles, or makes a circuit round the Pole; and Aben Ezra in one part of his commentary on Job interprets מַזְרָא to be a northern constellation composed of seven stars, and in another, tells us expressly that the stars of the Great Bear are מַזְרָא and his sons. Lee renders the passage, "Canst thou console Ayish for her children?" which is unintelligible; but which he defends on the theory that the expressions of Scripture must be interpreted in the obvious sense of the Hebrew, whatever be our ignorance of its meaning⁸, and we must wait till time discovers the true sense. Wemyss translates

the passage, "Canst thou guide the northern constellations with their company?" I have endeavoured to express all the general senses of the four clauses, but I believe it is impossible to ascertain their precise meaning. I believe them to be either a reference to the four cardinal points of the Zodiac in the time of Job, or the four chief constellations; but what dependence can we place on any modern interpretation of the words, when we find that the Vulgate differs from the Septuagint in the names of the supposed constellations? and that מַזְרָא is rendered Pleiades in the Sept., and Arcturus in the Vulgate in one passage, while in another it is Hesperus in the Sept., and Vesper, which is the same, in the Vulgate; that מַזְרָא is at one time Hesperus, and at another Orion, in the Sept., and at one time Orion, and at another Arcturus, in the Vulgate; that מַזְרָא in the Sept. is Arcturus, in another place the Pleiades, and in another "all things," and that in the Vulgate the same word is once the Hyades, in another place the Pleiades, and in a third passage Orion⁹? No dependence can be placed on the ancient versions, and we have not sufficient data fully to decide on the meaning from any modern versions. The discussion of Rosenmüller whether the letters of מַזְרָא which we translate "the sweet influences," have been transposed, and that the word should have been translated *vincula*, does not seem worthy of notice. I shall only add that the Jews of Bagdad, and the Arabs of the Persian Gulf, call the constellation of the Great Bear by the name Asch, and we may believe, therefore, that מַזְרָא may have this meaning. Olympiodorus on Job ix. 9, remarks, that under the names of the more celebrated constellations the rest are included, as if it was said, "Who formed the whole host of heaven?" Mr. Costard, in his History of Astronomy¹, gives other meanings to the names of these and the other constellations mentioned in the Scriptures. Strange to say, he omits מַזְרָא in the singular altogether. The rest he enumerates in this manner: מַזְרָא Chesilim, mentioned Isaiah xiii. 10, the Great Bear. מַזְרָא Chimah, an armed man, Orion. מַזְרָא Aish, the Pleiades. מַזְרָא Nachash Bariach, the long serpent, perhaps the constellation Draco. מַזְרָא Mazzaroth, a broad circle, comprehending all such stars as lie in the way of the sun and moon. As different parts of this circle rise heliacally, at different seasons of the year, we comprehend what is meant by "bringing forth Mazzaroth in his season."

⁶ Job, page 332.

⁷ Vox No. ii.

⁸ Lee's note, p. 498.

⁹ Compare the Sept. and the Vulgate versions of Job ix. 9; xxxviii. 32; and Amos v. 8.

¹ P. 49, 4to. London, 1767.

מַזְזָלוֹ Mazzaloth, mentioned 2 Kings xxiii. 5, is probably the Menázil-al-kanie of the Arabians, or the mansions of the moon. הַדְּרִי-טֵימָן Hadri-teiman, the private chambers of the south, seem to mean no constellation in particular, but to comprehend all the stars towards the South Pole, invisible in that latitude where the Book of Job was composed².

NOTE 5. JOB xxxviii. 36. *The authorized translation of this passage is preferable to those of Rosenmüller, Dathe, Lee, &c.*

In the midst of the questions which God proposes to Job on the wonders and glories of the creation, He demands, in the words of the authorized version, "Who hath put wisdom in the inward parts! or who hath given understanding to the heart!" מִי־בָרַךְ הַלֵּב הַמִּשְׁכָּלִים the second hemistich being the counterpart of the first. Lee translates the word, "Who hath placed wisdom in the tempest!" The authorized version seems, however, to be most literally and accurately correct. He depends on an Arabic criticism of Schultens, and on the supposition, that as the context of the verse relates to the heavenly bodies, it would "seem to involve a most unhappy bathos, to interpret the text as referring to any endowments bestowed upon man³." Wemyss also translates the passage, "Who hath given wisdom to the wandering lights!" As he has not appended a note I am not aware of his reasons, unless it be the note of Dathe, who renders the passage, "Quis occultis his operationibus tantam tribuit sapientiam!" Rosenmüller renders, "Quis vagis jactibus indidit prudentiam!" which he defends from the Arabic, and gives the same reasons as Dr. Lee for departing from the common version. Umbreit also has rendered the passage, "Who hath put wisdom in the dark clouds!" which he defends for the same reason as Rosenmüller. Gesenius proposes a transposition of the verse. It may seem presumptuous to differ from these

eminent authorities; but not only are we justified in distrusting the emendations to the Hebrew derived from the Arabic⁴, but we do wrong in departing from the literal translation, on account of any theoretical difficulties, such as are urged on this occasion by those eminent critics. In the present instance the translators of the authorized version have observed, as the student will perceive, the literal rendering of the verse. The word מִשְׁכָּלִים is acknowledged by them all to mean the inward parts, that is, the reins, the liver, and hence the heart or mind of man (Ps. li. 8); and the words are here addressed to Job parenthetically, as heightening the effect of all the previous questions. The meaning is, "Who hath given to the mind of man wisdom and power to comprehend even the questions which I now propose." In the next chapter, God appeals to the manner in which the animals are governed by instinct, whereas man had implanted within him, not merely instinct like the beasts of the field, but wisdom, reason, and understanding, to converse with God, to hold communion with God, and to comprehend the questions which God proposed to him from the whirlwind. In this sense of the expression, the literal version of the Hebrew, in both its hemistichs, strengthens the force of all that God had said. I have endeavoured to express this meaning of the Hebrew in the Introduction. "Dost thou know even the laws of thine own mind? Is not even the power to think on these things given to thee by another?" That is, I alone have given thine heart the power to understand the works of God. I have given understanding to the heart, that the powers of reason should be superior to the powers of instinct, and that man should be able to comprehend the works and ways of God, and to hold communion with his Maker.

⁴ On the system of Schultens, which has been followed by so many, of illustrating the Book of Job from the Arabic, see Bouiller, *Observat. Miscell. in Lib. Jobi*, 8vo, 1758.

² Costard's *History of Astronomy*, p. 49, 50.

³ Lee in loc. page 499.

SECTION XLIII.

JOB XXXVIII. 39—41. XXXIX. 1—30. XL. 15—24.

TITLE.—*Natural Theology, which teaches us to regard God as the Designer and Creator of all things, compels us also to inquire what provision God has been pleased to make for the present and future happiness of the soul of man.—The address of God to Job turns from the general subject of the creation to the laws which God has impressed, for their happiness, upon the minds of animals.*

INTRODUCTION.—We have all been accustomed from our infancy to read books on what is called Natural Theology; that is, books on the knowledge of the

wisdom and works of God, as they are displayed in the laws that govern the birds of the air, the fishes of the sea, the animals, and the insects around or beneath us. We have been justly taught to admire the mechanism of the hand of a man, the eye of an eagle, the wing of a bird; the contrivances by which they obtain their food, provide for their comfort, and protect their young; and we rightly say, that the adaptation in every instance of the means to the end, the proofs of design, and the impossibility that the beasts of the field could have made themselves, demonstrate the certainty of a Designer and Creator, whose wisdom contrived, and whose providence preserves all things. From thus contemplating, however, the providence of God over the animals of the field and over the bodies of men, we are unavoidably led to inquire, as man consists not of body only, but of an immortal soul, united for a short time to a mortal body,—What is the provision which the Creator has made for the happiness of that portion of the human being which is as much superior to the mortal body as time is superior to eternity, or the spacious universe to the limited earth? If God, we ask ourselves, has done so much for the dying body, that the seasons revolve to give him food and clothing, and whole forests must have perished many ages ago to give him fuel, what has He done for the undying soul? And the attempt to answer the question, leads us to the contemplation of the wonders of revelation, and all the mysteries of the redemption of the world, by the work of Christ, from the beginning, before the creation was perfected; to the end, when the earth shall be destroyed. And the overpowering feeling which results from the contemplation of the Infinity which thus creates, upholds, and orders the care, both of the sparrow and the lily, and of the soul and the body of man, is, or ought ever to be, one reason with us, for submitting our pride of heart to the Providence of God; and leading us to the conclusion that if He slay us, we should trust Him—if we die, He will bless us for ever. The enforcement of such lessons as these, appears to be intended by that part of the address of God to Job, to which we now arrive. God commands Job to consider the beasts of the field and the fowls of the air; to learn his own weakness by the conviction they afford him, that Job was not able either to make or change the laws of their being, which God had impressed upon them; and also, that if the Providence of God had granted to all the animals, whom He enumerates, the peculiar instinct which was essential to their happiness in the place of creation which God had assigned them, how much more might Job be assured that God had permitted his afflictions in mercy, and that he would one day acknowledge that all was done for the happiness of his soul, which he would himself have done, if he could have possessed the wisdom and the power of the Creator. Neither are these the only lessons to be learned from the enumeration of the several animals which are here mentioned. As we are taught to learn industry from the ant, so may we learn various lessons from these animals, as well as faith in God's mercy, and submission to God's will. Wilt thou—God proceeds with the questions—wilt thou hunt the prey to supply food for the lions or the ravens? Their young cry for food. God supplies them, and not man. Learn therefore from them that God careth for thee (ch. xxxviii. ver. 39—41).—Canst thou order the time when the

wild goats of the rock, or the birds of the plain, bring forth their young? So also is there a time when the Providence of God will terminate the afflictions of Job (ch. xxxix. ver. 1—4).—Canst thou rule the wild ass, or the wild mule of the desert? Learn thy weakness, and derive a better happiness from obedience to thy Maker, than the savage and untameable animal derives from the desert and the marsh (ver. 5—8).—Will the unicorn, the oryx, the rhinoceros, obey thee, be stabled by thee, and be bound by thee to the plough and harrow? Do thou serve God better than they serve man, and thus find a nobler happiness than that of the beasts of the field (ver. 9—12). Could thy skill and power form one feather of the peacock or the stork, the falcon or the ostrich? When the eggs of the ostrich are left unprotected in the sand, doth thine art preserve them? Thou art of more value than the eggs of the bird, and shalt not thou be protected when the world forsakes thee (ver. 13—18)?—Hast thou given to the horse his power and his strength, his dignity and beauty, his contempt of danger, and his joyousness in the excitements of the clashing of weapons and the collision of chieftains in their battles? All this is well for the beast. It is unworthy of the human being, whose real happiness is mental repose, derived from peace with God, and communion with his Maker (ver. 14—25).—Does the hawk fly as thou hast commanded? Does the eagle dwell on the crag of the rock, and seek the prey thou providest (ver. 26—30)? And if the laws which govern these do not sufficiently teach thee the weakness of man and the providence of God, turn thee to the cattle, the elephant, the behemoth, which I have made to be subservient to the use of man. Hast thou given them the strength, the vigour, and the power which are essential to their useful obedience to thee? He is the first of the ways of God, next to man, because he is useful to man; and his Maker hath given him tusks, and the power which are valued (ch. xl. ver. 15—24). Their excellencies are from the hand of God, and not from the hand of man. God hath made all in their places; given to all their laws, their forms, their separate natures, their several instincts, that each may fill and be happy in the place assigned to them; and the God who giveth these protects and preserves them. So it is with man.—God hath given to the beast instinct. He hath given to man reason and revelation. As the right use of instinct gives happiness to the beast, so the right use of reason and revelation gives happiness to the man. As God protects the beasts, God protects man; and that protection is not granted in his mortality alone, but in his immortality, when all that is mysterious and difficult shall be explained and made known to him.—Such are the lessons we may derive from this part of Scripture. And happy shall we be if we learn from the beasts of the field and the fowls of the air that God is great and good; that man is created for happiness as much greater than theirs as revelation is greater than instinct, immortality than mortality, or the spirit of man, which at his death goeth upward to God in heaven, than the life of the beast, which perisheth with its inferior body.

JOB XXXVIII. 39—41. XXXIX. 1—30. XL. 15—24.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* Ps. 104. 21.
& 145. 15.
† Heb. *the life*.
‡ Ps. 147. 9.
Matt. 6. 26.

CHAP.
XXXIX.

* Ps. 29. 9.

* ch. 24. 5.
Jer. 2. 24.
Hos. 8. 9.

† Heb. *salt
places*.

† Heb. *of the
exactor*.
ch. 3. 18.

39 * Wilt thou hunt the prey for the lion? or fill † the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 ^b Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

1 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when ^cthe hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 ^d Whose house I have made the wilderness, and the † barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying † of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the ^eunicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or || wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is ^fhardened against her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he ^gimparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper?

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A. C. 2130.

* Num. 23. 22.
Deut. 33. 17.

Or, *the feathers of the stork and ostrich.*

* Lam. 4. 3.

* ch. 35. 11.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

† Heb. *terror*.
|| Or, His feet
dig.
‡ Jer. 8. 6.
† Heb. *the ar-*
mour.

the glory of his nostrils is
† terrible.

21 || He paweth in the
valley, and rejoiceth in *his*
strength: ^h he goeth on to
meet † the armed men.

22 He mocketh at fear,
and is not affrighted; neither
turneth he back from the
sword.

23 The quiver rattleth
against him, the glittering
spear and the shield.

24 He swalloweth the
ground with fierceness and
rage: neither believeth he
that *it is* the sound of the
trumpet.

25 He saith among the
trumpets, Ha, ha; and he
smelleth the battle afar off,
the thunder of the captains,
and the shouting.

26 Doth the hawk fly
by thy wisdom, *and* stretch
her wings toward the
south?

27 Doth the eagle mount
up † at thy command, and
^h make her nest on high?

28 She dwelleth and
abideth on the rock, upon
the crag of the rock, and
the strong place.

29 From thence she
seeketh the prey, *and* her
eyes behold afar off.

30 Her young ones also
suck up blood: and ^k where

† Heb. *by thy*
mouth.
‡ Jer. 49. 16.
Obad. 4.

‡ Matt. 24. 28.
Luke 17. 37.

the slain *are*, there *is*
she.

15 ¶ Behold now || be-
hemoth, which I made with
thee; he eateth grass as
an ox.

16 Lo now, his strength
is in his loins, and his force
is in the navel of his belly.

17 || He moveth his tail
like a cedar: the sinews of
his stones are wrapped to-
gether.

18 His bones *are as*
strong pieces of brass; his
bones *are* like bars of iron.

19 He *is* the chief of the
ways of God: he that made
him can make his sword to
approach *unto him*.

20 Surely the mountains
^h bring him forth food, where
all the beasts of the field
play.

21 He lieth under the
shady trees, in the covert
of the reed, and fens.

22 The shady trees cover
him *with* their shadow; the
willows of the brook com-
pass him about.

23 Behold, † he drinketh
up a river, *and* hasteth not:
he trusteth that he can
draw up Jordan into his
mouth.

24 || He taketh it with
his eyes: *his* nose pierceth
through snares.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

CHAP. XL.
|| Or, *the ele-*
phant, as
some think.

|| Or, *He set-*
tleth up.

Pa. 104. 14.

† Heb. *he op-*
presseth.

|| Or, *Will any*
take him in
his sight, or,
bore his nose
with a gin?
ch. 41. 1, 2.

PRAYER.—LET US PRAY, *that as Christ derived instruction from the lilies of the field, and from the birds of the air, so also we may learn useful lessons from observing the instinct of the animals around us; and improve, by the right use of revelation, to the glory of God, and to the attainment of present and future happiness, the reason which is better than instinct.*

ALMIGHTY and Merciful Creator and Preserver of the earth and of the world, of the bodies and of the souls of men; Who wast pleased to manifest Thy pre-

sence to Thy servant Job, and to reprove the impatience of the patriarch, by directing his attention to the Providence which ordered the laws of instinct to the birds of the air and the fishes of the sea: enable us, we beseech Thee, in the darkest hours of our distress, or in the brighter hours of our comfort and prosperity, to depend upon the providence of God, which protects the lilies of the field, and decrees that not a sparrow falls to the ground without His permission. Enable us to learn from every animal of the field which Thy hand has created, and Thy wisdom endowed with that extent of reason and instinct required by their place in creation, some wise and useful instruction, to Thy glory, and the benefit of our immortal souls. Thou hast not impressed upon our souls the unchangeable laws of instinct only, which are essential to the happiness of the inferior beings, who live in this world alone. Thou hast created man to glorify God, to improve in knowledge, to become like Christ our Lord in nature and in holiness, and to live with Thee when the body is mingled with the dust, in a new and better life for ever. Therefore hast Thou implanted reason in man. Therefore hast Thou granted the revelation of Thy holy will to guide that reason, to direct us to present and future happiness, that the object of our Creation may be accomplished; that the offer of redemption may be accepted, and the soul be ever perfect in its best and only happiness. Lord God of heaven and earth, we thank Thee for the discovery of this our great destiny. As we behold the birds of the air and the beasts of the field fulfilling the object of their creation by the right use of their limited powers of understanding, grant to us the accomplishing the object of our creation and redemption, in the right use of our reason and revelation. May the roaring of the lions after their prey, and seeking their meat from God, teach us to look to Thee for the supply of our daily temporal and spiritual food. Thou feedest the young ravens when they cry to Thee. O Heavenly Father, feed Thou us, for Thy Son our Lord has declared to us that we are much better than they. As the high hills are a refuge for the wild goats, so be Thou our refuge from the storms and the troubles, the afflictions and the calamities of life; till the hills and the mountains of earth be all burnt up, and the Rock of ages in heaven shall be the everlasting refuge of the soul. Thou hast gifted us with reason that we may obey Thy holy law, and live among our fellow men, and do them good, and please Thee our God, and obtain the salvation Thou hast promised; Grant us, therefore, the wisdom to know and to perceive that our best liberty is the freedom which chooses for its portion the restraints of that Holy God, which enable us alike to fulfil all our duties to Thee, to our neighbour, and to ourselves. Suffer us not to be as the wild ass's colt, which loves the uselessness of the wilderness, and the roaming of the desert. Impress upon us this great truth, that unrestricted licence is unworthy of the dignity and of the immortality of a reasoning and Christian man. Be Thou our ruler and our guide, as Thou art our Merciful God and our Heavenly Father; and save us by Thy grace from the condition to which so many aspire, the uselessness of life without an object. Shew us the vanity and the folly of passing our years without benefit to others, or devotion to Thee, or improvement to our minds, or seeking peace with God through Jesus Christ within. Suffer us not to lead the life of a beast, careless of God, regardless of the future, contented with the present, and satisfied to eat, to drink, to sleep, and to die; but ever may we remember that we have souls for which the precious blood of Christ was shed, and for the benefit of which the powers of the Holy Spirit were granted, and are still granted, to mankind. May the peacock and the ostrich instruct us in the folly of the pride of appearances, and of the wickedness of being without natural affection. May

we remember the sayings of Thy Word, that the eggs are forgotten in the sand, because God hath deprived her of wisdom, and never be guilty of forgetting the claims of our parents, our children, and our kindred, to our Christian affection and love. Keep us no less, we beseech Thee, from imitating the example of those who place their whole happiness in the tumults and excitements, in the energies and the courage, which are begun, continued, and ended, in the tumults and agitations of a vain and restless world. Keep us from the condition of those who never repent of their wickedness, nor say, What have I done? but who rush every one to his course, and to his own way, as the war-horse rusheth into the battle. Keep us from the state of those who fear the opinion of man, but care not for the commandments of God; who love the pleasures of the world more than the honour of God, and desire the smiles of society more than the salvation of the soul. May we be of those who fear God and know no other fear; and who seek the peace of God within, more than all the shouts and the favours of a godless and irreligious world. As the eagle maketh her nest on high, and soareth, gazing with unquailing eye upon the glories of the sun in the firmament; so may we make the dwelling of our souls in heaven, and be enabled to rise, and to soar towards Thee, on the wings of prayer and praise, gazing with the eye of faith upon the better glories of the Creator of the heaven of heavens, the God and Father of the souls of men. So may we learn from the birds of the air, and from the beasts of the field, some useful lessons which shall remind us that we are of more value than many sparrows. May our souls never rest as the Behemoth, the cattle of the field, grovelling and contented with the things of this lower world. May we remember that though for a few short years we are partaking of the earthly nature of flesh and blood, which Christ our Brother condescended to assume; we are not created for this world alone, but are designed to live with Him for ever, where we shall be blessed with Him, with His Father and with our Father, with His God and with our God; and sanctify Thy word to our souls, that we be not disappointed of our hope. These, our imperfect petitions, we offer to Thee, not in our own name, but in the name and for the sake of our Lord, Who in compassion to our infirmities hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the transposition of the first fourteen verses of the fortieth chapter of Job.*

I have transposed the reply of Job to the address of the Almighty, which precedes in the authorized version the account of the Behemoth, to the conclusion of the account of the Leviathan. No transpositions of the sacred text are permissible on theoretical grounds. I therefore reject all changes in the position of passages which cannot be defended by positive evidence, either external or internal. Heath, however, has justly observed that the 7th verse of the forty-second chap. represents Jehovah as the last speaker in the poem, whereas Job is represented in our versions as the last speaker. Not only so; the broken dialogues

between Jehovah and Job are so totally different in their construction from the more measured interchange of speeches which characterizes the former addresses and replies of Job and his friends, that I have adopted the transpositions recommended by Kennicott, and enforced by the arguments of Wemyss; and have made Jehovah the last speaker. By this transposition the account of the Behemoth is apparently better placed, and the conclusion of the poem, says the latter writer, will be natural, the action complete, and the catastrophe grand and solemn.

NOTE 2. JOB xl. 19. "*He is the chief of the ways of God; He that made him can make his sword to approach unto him.*"

This latter clause seems to be unintelligible. Lee's translation is, "*His Maker hath given him his weapon.*" Wemyss: "*The sword he uses is a gift from his Creator.*" Dathe's and Rosenmüller's versions are in effect the same. Those who consider the Behemoth to be the hippopotamus apply the word *רֶמֶס* sword, to the teeth of that animal. Those who consider it to be the elephant apply it to the tusks.

Both the teeth of the hippopotamus, and the tusks of the elephant are curved like a sword. Lee translates the word Behemoth *רֶמֶס* by "cattle." He discusses the subject at great length in notes to which I beg to refer the reader, as well as to those in which the animals mentioned in the conclusion of chapters xxxviii. xxxix. and xl. 15—25, are also considered.

SECTION XLIV. JOB XLI. 1—34.

TITLE.—*God declares his power over the Leviathan. The conduct of nations, the characters of rulers, and the nature of principles, are represented in Scripture under the emblems of the qualities of animals. The Leviathan is a symbol of the empire of evil in the time of Job.*

INTRODUCTION.—We are now brought to the conclusion of God's address to Job from the whirlwind. The conviction of his wickedness and ignorance had been enforced upon Job, by an appeal to the wonders of heaven, and to the laws which govern the animals of the lower world. The conclusion of the address is an appeal to the power and strength of the Leviathan. Much discussion has been raised on the meaning of this word. It is certain that in its first meaning it denotes some great sea-monster, of the nature of the whale or the crocodile; for we read in the 104th Psalm, where the Psalmist is speaking of the sea, "There go the ships, and there is that Leviathan, whom Thou hast made to take his pastime therein." There are, however, many expressions in this chapter which do not apply either to the whale, to the crocodile, or to any known animal, whether of the land or sea; and we are justified, therefore, in seeking some other meaning to the word. That meaning is given us in two other passages of Scripture, and in the general tradition which seems to have been founded upon them. The inspired writers sometimes describe the conduct of nations under the emblems of animals. Thus the nations who assembled to destroy Jerusalem are called the wild beasts of the field. The characters of rulers are described under the same emblem. Thus we read,—the he-goat is the king of Grecia. The nature of the evil principle which was to oppose the true Church of God is described as the beast with seven heads and ten horns. False teachers are wolves. Hypocrites are serpents. Humble Christians are sheep. The licentious are swine. The irreligious, the careless, the indifferent, the enemies of the truth are vipers, dogs, and wolves. On the same plan of metaphorical language, we find that the word "Leviathan" is used in two passages of Scripture to denote the two chief enemies of the Church of God. It is used to describe Egypt in the 74th Psalm, where allusion is made to the overthrow of Pharaoh the king of Egypt. "Thou breakest the head of Leviathan in pieces, and gavest him to be meat for thy people in the wilderness." And it is used to describe Babylon in the 27th of Isaiah, where we read, "On that day the Lord shall punish Leviathan, the crooked serpent." In both these passages of Scripture, the word denotes the chief enemy of the Church of God when the

inspired writers lived; and because in the latter passage the Leviathan, which denotes Babylon, is called "the crooked serpent," therefore it seems to have been that the Greek Fathers believed that the Leviathan meant the enemy of the souls of men the old serpent, the tempter, and the accuser of man, Satan, the Devil. Now at the time when Job lived the patriarchal Church of God was afflicted, oppressed, and persecuted, by the idolatrous power of the infant empire of Babylon; and the permission of that idolatrous power to oppress and persecute the Church must have been a source of distress and wonder both to Job and to his friends, who were too weak to resist it, and who were ignorant, as we all still are, of the mystery of God which permits evil; though we know that He overrules that evil for good. We may justly believe, therefore, that the word Leviathan, though it primarily refers to some great sea-monster, secondarily and chiefly refers to that apostate and persecuting enemy of the Church of God in the time of Job; that it denotes partly the nations which obeyed Nimrod the persecutor, and partly the great enemy of the souls of men, which tempted Nimrod to apostasy and oppression; and that the word Leviathan, therefore, in this chapter, has partly the same meaning which it bears in Isaiah, and in the Psalmist, who applies it to Egypt and to Babylon; and that it partly applies to the tempter and destroyer of the souls of men, according to the interpretation and tradition of the Greek Fathers. The address of the Almighty to Job will be thus completed by this third part, relating to the dominion of God over evil, while the two former parts relate to his dominion over the heaven and the earth. "Canst thou," proceeds the voice from the whirlwind, "draw out Leviathan with a hook?" that is, Canst thou capture and destroy the sea-monsters? or canst thou by thine own power oppose and destroy the power of evil in the world, and the power of the tempter and destroyer of souls (ver. 1, 2)? Will they make supplications to thee, or a covenant with thee (ver. 3, 4)? Wilt thou make the monsters who seek thy destruction, whether of body or of soul, thy amusement, thy banquet, thy merchandise, or thy sport (ver. 5—7)? Thou canst not lay thine hand upon them (ver. 8). Thy hope of opposing them by thine own strength is in vain; no mere human hand can subdue them (ver. 9, 10). I alone can conquer. I alone; for whatever is under the whole heaven is mine, can give grace and strength to conquer the whole power of evil, its might, and its array (ver. 11, 12). The terrors of its outward appearance—of its double teeth, its jointed scales, of its eyes like the eyelids of the morning—are all known to me (ver. 13—18). The threatening words, the fiery hatred, the flame which goeth out of the mouth, the strength, the sorrow, and the fear which exult before the wicked, the firmness of their purpose, and the hardness of the heart which is as the nether millstone, are known to me, and controlled by me alone (ver. 19—24). When the power which hateth me rises up, the mighty men of earth are afraid to oppose it. They are confounded at its breaking forth (ver. 25). The sword, the spear, the dart, the iron, and the arrow of human strength cannot subdue him (ver. 26—29). No difficulties move him (ver. 30). The nations of the world are agitated by him, and devoted to him (ver. 31—32). Upon earth there is none so proud, so fearless, as the enemy of the truth of God.

He exalteth himself above all that is called divine or sacred, and he is king over all the pride, which rejects the humble consciousness of weakness and of ignorance, which is alone worthy of the children of men. This is the Leviathan which God alone can conquer, and which man by his own strength cannot subdue. The grace of God and the power of God alone, granted to the man who prays for these blessings, can conquer the power of this enemy, and give deliverance from evil; and those only are blessed who put on the whole armour of God, and are thus able to quench all the fiery darts of the wicked, to withstand the wiles of the devil, and to wrestle against principalities and powers, as well as against flesh and blood; and by God's help and mercy to beat down Satan under their feet.

JOB XLI. 1—34.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

|| That is, a
whale, or, a
whirlpool.

* Ps. 104. 26.
Isa. 27. 1.

† Heb. which
thou drown-
est.

‡ Isa. 37. 29.

1 Canst thou draw out
|| ^aleviathan with an hook?
or his tongue with a cord
† *which* thou lettest down?

2 Canst thou ^bput an
hook into his nose? or bore
his jaw through with a
thorn?

3 Will he make many
supplications unto thee?
will he speak soft *words*
unto thee?

4 Will he make a cove-
nant with thee? wilt thou
take him for a servant for
ever?

5 Wilt thou play with
him as *with* a bird? or wilt
thou bind him for thy
maidens?

6 Shall thy companions
make a banquet of him?
shall they part him among
the merchants?

7 Canst thou fill his skin
with barbed irons? or his
head with fish spears?

8 Lay thine hand upon
him, remember the battle,
do no more.

9 Behold, the hope of
him is in vain: shall not
one be cast down even at
the sight of him?

10 None is so fierce that

dare stir him up: who then
is able to stand before
me?

11 ^cWho hath prevented
me, that I should repay
him? ^d*whatsoever* is under
the whole heaven is mine.

12 I will not conceal his
parts, nor his power, nor
his comely proportion.

13 Who can discover the
face of his garment? or
who can come *to him* || with
his double bridle?

14 Who can open the
doors of his face? his teeth
are terrible round about.

15 *His* † *scales are his* †
pride, shut up together as
with a close seal.

16 One is so near to
another, that no air can
come between them.

17 They are joined one
to another, they stick to-
gether, that they cannot be
sundered.

18 By his neesings a
light doth shine, and his
eyes *are* like the eyelids of
the morning.

19 Out of his mouth go
burning lamps, *and* sparks
of fire leap out.

20 Out of his nostrils

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

* Rom. 11. 35.

† Exod. 19. 5.
Deut. 10. 14.

‡ Ps. 34. 1. &
50. 12.

1 Cor. 10. 26,
28.

Or, *within*.

† Heb. strong
pieces of
shields.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A.C. 2130.

goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and † sorrow is turned into joy before him.

† Heb. sorrow
rejoiceth.

† Heb. the
fallings.

23 † The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the || habergeon.

† Or, breast-plate.

27 He esteemeth iron as

straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 † Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

† Heb. Sharp
pieces of pol-
ished.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep to be hoary.

33 Upon earth there is not his like, || who is made without fear.

† Or, who be-
have them-
selves with-
out fear.

34 He beholdeth all high things: he is a king over all the children of pride.

PRAYER.—LET US PRAY, *that we offer from the heart the prayer which Christ Himself hath taught us, that we be delivered from evil and the Evil One, that we put on the whole armour of God to withstand the wiles and to quench all the fiery darts of the Devil; and that it would please God to beat down Satan under our feet.*

INTRODUCTION.—O Son of God! Redeemer of the world! Who wast manifested to the fallen sons of men to destroy the works of the devil; and Who hast taught and commanded us when we pray, to say, "Our Father which art in heaven, deliver us from the Evil One;" we Thine unworthy servants come before Thee, humbly confessing that we have been led captive by the Devil at his will; that we have been tempted to evil and have yielded to temptation; and that without Thy power to help and deliver us, we shall ever be the subjects and servants of the enemy of our souls, and the destroyer of our hopes of salvation. Enable us, we beseech Thee, to put upon us the whole armour of God, that we may withstand the wiles and falsehoods that deceive us, and to quench the thoughts of pride, presumption, and blasphemy,—the fiery darts of the Devil, which assault and hurt the soul. Keep us, we beseech Thee, from the temptation of depending on our own strength and powers, when the sin that doth so easily beset us is brought before us by the deceiver of the souls of men. May we ever remember that we cannot draw out Leviathan with a hook; for we have no strength within us to tamper with sin, to make a covenant with the

tempter, to consider the sins which God hath forbidden as the toys of infancy and the amusements of childhood, which can be parted from us at pleasure and put away from us when we are weary of their influence ; but may we remember that the sins of the soul are the diseases of the soul, that if they are not removed they destroy ; if they are not cured by the grace of God given to us, they slay the souls wherein they dwell. May we never forget that we live in that world which the Evil Spirit hath tempted, deceived, and betrayed. May we ever remember that the whole world lieth in the wicked one ; that our warfare is with the serpent, which cast out by its snares and falsehood the parents of our race from the garden of Eden, and which walketh about seeking whom he may devour. May we ever remember that this warfare continues through life till death, and that the Victory over Satan is not won till the battle with his power be over. O beat down Satan under our feet ! Make us more than conquerors through Him that loved us ! Make us always to triumph not only against flesh and blood, but against principalities and powers, the Devil and his angels. When sudden thoughts of wickedness and of infidelity rush like a torrent into our souls, may we ever remember that all good thoughts proceed from Thee ; while evil thoughts proceed from the heart within, which is tempted by the enemy of souls ; and may we be ever enabled to take the shield of faith and the sword of the Spirit, the watchfulness and the prayer which shall conquer the worst temptations. Enable us to depend on Thee. And as we pray for Thy grace and power, that we triumph over the tempter and destroyer of souls, over the dragon and the serpent and the deceiver of the world ; so grant us also, we beseech Thee, grace and power to withstand the temptations of the corrupted and corrupting, the deceived and the deceiving, world. Let neither fashion nor custom, the smiles of friendship, the frowns of society, the fear of scorn, nor the hope of favour ; let not the desire of approbation nor the dread of censure, weaken our faith, destroy our hope, nor remove our souls from their obedience and love to their God and Saviour. Whatever is under the whole heaven is Thine. Thou art the Ruler and the Lord of all. Let not the pride, the power, the greatness, and the allurements of the sinful world deceive us. Take away the fear of man, and the terrors of the Leviathan of human power. Keep us from the hardness of heart which resisteth all the power of the Holy Spirit, which maketh a mock at sin, and boasteth itself in the deceivings, which are the proofs that the soul is the servant and slave of evil. When the nations of the world are agitated with fears and tumults, with rumours of wars, with distresses and perplexities ; when the deep boileth ; when the noise of the waves and the madness of the people compel the believer in the providence of God to rejoice that the Lord reigneth ;—then, oh ! then, may we also in our patience possess our souls. May we know that though the waters rage and swell, and though the mountains shake before the tempests, yet the promise of God standeth sure ; and the faith of the humble followers of the Son of God shall be found to be builded upon a rock. May we be assured that though the rains may descend and the floods may come, the Christian shall never be moved. May we ever be found among the meek, the lowly, and the humble, who know their danger, and trust in God their strength. Ever deliver us from the children of the pride, the pomp, and presumption of this present evil world, who are the subjects of that king who exalteth himself against the King of kings and Lord of lords. Ever may we live before Thee, as the friends and the followers of the meek and lowly Jesus ; as conquerors and more than conquerors over all the power of the enemy through him who hath loved us and washed us from our sins in his own

blood. Hear our imperfect petitions, which we humbly offer to our God, not in our own name, but in the name and for the sake of Thy Son Jesus Christ our Lord; Who in compassion to our infirmities hath taught us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. On Job xli. On apostolical traditions, and the Leviathan.

In a former note on Job iii. 8, I have expressed my opinion that the words, "raising, or stirring up the Leviathan," refer to the idolatrous persecuting power, which was afflicting the Church of God (in the days of Job) between the dates of the commencement of the first Ninus or Nimrod, and the call of Abraham¹. I have given the more extended view of this opinion in the introduction to the present section. From this interpretation of the word Leviathan in Job, from the Scriptural interpretation of the word in Isaiah xxvii. 1, where it denotes Babylon, and from that in Psalm lxxiv. 14, where it denotes Egypt, I infer the general meaning of the word to be that irreligious, anti-truth, anti-church-of-God power, which has, does, and will exist in all ages, from the fall of man to the day of judgment. This power is distinguished by two things, error in opinion, and persecution in action. Whether it be called Cain or Nimrod, Babylon or Egypt, that power which uniformly opposes the truth, and oppresses the Church of God, which the Church of God could not, but which God alone could tame, subdue, and conquer—that power is described under the figure and emblem of the Leviathan.

I am confirmed in this view by the uniform traditions which prevailed among the early Christians, the majority of the Church, and especially among the Greek fathers. I speak with great reverence, when I say, that it is difficult to suppose that the address of the Almighty to Job from the whirlwind, the manifestation of his own immediate presence, should be terminated by the question whether the patriarch was able to capture the crocodile, and with the mere description of the crocodile which he was proved to be unable to capture. The primitive Church believed that more, much more was intended. It believed that the Leviathan was an emblem of the evil spirit which tempts and deceives mankind. Modern philosophy and criticism reject all such interpretations of the passage with contempt, and unite with those who have a just abhorrence of tradition, in despising and rejecting every opinion which is

not established upon the *express* declaration of the Holy Scriptures. This feeling, however, may be carried too far. It is certain that nothing is to be deemed essential to salvation which is not submitted to our faith in the Scriptures of truth; but it is confessed and acknowledged by every church, sect, party, and individual Christian who has ever yet lived, that many doctrines were believed, many customs adopted, many observances established, which were not related at length in the Holy Scriptures; but which are only to be found there in the germ, or in the bud. The world itself, says St. John, could not contain the books which might be written, if all things had been related which took place. There must, therefore, have existed traditions which were not written down, as well as traditions which were written. The traditions which are written in the Holy Scriptures are the statute law and the statute faith of the Christian, to which all other laws are to be subservient. The traditions which are not written in the Holy Scriptures are the customs, doctrines, and conclusions, which begin with Scripture, which are founded upon Scripture, which are identified with Scripture, and which bear the same analogy to the Scripture as the fruit to the flower, the blade to the seed, the water to the fountain, the light to the sun, the tree to the root. Thus the unwritten traditions, that women may be admitted to the Sacrament, that the first day of the week, the Lord's day, is the Christian Sabbath, that the Sacrament is to be administered in both kinds, that the office of preaching Christ in the name of the Church, and of administering in holy things, was granted to teachers who ruled, teachers who did not rule, and to their deacons, who assisted both; are all traditions beginning with Scriptural facts, received as apostolical institutions, and regarded as authoritative traditions. The seed of the word of God was developed in the blade, the ear, and the full corn in the ear, among the primitive churches, both of the East and West; who received the Scriptures, valued the original apostolical instructions, and endeavoured to permit no observance, to sanction no custom, and receive no doctrine, but that which was derivable from the very days of the apostles; and *wherever an ordinance of discipline, such as*

¹ See note, p. 145 and 147, col. 2.

episcopacy, or an article of faith, such as Christ's divinity, is traceable at all times of their history, in all places of their establishment, and by all Christians not deemed heretical, among the early churches; we may justly deem such discipline, and such faith, to be both apostolical and Scriptural. Neither is there one exception to the contrary. Now this argument (however offensive it may seem to many, and he is a contemptible theologian who in his search after truth fears to offend,) is that by which, in addition to the Scriptural representation of the Leviathan as the emblem of Babylon and Egypt; I would defend the opinion that it was intended to denote the general opposition of an idolatrous and persecuting world to the Church and truth of God. The argument is taken from the general concurrent traditions of the early fathers of the Church. They may be said to be unanimous in referring the description of the Leviathan to Satan, who may be identified with his actions, the antagonism of evil to the truth of God. As Bp. Van Mildert, in his Boyle Lecture, interprets the declaration of God in Eden, "I will put enmity between thee and the woman, and between her seed and thy seed," to the continued opposition between the world and the Church, idolatry and religion, error and faith, under the power of Satan; so would I interpret the tradition which the Greek fathers have preserved, to describe the general opposition, not of Satan only, but of the world, which the evil spirit influences, to the cause, progress, and dominion of the Church and truth of God. These traditions may be said to be collected to our hands in the work of Nicetas², and I shall merely collect some few of them.

Many of the most distinguished men who have adorned the Church by their illustrations of Scripture, says Olympiodorus, refer to Satan the things which are spoken allegorically of the Leviathan. *Οἱ δὲ πλείονες τῶν ἐν Ἐκκλησίᾳ διαλαμπάντων ἐν οἰκείαις ἐξηγήσεσι, καὶ λογογραφίαις εἰς τὸν διάβολον ἀλληγορικῶς ἀνένεγκαν.* (Page 566.) And he declares his own belief that this conclusion or theory was most worthy the sacred oracles: *καὶ τῇ θείᾳ φήσει ἡ τοιαύτη θεωρία.*

Job xli. 1. "Canst thou draw out Leviathan with a hook!" that is, Canst thou do that, oh Job! which the only begotten Son of God in an after age can do! *Δύνασαι οὖν, ὦ*

² Catena Græcorum Patrum in Beatum Jobi Collectione Nicet. &c. Studio et Operâ Patricii Junii (Patrick Young). London, 1637. Dedicated to Archbishop Laud. The fathers from whom he has compiled his task are thus enumerated:—Apollinarius; Athanasius; Basil; Chrysostom; Clemens Alexandrinus; Didymus; Dionysius Alexandrinus; Ephrem Syrus; Evagrius; Eusebius; Gregory of Nazianzum; Gregory of Nyssa; Isidore; Julianus Halicarnassensis; Methodius; Nilus; Olympiodorus; Origen; Polychronius; Severus; Theophilus Alexandrinus.

Ἰώβ, ποιῆσαι ὅπερ ὁ μονογενὴς ὕστερον εἰργάσατο, &c. (P. 579.)

V. 2. The Sept., from which the Greek fathers quote, differs here from the Hebrew.

V. 3. "Will he make many supplications unto thee? will he speak soft words unto thee? Will he speak softly to thee, with prayer, with humble entreaty? Will he make a covenant with thee?" He said this, because the possessed with devils implored Christ not to cast them out into the abyss, or because Satan said to Christ (Matt. iv. 9), "All these things will I give thee," &c.

V. 4. "Wilt thou take him as a servant for ever?" *Ἀήψῃ δὲ αὐτὸν δοῦλον αἰώνιον;* is the question of God to Job. The answer turns upon the meaning of the word *δοῦλος*, which denotes either one who serves for his own free will, or one who is compelled to serve in chains, which was the case with the Devil, *οἷ δὴ πίπονθεν ὁ διάβολος.*

V. 5. "Wilt thou play with him as with a bird? wilt thou bind him as a sparrow for thy child?" on which Origen is quoted as remarking that God here describes the glory and honour of a great, energetic, and perfect mind; and that the dragon is given to such a soul, as a sparrow to a child, which is not able to injure the child, but the child takes it when he pleases. So by the influence of Divine grace, Satan is given into the power of babes and sucklings as a sparrow.

V. 6. The parting of Leviathan among the merchants denotes, says Olympiodorus, that the Canaanites and the Phœnicians were idolaters, and they divided the dragon among them, because each took part at his own altar. (P. 581.)

V. 7. The Greek translation of ver. 7 differs from ours. *Πᾶν δὲ πλωτὸν συνελθὼν οὐ μὴ ἐνέγκωσι βύρσαν μίαν οὐράς αὐτοῦ, καὶ ἐν πλοίοις ἀλείων κεφαλὴν αὐτοῦ.* "Omne navigans conveniens non ferent pellem unam caute ejus, et in navigiis piscatorum caput ejus;" which is interpreted to signify that all who sail through this life, which is called the sea, must not depend on their own strength in their contest with the dragon. The Lord only can bruise the head of the serpent, or dragon, and also, that the doctors or teachers who govern the Church are the fishermen, the churches are the boats (*πλοῖα δὲ αἱ ἐκκλησίαι*), and pride is the head of the dragon who opposed the apostles, who were fishermen, by exciting persecution against them. They underwent the trial even unto death, with glad and ready minds, and thus seized and subdued the dragon.

V. 8. Is said to denote, if thou art able to oppose the dragon, so act, that he no more have strength to conquer thee. *Ποίησον μηκέτι γίνεσθαι αὐτῷ πρὸς σὲ ἀντίστασιν.*

The 9th, 10th, and 11th verses are interpreted of the power of Satan; but the Chris-

tian while he fears him must not be overwhelmed with terror, for he will be subdued under Me (God), for no one is able to oppose or resist Me, or endure My anger. Ἡτοιμασται γὰρ μοι ὥστε ὑπ' ἐμοῦ δεθῆναι, οὐδεὶς γὰρ ἐμοὶ ἀντιφέρεισθαι δύναται, ἢ τὴν ἐμὴν ὀργὴν ὑποφέρειν.

V. 11. "All beneath the heavens is mine," is our and Dr. Lee's translation. The Greek version inserts "if." "If all beneath the heaven is mine, I will not be silent respecting him, the dragon." The verse is interpreted of the final overthrow of the power of the serpent. Because I am the Δημιουργός of all things, and the Lord of all things, I will not for ever suffer that which is under heaven to be laid waste, but I will (finally) subdue the spoiler. Christ shall become the bruiser of the serpent, who has tyrannically usurped the power and dominion over the world. Ἡ ἀρχή, καὶ ἡ ἐξουσία, ἣν τυραννικῶς εἶχεν ὁ διάβολος, διαψευσθήσεται, καὶ αὐτὸς δὲ τῇ δυνάμει τοῦ Χριστοῦ, &c.

V. 12. The Greek here again differs from the Hebrew. The interpretation is referred to the courage which man ought to derive in his spiritual conflicts from the compassion of Christ; neither angel, nor man, but the Lord Himself alone our Saviour, could have pitied the condition, and obtained the salvation of man. Οὐδεὶς τῶν ἀνθρώπων ἠδυνήθη ἐλεῆσαι τοῦς ὁμογενοῦς, ἀλλὰ μόνος Χριστὸς ὁ Θεάνθρωπος· οὐκ ἄγγελος γὰρ, οὐκ ἄνθρωπος, ἀλλ' αὐτὸς ὁ Κύριος ἔσωσεν ἡμᾶς.

V. 13. Who shall reveal the face of his garment, Πρόσωπον ἐνδύσεως αὐτοῦ. The interpretation is, that God alone can discover how the wolf assumes the form of the lamb, and how Satan is transformed into an angel of light, though man is to be constantly vigilant against the devices of his invisible enemy.

V. 14. "Who can open the doors of his face?" Πύλας προσώπου αὐτοῦ τίς ἀνοίξει; Who but God can discover the depth of his designs? Τίς τοιοῦτός ἐστιν, ὥστε καὶ ἐλέγξαι καὶ δεῖξαι ὅσον δόλον, ὅσον ἰδν, ὅσα κακὰ ἔχει ἀποκείμενα; τίς ἀνοίξει; οὐδεὶς πλὴν ἐμοῦ.

His teeth are terrible round about, or (as Lee), the circuits of his teeth are dreadful: κύκλῳ ὀδόντων αὐτοῦ φόβος. The teeth of the dragon are wicked preachings or words, false prophets, false teachers, who bite and devour. Ὀδόντες τοῦ δράκοντος, τὰ ῥήματα τὰ πονηρά, οἱ ψευδοπροφῆται, καὶ ψευδοδιδάσκαλοι, οἱ δάκνοντες ὅλῳ τῷ στόματι.

V. 15. "His scales are his pride." Lee: "His back is as the embossings of shields." The Greek version is, Τὰ ἱγκατὰ³ αὐτοῦ

³ Junius, or Young, the editor of the book, would read ἱγκῆτι, exteriora cutis superficies, not ἱγκατὰ, which he translates intestina, to make the version more consistent with the Hebrew, but (he says) nihil muto.

ἀσπίδες χάλκεαι. The interpretation of Athanasius is, that before the advent of Christ, Satan appeared in many forms, but since that time that power is destroyed. Ὅτε δὲ ἐπεδήμησεν ὁ Σωτὴρ, τότε ἡ πᾶσα φαντασία αὐτοῦ ἰδειγματίσθη, &c.

V. 16. Is interpreted of the inseparability of the vices to which he tempts men. The consequences of guilt cannot be separated from that guilt. Αἱ γὰρ κακίαι, αἵτινες σύνδεσμός ἐσιν αὐτοῦ, μία τῆς μιᾶς ἡρρηνται.

V. 16. "No air can come between them." Πνεῦμα δὲ οὐ μὴ διέλθῃ αὐτόν, that is, even in their infancy, children are his prey. There is no escape from the influence of the evil one. Τὰ νήπια τὴν πατροπαράδοτον ἔλκουσιν ἀμαρτίαν.

V. 17. As wicked men, the meaning is, adhere together in their evil plans, so also do evil spirits, though they present various temptations to various persons. Ὡς περ γὰρ ἄνθρωπος ἀνθρώπῳ διὰ τὸ ὁμοφυεῖς κολλᾶται, οὕτω καὶ οἱ δαίμονες, &c. Κὰν κατὰ τὰς ἐνεργίας ἐαυτοῖς ἐναντιῶνται· ὁ μὲν εἰς πορνείαν, ὁ δὲ εἰς ὑπερηφανίαν, &c.

V. 18. "By his neezings a light doth shine." The interpretation by the good fathers of this verse is so forced, and so utterly improbable, that I omit it. We may thank the great Head of the Church that we are fettered to no interpreters, and no interpretation. The fathers are useful keepers and witnesses of Holy Writ, and they corroborate and hand down to us the doctrines of the several ages in which they lived; and where the doctrines they thus preserve to us, may be proved to have been uniformly held from the beginning, without change, such as the articles of the Apostles' Creed, we may fairly say that we believe such traditions or handings-down to be apostolical; but we cannot, on the authority of the fathers, receive such an interpretation of Scripture, as that παρμὸς ἐυεξίας σημεῖον, or that παρμὸς καθαρτικὸς ἱγκεφάλου, &c. The taste is as wretched as the inferences. The words must be interpreted as a general expression of power, and with this we must be contented.

V. 18. "His eyes are like the eyelids of the morning." The eyes of the crocodile, the animal from which the emblematical representation of the Leviathan was taken, is remarkable for the sparkling brilliance of its eyes. They were made among the Egyptians an hieroglyphic of the morning. It might have been in very early use. The Greek fathers interpret the expression that Satan has not the eye of the morning star, Hesperus, but the imitation of that star, as he is transformed into an angel of light, as the heretics who οὐκ ὄντες μὲν Ἑωσφόροι—ἀλλ' εἶδος Ἑωσφόρου, &c.

V. 19. "Out of his mouth," &c. The burning lamps and sparks of fire out of the mouth

of the dragon, are the discourses of infidels, atheists, and heretics; and, says Origen, that such lamps may not burn us, we must take care to shun their society. Τηρῶμεν οὖν ἑαυτοὺς μήποτε ἐκεῖναι αἱ λαμπάδες ἡμᾶς καύσωσι, μήποτε αἱ ἐσχάραι τοῦ πυρὸς ἡμῶν ᾤψωνται.

V. 20. "Out of his nostrils," &c. The smoke from the nostrils of Satan denotes also the heretics, whom we must avoid, and take care that we breathe the spirit of truth, and not the smoke of heresy. Ἐπιτηρήσωμεν οὖν καὶ ἡμεῖς, μηδὲν ἱναπνοῦν τοῦ δράκοντος, ἵνα μὴ πυρὸς ἑαυτοῖς γενώμεθα πρόξиноι, ἵνα πνεῦμα σπάσωμεν, μὴ καπνὸν ὑφ' οὗ πνιγησόμεθα.

V. 21. "His breath kindleth coals," &c. arrogant and proud words, &c. Τὰ δὲ μεγάλαυχα, καὶ ὑπεροπτικὰ ῥήματα, &c.

V. 22. "In his neck," &c. The neck of Satan is the proud souls of men, or proud men who go about having power to deceive. The neck signifies pride or arrogance. Αἱ πορευόμεναι δὲ ὑψηλῷ τραχήλῳ, ὡς φησιν Ἡσαίας, τράχηλος αὐτοῦ εἰσὶ, δύναμιν εἰς ἀπάτην ἔχουσαι.

V. 22. "Sorrow is turned into joy before him." Lee: "Before him sorrow doth exult." Greek version: ἔμπροσθεν αὐτοῦ τρέχει ἀπώλεια. No one welcomes Satan, says Origen, who has not first welcomed destruction. Destruction is his forerunner and his armed attendant, &c. Ἐὰν μὴ πρῶτον παραδίδεται τις τὴν ἀπώλειαν, οὐ παραδέχεται τὸν δράκοντα—πρόδρομος καὶ δορυφόρος αὐτοῦ ἡ ἀπώλεια.

V. 23. "The flakes of his flesh," &c. Sinners and devils make up the body of Satan. Σῶμα αὐτοῦ οἱ ἁμαρτωλοὶ, καὶ αἱ τὴν ἁμαρτίαν ἐνεργοῦντες δαίμονες, and these are not united by doctrines, but by unworthy objects of an inferior nature; they all differ among themselves in opinion, but all agree in error; and, τοιοῦτον γὰρ ἡ κακία, οὐ μόνον τῇ ἀρετῇ, ἀλλὰ καὶ ἀλλήλαις ἀντίκεινται.

V. 23. "They are firm in themselves, they cannot be moved." "As metal fused upon him cannot be moved." Lee. Καταχίει ἐπ' αὐτὸν, οὐ σαλευθήσεται. Effundit inter eum, non commovebitur. That is, the flakes of his flesh, which are thus fused, or poured immovably round him, are the powers of evil, which are never influenced to good, but remain inflexible and immovably evil. Σάρκες αὐτῷ περικέχυνται, καὶ δύναμις, μὴ κλινόμενη ποτὲ πρὸς τὸ καλόν, ἀλλ' ἀνένδοτος, καὶ ἀτρεπτος.

V. 24. "His heart is as firm as a stone," &c. Those who are subject to Satan are hardened, &c., says Cyril. If, says Olympiodorus, any power is given up to the power of the devil, he obtains a hard and impregnable heart, &c. Σκληραὶ μὲν καὶ ἀμείλικτοι κομιδῇ αἱ ὑπὸ τὸν Σατανᾶν ἀπιστακτικαὶ δυνάμεις

&c. Εἰ τις ἀπὸ τοῦ διαβόλου ἀπίσπασε δύναμιν, καὶ αὐτὸς ἔχει τὴν καρδίαν ἀνήλατον, οὐκ ἐλαυνομένην.

V. 25. "When he raiseth himself up the mighty are afraid." The devil does not spare even his own agents, but afflicts all, as the common enemy of the human race. Οὐδὲ τῶν οἰκείων αὐτοῦ ὁ δράκων ἀπέχεται, ἀλλὰ καὶ αὐτῶν ἄπτεται καὶ κακώσκει αὐτοῖς ἐπαγεί ὡς μισάνθρωπος (vel σκληρὸς, Margin).

V. 26. "The sword of him," &c. Satan regards not the spiritual arguments, nor the controversial reasonings, which are urged against him by the servants of God. "Οσα ἂν οἱ ἅγιοι διὰ τῶν πνευματικῶν καὶ πολεμικῶν τρόπων καταβάλωσιν αὐτὸν, οὐκ αἰσθάνεται.

V. 27. "He esteemeth iron as straw," &c. As straw, or rotten wood, inflicts no mortal wound, so the spiritual weapons of men are unavailing to the destruction of Satan. Τὰ πνευματικὰ ὅπλα ἀσθενῇ πρὸς καθαίρεσιν αὐτοῦ—καθάπερ ἄχυρα, ἢ ξύλον σαθρὸν, ἃ πληγὴν καίρων ποιῆσαι οὐ δύναται.

V. 28. "The arrow cannot make him flee" Οὐ μὴ τρώσῃ, will not wound. Nothing, says Evagrius, can wound Satan. Temperance and charity remove him. Οὐδὲν μὲν τιτρώσκει τὸν Σατανᾶν ἐγκράτεια δὲ καὶ ἀγάπη ἐναίρει αὐτόν.

V. 29. "Darts are counted as stubble," &c. Ἠγῆται μὲν πετροβόλον χόρτον, &c. He considers the catablast as grass; all human efforts, however violent, are useless against Satan. Αἱ βολαὶ τῶν πληγῶν, &c. Εὐκαταφρόνητοι αὐτῷ ἔδοξαν.

V. 29. "He laugheth at the shaking of the spear." Greek: καταγελαῖ δὲ σεισμοῦ πυρφόρον. That is, a holy life is compared to a burning and shining light. Even that life he will despise. Ἐὰν τῷ ἁγιοπρέπει βίῃ συσσεισῇ τις αὐτόν, οὐδὲν ἦττον καταφρόνει, καὶ θυρεὸν δὲ τις αὐτῷ ἐπισείσῃ καὶ τούτου καταπαίζει.

V. 30. "Sharp stones are under him." This verse is very obscure. The Greek is, Ἡ στρωμνὴ αὐτοῦ, ὀβελίσκοι ὀξεῖς. The meaning seems to be, that he can disregard the most grievous and adverse circumstances, or change the calamities and afflictions of men into sources of power. Ἐπὶ γὰρ τοῖς ὀδυνηροῖς καὶ εὐωμάλοις πράγμασιν ἱπαναπαύεται, &c.

V. 30. "He spreadeth sharp-pointed things upon the mire." "He reclineth upon the spike as upon the mire."—Lee. "His couch is on broken rocks or the mire."—Wemyss. The Greek is, Πᾶς δὲ χρυσὸς θαλάσσης ὑπ' αὐτόν ὥσπερ πηλὸς ἀμύθητος. The sea is the present world. The Lord says, the silver and the gold of the world are his. Satan affirms them to be his, as he said to Christ, "All these things will I give thee." He treats the gold

* All the gold of the sea is under Him, like the unknown, undescribed, untold clay.

has granted to him for a time the power to afflict Thy servants, that they may bring forth in their season the fruits of the trial of their faith⁷.” He applies also to the same sentiment the 5th verse, “I have heard of thee, &c. but now mine eye,” &c. I now plainly understand what thy counsel has been towards me. I am now no longer agitated with anxiety and doubts respecting the Providence of God; I now hear Thee and see Thee, and the reasons and the causes of Thy providential infliction of my sorrows is known to me, and understood by me⁸. In the same

⁷ Quasi dicat; Nunc demum intelligo, non te, sed Satanam humani generis hostem, mihi fuisse adversatum, tuæque Sapientiæ atque providentiæ jam nunc esse, ac deinceps futurum, ipsius ut potestati permittas servos tuos, patientiæ inde suæ fructum reportaturos.

⁸ Nunc plane intelligo tuum de me consilium quale

manner he understands the sixth verse. “Wherefore I abhor myself, and repent in dust and ashes,” &c. I no longer plead my innocence as if I had *unjustly* endured the evils Thou hast inflicted, but endure my sufferings among these ashes (Job ii. 8) in which I sit as a leprous outcast, patiently awaiting the end which Thou in the account of the Leviathan hast related to me as the object of my sufferings⁹.

fuerit; nihil jam anquiro, rem investigare antebac inauditam laborans, cum ego te non jam audiam, sed quasi præsentem videam, et tuas mihi de me agendi rationes manifestantem.

⁹ Non jam ego meam innocentiam sic tueor, quasi tot indignam malis, sed eo, in quo sum cinere gemo, expectans donec id re compleveris, quod, parabolâ mox a te narratâ, futurum esse declarasti.—Houbigant ut supra.

SECTION XLV. JOB XLII. 1—6. XL. 1—14. XLII. 7—17.

TITLE.—*God will be manifested to ourselves as He was manifested to Job. Job confesses his weakness and ignorance.—The soul of man cannot be delivered from Satan by its own strength.—The prosperous old age, and death of the patriarch Job.*

INTRODUCTION.—We are now brought to the conclusion of the history of Job. The God who spake to Job from the whirlwind has been shown to be the same who appeared at various times to Adam, to Abraham, and to other patriarchs; the same who did take upon Himself, in the fulness of time, to deliver man; and the same, therefore, who shall come again, to judge the living and the dead, when all shall give account of the deeds done in the body, whether they be good or evil. This great God, the One Eternal Mediator between God and man, was only “manifested to destroy the works of the devil:” and the book of Job concludes (after the declaration of this great God, that He alone is able to rule the Leviathan, the emblem of the great tempter and deceiver of mankind,) with the confession that God alone can do every thing, that no thought can be withholden from Him, and that the man who, because of the mysteries of Providence, permits infidel doubts and reasonings to ruin the happiness of the soul by destroying the effect of the knowledge of the counsels of God, is most unwise and miserable. This was the confession of Job (ver. 2, 3), when he said, after God had declared His power over the Leviathan, “I have uttered things concerning the causes of my affliction which I understood not. I now know that my sorrows have been inflicted by Satan, by Thy permission, for wise purposes (ver. 31). Yet hear,” he says, “my confession. I have heard of Thy glory, my fathers have told me what things Thou hast done in their days, but now mine eye seeth Thee, as the manifested God of my fathers. Thou hast declared unto me Thy power over heaven above me, the earth around me, and the invisible world of spirits before me. I am convinced that Thou in very faith-

fulness hast caused me to be afflicted; and I abhor myself for doubting Thy providence, and repent me in the dust and ashes, on which I have placed myself as a sinful leper before Thee" (ver. 4—6). Such seems to be the full meaning of Job's reply to God; and it is the same confession, in substance, of weakness and ignorance, we shall ourselves make, when the eyes of the body having been closed in death, we are admitted into a more perfect discovery of the manifested God; or when, the body being raised from the grave, we shall be admitted, both in body and soul, to a more perfect world than the present. There is reason to believe that the former answer of Job to God, and the reply, ought to be inserted in this place. The Lord answered Job to confirm the truth of this confession, that none can contend with God, or reprove God, for the ways of God, though mysterious, are always wise (Job xl. ver. 1, 2); and Job again repeats this confession, "I am vile, weak, and ignorant. I will lay my hand on my mouth, as the leper was commanded to do when he spoke to his brethren, and speak no more" (Job xl. 3, 5). Here the words of Job are ended. But the Lord once more answers him from the whirlwind, to conclude and to sum up the whole controversy of the book with the solemn repetition of *that one great truth, upon which the whole scheme, plan, and system of redemption is founded—that man by his own power is unable to save his own soul.* Gird up thy loins, is the beginning of this last solemn address, and hear this last appeal which I, the manifested God of the one Church of Eden, and of the patriarchs, and of mankind, make to thee, in this earlier stage of the world. The salvation of the soul is the one thing needful. Sin, the world, and Satan, the Leviathan that reigns over all the proud children that oppose God, are the enemies of that soul. Hear, then, my appeal to thee (ver. 7). When thou canst disannul my judgments, and prove them to be unrighteous—when thou hast power like God, and canst thunder like Him, or be clothed with the majesty of creation, or with the glory and the beauty of this appearance in which I am now manifested to thee (ver. 8—10)—or when thou canst cast abroad the rage of thy wrath, and behold the proud, who are the children of the Leviathan, and abase them before the throne of God, and tread down the wicked, and hide them, as I alone can do, in the dust of the earth, and bind them in the grave for a season—when thou canst do these things, then, and then only shall it be, that thou shalt do that which is difficult as these, thou shalt quicken thine own soul, be thine own justifier, thine own saviour, thine own sanctifier. Then, then will I confess to thee, that thou, not I, the Lord, but thou, a weak and sinful man, by thine own strength shall be the conqueror of Leviathan, and that thine own right hand shall save thee (ver. 11—14). With this truth, *the substance of all revelation, the truth that God, and not man, must be the Saviour of the sinner,* the book of Job, the bible of the patriarchs, may be said to conclude. Job is silent, as we shall be, when God shall speak from His glory to those who will not now listen to His word. The last paragraph in the book relates the command of God to the friends of Job to offer sacrifices, and to obtain the intercession of Job, as the priest and king of the land, for the pardon of their rash expressions (ch. xlii. ver. 7—9). It gives us also the account that after the

object of the afflictions and sorrows of Job had been attained, those afflictions and sorrows were changed into greater prosperity than Job had originally possessed. His other friends and kindred gather round him and bless him. His wealth was restored. His children received names expressive of his comfort in the prospect of immortality. He lived to a good old age, full of days, riches, and honours. And he died, leaving an example to the Church and to the world, which they never have forgotten, and never will forget, that all affliction is permitted for wise, though mysterious ends; that to him who knows that his Redeemer liveth, and endures in faith and patience till the God of the Church manifests Himself to the soul, the day shall come when Satan shall be bruised beneath his feet; that his captivity to Satan and to sorrow shall be done away; and that greater happiness shall be granted to him than he would have known if he had not drunk deeply of the cup of sorrow. May it please God to grant us a higher blessing than Job received; not an earthly, but a heavenly. May we ever experience within our own souls the blessings which are implied in the names of the daughters of Job;—the day of comfort after the night of affliction; the fragrant incense of a grateful heart for the mercies, and salvation, we have received; and all the abundance of spiritual blessings which the soul can desire to receive, or which God, for Christ's sake, can be pleased to bestow.

JOB XLII. 1—6. XL. 1—14. XLII. 7—17.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A. C. 2130.

* Gen. 18. 14.
Matt. 19. 26.
Mark 10. 27.
& 14. 36.
Luke 18. 27.
|| Or, no
thought of
thine can be
hindered.
b ch. 38. 2.
c Ps. 40. 5. &
131. 1. & 139. 6.

d ch. 38. 3. &
40. 7.

* Ezra 9. 6.
ch. 40. 4.

CHAP. XL.

ch. 38. 13.

1 Then Job answered the LORD, and said,

2 I know that thou^a canst do every *thing*, and *that* || no thought can be withholden from thee.

3 ^b Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; ^c things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: ^d I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I ^e abhor *myself*, and repent in dust and ashes.

1 Moreover the LORD answered Job, and said,

2 Shall he that ^f con-

tendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 ^g Behold, I am vile; ^h what shall I answer thee? ⁱ I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ ^j Then answered the LORD unto Job out of the whirlwind, and said,

7 ^k Gird up thy loins ^l now like a man: ^m I will demand of thee, and declare thou unto me.

8 ⁿ Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A. C. 2130.

* Ezra 9. 6.
ch. 42. 6.
Ps. 51. 4.
ch. 29. 9.
Ps. 39. 9.

ch. 38. 1.

ch. 38. 3.
ch. 42. 4.

* Ps. 51. 4.
Rom. 3. 4.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A. C. 2130.

* ch. 37. 4.
Ps. 29. 3, 4.
* Ps. 93. 1. &
104. 1.

* Isa. 2. 12.
Dan. 4. 37.

CHAP. XLII.

* Num. 23. 1.
* Matt. 5. 24.

* Gen. 20. 17.
Jam. 5. 15, 16.
† John 5. 16.
† Heb. his
face, or,
person.
† Sam. 25. 35.
Mal. 1. 8.

God? or canst thou thunder with ^a a voice like him?

10 ^o Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* ^p proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

7 ¶ And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now ^s seven bullocks and seven rams, and ^r go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall ^a pray for you: for [†] him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them:

the LORD also accepted [†] Job.

10 ^t And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD [†] gave Job ^u twice as much as he had before.

11 Then came there unto him ^x all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed ^v the latter end of Job more than his beginning: for he had ^a fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 ^a He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this ^b lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and ^c full of days.

Bib. Chron.
BEFORE
CHRIST
about
1520.
Hales's
Chron.
A. C. 2130.

† Heb. *the*
face of Job.
Ps. 14. 7. &
126. 1.
† Heb. *added*
all that had
been to Job
under the
double.
* Isa. 40. 2.
* See ch. 19.
13.

* ch. 8. 7.
Jam. 5. 11.
* See ch. 1. 3.

* ch. 1. 2.

* ch. 5. 26.
Prov. 3. 16.

* Gen. 25. 8.

PRAYER.—LET US PRAY, *that before the day when Christ shall be manifested to us in His glory, we may confess our unworthiness, weakness, and ignorance—that we depend for our salvation on God's mercy, Christ's atonement, and the Holy Spirit's aid, and not on our own strength alone—and that our latter days be our best days, in the prospect of immortality, gratitude to God for his mercy, and abundance of spiritual blessings.*

ALMIGHTY and Everlasting God, by whose Spirit the whole body of the Church, from the fall of man to the day of judgment, whether among the patriarchs of the olden time, or the children of the faithful Abraham, or those who name the name of Christ, is governed and sanctified; and whose only Son, Jesus Christ our Lord, has been manifested to destroy the works of the devil, the tempter, the accuser of the members of Thy Holy Church; we thank Thee for the knowledge of these great and holy truths, which our fathers have told us, and which Thy sacred word has recorded to us. We have heard of Thee by the hearing of the ear, and we believe the day shall come when Thou shalt be manifested in Thy glory, and our eyes shall behold the glory of the Lord God, of Whom we now only read and hear. Grant us, we beseech Thee, before the coming of that solemn day, such deep conviction of the sinfulness of our hearts, and the desperate wickedness of our fallen nature in wilfully departing from the living God; that we may be assured, in the midst of the sorrows we have suffered, and the trials we have endured, Thy providence hath afflicted us less than our sins have deserved, and that Thou in very faithfulness hast caused us to be afflicted. Show us the weakness of our resolutions, the corruption of our nature, and the necessity of sanctified calamity to wean us from the world we love. Convince us of the darkness of our ignorance when we murmur against Thee; and enable us to believe, that what we do not now understand of Thy ways and will, we shall certainly comprehend in that day, when the glory of the Lord shall be revealed; and the discoveries of our God in our immortality shall remove the ignorance of the mysteries of His dispensations in this short and troublesome life. So enable us to persevere to the end, till we appear before God in death and judgment. Let not our souls begin their repentance when it shall be too late to repent. Save, oh! save us from the worst evil that can befall the sinful soul of man. Save us from hearing of Thee in Thy gospel, in Thy Church, in Thy sacraments, and in all the means of grace; while the spiritual glory of the Lord shall never be revealed to the soul in the conquest over the tempter and the accuser. Thou alone canst manifest Thy spiritual presence to the soul, and banish the power and dominion of sin and Satan from the heart. We have no power of ourselves to help ourselves. Stretch forth the right hand of Thy mercy. Deliver us from evil. Beat down Satan under our feet. In Thee alone do we put our trust. We are unable to thunder with a voice like Thee, or to accomplish by our might and power the work of the conversion of the soul from sin, and the salvation of the soul from sorrow, which the right hand of Thy Majesty alone can accomplish. O God the Father, save Thou us, Thine unworthy, Thy sinful children. O God the Son, Who didst take our nature upon Thee, and live, and die, and return to Thy Father and our Father, to Thy God, and our God, bruise Thou the serpent's head within us. Conquer the Leviathan, which man cannot tame. Tread upon the lion and the dragon, and conquer the sin which conquers Thy followers, that we may be more than conquerors, through Thee, Who hast loved us with an everlasting love. O God the Holy Ghost, come down from heaven, and dwell Thou within the

temples of our souls, that neither sin, nor Satan, nor the love of the world possess us. Holy, blessed, and glorious Trinity, beat down Satan under our feet; that the history of Thy servant Job may not be made known to us in vain, but that the blessing which Thy mercy did grant to him, Thy servant, may be still more fully granted to us. May the last days of our life be the best days of our life. May we be able to confess to Thee, that it was good for us to be afflicted. May the prospect of death be our comfort, and not our torment. May the sight of the grave be our consolation, and not our sorrow. May the expectation of immortality be the blessing, and not the curse of the soul. Enable us in the days of sickness, infirmity, age, and death, to praise Thy holy name for all the blessings of this life; but especially for the means of grace, and the hope of glory. May the abundance of the blessings which the Holy Spirit sheds upon the repentant and humble believer be ours, in full assurance of hope, faith, joy, and peace in believing; till the body be committed to the grave, and the soul possess its inheritance, the rest, the unchanging rest, which remaineth for the people of God. O Lord God, may this be our lot and our portion, for the sake of Thy blessed Son, Jesus Christ our Lord, in Whose most holy name and words we sum up all our petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. JOB xlii. 1—6.

On the interpretation of these verses, see Houbigant in the last note to sect. 44.

NOTE 2. *On the transpositions of the text at the end of Job.*

There is no doubt that the first fourteen verses of the fortieth chapter are out of their proper place. The context and the whole scheme of the poem demand their transposition. Their proper station is after ver. 6 of ch. xli., to which place I have accordingly transferred them. Heath's observations on this subject are very forcible. "It is plain," says he, "from the 7th verse in the forty-second chapter, that Jehovah is the last speaker in the poem." If then, immediately after the end of the thirty-ninth chapter, we subjoin the 15th verse of the fortieth chapter, and place verses 1—14 of the fortieth chapter immediately after the 6th verse of the forty-second chapter, and by that means make them the conclusion of the poem, all will be right, and the 7th verse of the forty-second chapter will be in its natural order. The action will be complete by the judgment of the Almighty, and the catastrophe of the poem will be grand and solemn. The insertion of these fourteen verses here, as Kennicott remarks, disturbs the order of things, since it breaks in upon the description of the animals, and upon God's appeal to His own works, in proof of His power and majesty.

Let us observe the present disorder of the speeches, which is this: in chapters xxxviii. and xxxix. of our version God first speaks to Job.

The end of ch. xxxix. is followed by, "And the Lord answered Job, and said," whilst yet Job had not replied.

In ch. xl. 3—5, Job answers, and says, "he hath then spoken twice, and would add no more;" whereas this was his first reply, and he speaks again afterwards.

From ch. xl. 15 to ch. xli. 34, are descriptions of Behemoth and Leviathan, which ought naturally to follow those of the horse, hawk and eagle.

And from ch. xlii. 1—6, is now Job's speech, after which we read in ver. 7, "After the Lord hath spoken these words to Job."

All this confusion would be removed, if we only allow the transposition proposed; and then the poem has a consistent close, and the concluding speech, as it ought to be, is spoken by Jehovah. Wemyss, p. 211.

NOTE 3. JOB xl. 6—14. *Summary of the Book of Job.*

The summary of the argument of the Book of Job, may be said to be contained in these verses. Man cannot in this world save himself from affliction, from sin, or from death. How much less could he save his soul from the affliction which follows sin, after the death of the body, if God in His mercy, had not provided for him an atonement, a Saviour, and a Sanctifier! I have endeavoured to express their true meaning in the Introduction, and thus to render more notes on the subject unnecessary.

NOTE 4. JOB xlii. 7. *On the errors of Job's friends.*

Job had affirmed that both calamity and

prosperity came from God, (ch. i. 21. xi. 10. vi. 4, &c., as already remarked,) whereas Elihu, with Job's other friends, argued exclusively on the contrary presumption. Although their sentiments, therefore, cannot be charged with wilful impiety, they may be charged with being in some respects a departure from truth, or rather, perhaps, a misapplication of it.—Lee, p. 550.

NOTE 5. JOB xlii. 8—11. *On the sacrifices of Job.*

He offered the ante-Abrahamic sacrifices of the patriarchal dispensation, as the priest of his district ; and as the people of that generation lived under the theocracy, in which the visible manifestation of the glory of God, though an unusual event, still undeniably declared the favour and approbation of God ; the friends and kindred of Job heard of the public testimony which was thus given from the whirlwind to his innocence, integrity, and acceptance ; and they ceased to be of the opinion of Eliphaz, Bildad, and Zophar, that Job had been punished for his secret sins. They again gathered, therefore, around him. They restored themselves to their religious communion with him by eating bread with him, and comforting him under the affliction which the Lord had brought upon him. Job had been a leper. The leprosy was believed to be the visible and outward sign, of inward, deliberate, continued, unpardoned sin. They heard of the Divine interference, which proved that they were all mistaken in forming this conclusion concerning Job ; and they assembled to express their conviction of God's justice, God's righteousness, and their own error ; and as no visits of ceremony or condolence are made in the East without offering presents, they therefore presented him the gifts, the gold and jewels, which were the foundation of his subsequent temporal prosperity.

NOTE 6. JOB xlii. 11.

One kesitha, כֶּסֶתְהָ. Something which was weighed. Lee therefore makes it synonymous with כֶּסֶף. But Jacob gave a hundred kesitha for a piece of land (Gen. xxxiii. 19), and Stephen says that the field was worth four hundred shekels. Each kesitha therefore was four shekels. The shekel was either of silver or gold. The silver shekel (Calmet, voc. shekel,) is said to have been worth two shillings and threepence farthing and a half, four shekels therefore were worth little more than nine shillings. The shekel of gold is said to have been worth eighteen shillings and threepence. Four golden shekels would therefore have been worth three pounds thirteen shillings, which is not much less than the modern value of an ounce of gold. It may seem to be a hypercritical and useless conclusion, but I should be willing to inter-

pret the one kesitha, which each of the friends and kindred of Job presented to him, to denote a piece of gold of about an ounce weight. They gave him each also one jewel of gold, אֶתְּ דָּוָן of what kind we are not told. The word may mean either ring or bracelet (Gen. xxiv. 22), nose jewel, or ear-ring. I should consider it to denote a ring, or a jewel only, without intending to specify the precise kind. The word nezam, or nizam, is still used in the East as a title of dignity. It might originally have signified a jewel, or something of value, and thus become gradually received as a title of honour. On the kesitha, see Rosenmüller on Gen. xxxiii. 19.

NOTE 7. JOB xlii. 14. *On the names of Job's daughters, and conclusion of the Book of Job.*

I interpret these names spiritually, and not merely as referring to temporal circumstances. He called the name of his first daughter Jemima. יָמִימָה days upon days, the reference being to immortality. Kezia כְּזִיָּא the cassia, which was used as a perfume, and may be said, therefore, by a well-known emblem to express prayer and praise, or gratitude to God ; and Keren-happuch כֶּרֶן חַפְּפֹךְ the horn of abundance or delight. The patriarchal custom of giving names expressive of the religious feelings, convictions, anticipations, or events in the life of the parents, was observed in this instance, and the higher interpretation of the three names, being defensible, may be adopted. It is more probable that Job, after he had been honoured with a vision of the Almighty, would have given to his children names referring to his own deeper feelings, than names which implied, according to the Chaldee commentaries, mere compliments only to their beauty, as "fair as the day," "precious as cassia," "splendid as the emerald." It was certainly the custom in later days, among the Arabians, to bestow such and similar names, for similar reasons ; but I doubt whether Job would have given these names to daughters for reasons so inferior as their personal beauty, though there were found in all the land of Uz no women so fair as the daughters of Job.

Nothing more is related of Job, but that he gave to these daughters an inheritance among their brethren, as if they were sons¹, and that he lived after this one hundred and forty years, to see the fourth generation of his descendants, and that then he died, an old man satisfied with the abundance of days².

Here the Hebrew terminates. The Septuagint, among other additions which require no notice, subjoins, "It is written he shall rise again with those whom the Lord shall raise

¹ יָמִימָה is used in the masculine instead of יָמִימָה.

² יָמִימָה יָמִימָה יָמִימָה.

up³." The sentiment is good and true, though the clause is not warranted by the Hebrew. May it please God to grant us all, after the afflictions and trials of this world are over, a joyful resurrection from the dead; and a par-

³ γέγραπται δὲ, αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ὁ Κύριος ἀνίστησιν.

ticipation in that communion of saints, in which the elect of the patriarchal, the Levitical, and the Christian Churches, shall form one holy Church, triumphant over sorrow, Satan, sin, and death; in the presence of their common Saviour, the manifested God of Job, of Abraham, and of the prophets, the Word made flesh, Jesus Christ our Lord.

SECTION XLVI. GENESIS XI. 27—32. XII. 1—9.

TITLE.—*Worldly society is the great corrupter of the religion of the heart. The family of Abram, having become idolatrous in the neighbourhood of idolators, are commanded to leave their native country. One dies before they set out. Another dies on their way to Canaan. Abram arrives at Canaan in safety.*

INTRODUCTION.—We are now brought to that event which has been of more importance in the history of mankind than any other, excepting the Birth and Death of Jesus Christ our Saviour; it is the calling forth of Abram from the country in which himself and his family, who though they were of the race of the religious patriarch Shem, had become contaminated by the idolatry of the neighbourhood in which they lived. We are expressly told in the book of Joshua that the fathers of the people of Israel dwelt on the other side of the river Euphrates in old time, and they served other gods (Josh. xxiv. 2). Now the family of Shem, from whom Abram descended, was the line which preserved the knowledge of the true God more effectually than either that of Ham or Japhet; and it is difficult to account for the apostacy which Joshua relates, unless we observe the situation of the place in which Terah the father, and Abram the son, were living; and mark its nearness to the district in which the idolatry of Nimrod and his family was now fully established. Terah and Abram were living in Ur of the Chaldees. If we look upon the map of this territory we shall see that Ur was the district bordering on Nineveh, the city in which the race of Nimrod had established their political power and their irreligious idolatry. The Scriptural account of the period is so short, that we are unable to collect from it whether these branches of the family of Shem ought to have left this country, or whether they remained so near to Nineveh by the Divine permission; and we cannot depend on the various traditions¹, which tell us that Terah, the father of Abram, was the first person who made images; that Abram set fire to them; and that Haran, the brother of Abram, the first person of whom it is said, "He died before the father," was consumed in the fire. These and many other curious traditions we pass by, and confine ourselves most strictly to the Scriptural narrative only. We find from that narrative, and from the map, that Ur of the Chaldees was near to Nineveh, and that Terah and his family worshipped idols. We may justly, therefore, believe that the idolatry of

Nineveh corrupted the religion of Terah; that the whole country was affected by that idolatry; and that the whole world would soon have become once more entirely wicked, as it was before the Deluge, if the mercy of God had not provided that remedy, of which we ourselves are now the eventual partakers. "The God of glory," says St. Stephen, "the God of the glory in which He was pleased to manifest Himself to the Patriarchs, appeared to our Father Abram; and His glory was seen by Abram when he dwelt in the house of his idolatrous parent, and that God of glory said to him, 'Get thee out of thy country, and from thy kindred;' and Abram came out of the land of the Chaldeans." The short account of his thus leaving Ur of the Chaldees is related in this section. We are not told under what circumstances the Divine communication was made, nor whether Haran the brother of Abram, the first child who is said to have died before his father, rejected the command to go out from Ur; when Abram his brother imparted, as he no doubt did, the heavenly message to his family. This, however, we may learn from the history, that as Canaan the promised land represents heaven, the future world promised to the Christian, so the land of idolatry represents the state of sin in which so many live; and that heaven cannot be attained by those who, like Haran in Ur of the Chaldees, listen not to the heavenly command which bids them forsake a state of sin and set out for heaven. Terah and his remaining family, after the death of their son and brother, now leave their native land. They went first, it is said, to go into the land of Canaan: but they too have left another impressive lesson to the Church of God in all ages. They did not go on as they had begun. They stopped at Charran, a country probably not so wicked as that they had left, but which was not the promised land; and Terah, the father of Abram, died there. Many thus begin well who do not persevere to the end. Whether Abram remained in Charran to attend upon a dying father, or whether it was for any other purpose, we know not; but he did remain at Charran, and dwelt there with his family: and this Section relates to us that the same God of glory Who had appeared to Abram while he remained in Ur, and before he dwelt in Charran, now again was seen by him; and as He had before said to him, "Get thee out of thy country," so He again bade him, "Go!" Go for thyself!—Get thee gone, is the meaning of the original Hebrew, away from thy kindred, who will not go with thee to Canaan; go into a land that I will shew thee. And he went forth, not knowing whither he went. "Go!" said the word of the God who appeared to him, and Who spake to him as He had spoken to Job, Go! and I will make thee a great nation. I will bless thee. Thy name shall be great among men; thou shalt be a blessing to the people among whom thou livest. I will bless all who believe in thy God, and serve Him, and Who therefore bless thee. I will curse them that fear not the God of Abraham and oppose thee. And I will continue my protection of thee and thine, till all the families of man to the last generation are blessed by the God of Abram. Abram heard the voice. He believed that voice. In that faith he went forth to go into the land of Canaan; and into the land of Canaan he came. He delayed no more. He lingered no more. He arrived at the promised land with Lot his nephew, and with the

household he had formed in Charran; and there he began, and established wherever he dwelt, even for a short season, the worship which shall never be ended so long as our immortality endures. The manner in which this was done is briefly related in the latter part of the section. He passed through the land to the place where Sychar, or Sichem, in Samaria, was afterwards built, and where was the well of Sychar, at which Christ talked with the woman of Samaria, to the plain, or oak, or grove of oaks, or to the turpentine tree, of Moreh, the place where in aftertimes Joseph was buried. There, as the prophet, priest, king, teacher, and head of his family, he builded an altar, offered sacrifice, solemnly prayed, and dedicated the spot to God as the place where He should be always worshipped. Neither must it be supposed that all this was done without danger. The Canaanite was in the land. The powerful and wealthy enemy of his family and his religion was beginning to extend itself from the Red Sea along the coast of the Holy Land, from Gaza to Tyre and Sidon; and all that Abram did was attended with danger to himself and his priesthood. Still he went on to preach the true religion, and God again appeared to him and accepted his sacrifice, and renewed the promise that the land of Canaan, in spite of the Canaanites who were then in the land, should certainly be his. So he persevered, "going and returning" in the country. He built another altar between Beth-el and Hai, and consecrated another spot for worship; and there can be little doubt that he observed the same custom wherever he went, as he journeyed toward the south; that is, till he came to the furthest boundary of Canaan. He not only believed in the God in whom we believe, but he set us an example that wherever we go, wherever our influence can extend, we are bound, as a solemn duty to God, to endeavour to enlarge the knowledge of His name. We are required to build up the Church, to dedicate the altar, to sacrifice in prayer and praise publicly, fearlessly, and perseveringly; whatever be the wealth, the power, or the influence of the Canaanitish enemies of the Church, and truth, and Scriptures of the living God. If we would obtain the blessing of Abram, we must follow his example, and build up the altars of the God of Abram.

GENESIS XI. 27—32. XII. 1—9.

BEFORE
CHRIST
1996.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was*

* ch. 17. 15. &
20. 12.
† ch. 22. 20.

* Sarai; and the name of Nahor's wife, ^bMilcah, the

daughter of Haran, the father of Milcah, and the father of Iscah.

BEFORE
CHRIST
1996.

30 But ^cSarai was barren; she *had* no child.

* ch. 16. 1, 2.
& 18. 11, 12.

31 And Terah ^dtook Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from ^eUr of the Chaldees, to go into ^fthe land of Canaan; and they

^d ch. 12. 1.

* Neh. 9. 7.
Acts 7. 4.
ch. 10. 19.

BEFORE
CHRIST
about
1923.
1221.

came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

ch. 15. 7.
Neh. 9. 7.
Isa. 41. 2.
Acts 7. 3.
Heb. 11. 8.

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

ch. 17. 6. &
18. 18.
Deut. 26. 5.
1 Kings 3. 8.
ch. 24. 35.
ch. 28. 4.
Gal. 3. 14.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

ch. 27. 29.
Exod. 23. 22.
Numb. 24. 9.

3 And I will bless them that bless thee, and curse him that curseth thee:

ch. 18. 18. &
22. 18. & 26. 4.
Ps. 72. 17.
Acts 3. 25.
Gal. 3. 8.

and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

1921.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their

substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

BEFORE
CHRIST
1921.
ch. 14. 14.
ch. 11. 31.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

Heb. 11. 9.
Deut. 11. 30.
Judg. 7. 1.
ch. 10. 18. 19.
& 13. 7.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

ch. 17. 1.
ch. 13. 15. &
17. 8.
Ps. 105. 9. 11.
ch. 13. 4.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

ch. 13. 4.

9 And Abram journeyed, going on still toward the south.

Heb. in
going and
journeying.
ch. 13. 3.

PRAYER.—LET US PRAY, that we hear the voice of God which invites us to forsake the temptations of a sinful world, and to set out upon our spiritual journey to the heavenly Canaan; that we neither die in a state of sin, nor in a state of unfulfilled though good resolutions; but go on to possess our inheritance, build our altar to God, and rejoice in his manifestations to the soul.

O God! Whose never-failing Providence ordereth all things both in heaven and earth, and Who hast appointed to each of us our lot and station in this world, and Who commandest us, while we use this world, not to abuse it, and so to live in this world as if we were not of it; Grant us, we humbly beseech Thee, to put away from us all hurtful things, and to give us all things profitable for our deliverance from the influence of the cares, the anxieties, the allurements, and the idolatries of a vain and sinful world. May we ever hear that warning voice of mercy which tells us that this world is not our dwelling-place, and which calls our hearts and souls from the evil around us, and bids us in affection and in spirit to go forth from our earthly homes to that country, that home in heaven, which Thou in Thine own good time shalt more abundantly make known to our souls.

Solemnly have we sworn in our baptism that we would hear Thy voice, and leave that land of vanity and sin where the world, the flesh, and the devil—where the lusts of the flesh, the lusts of the eye, and the pride of life—rule and govern the souls and the wills of Thy people. Draw us, and we will run after Thee. When life is in its spring—when our youth, and health, and strength, are at their best estate, let them not be altogether vanity; but then, oh then, may we begin and persevere to go on the journey to the promised Canaan. Suffer us not to die in the land of idolatry, in a state of sin. If it be Thy will that we are summoned to die in our youth; if those be required to mourn over us for whom it might have seemed that we should first have been called to mourn; let us not die in that state of which it shall be said, that he had not begun to devote his heart to God, he had not prayed that the vows of his baptism be fulfilled, he had not set out on his journey from the land of vanity and evil, to seek for that better country which God had promised. Let us not die as Haran died, in the midst of that sinful land which the Lord his God had commanded him to forsake. Mercifully grant us such a measure of Thy grace that we begin early to run the way of Thy commandments¹. So may Thy grace be with us, that we do not loiter in that way, and having received the promise of entering into Thy rest, come short of that heavenly blessing, by delaying on our road and by resolving that on some future day we will go on; putting away some sins which Thou hast forbidden, but refusing to give the whole heart and the whole life to Thee. We have begun to hear Thy voice. We know Thy will, we read Thy word, we join in Thy worship, in the assemblies of Thy saints. O suffer us not by partial obedience, by inward hypocrisy, with outward profession, to linger on our way to heaven; till death shall overtake us resolving and resolving, changing our knowledge into misery, quenching Thy Holy Spirit within us, and dying without the comfort and the consolations which are the earnest of our promised inheritance. As we have begun to run the way of Thy commandments, so bless us, so guide us, so be with us still, that we may at the last obtain Thy precious promises; and be made partakers of Thy heavenly treasure, and be blessed with the faithful Abram. Like him may we go on stedfastly to the end, setting forth and persevering like the sun in his strength, guided by the grace of God, and blessed with the comforts of the Holy Spirit, till we arrive in safety at the haven where our souls would be. We are the spiritual children of our spiritual father Abram. We are the partakers of the covenant, the heirs of the promises, the inheritors of the blessing. O Lord God of Abraham, of Isaac, and of Jacob, bless Thou our hearts and souls with that blessing which Thou alone canst give. May we inherit now the blessing within our own souls of hope, peace, and continued progression in holiness and love to Thee. May we inherit hereafter the blessing of the rest, which remaineth for the people of God. May we be a blessing to our children and our families, to our acquaintances and our friends, by our example and by our instructions, by our usefulness and our benevolence, by our holy faith and consistent practice. May we be a blessing to the poor and to the rich of the neighbourhood in which we live, by our stedfast adherence to the religion which Thy mercy has revealed; and to the public profession of the faith, which Thy Providence has established among us. May we build up an altar to Thee in our hearts within us, and in our families around us. May we uphold the solemn altars which are built up to Thy honour and glory, and to the benefit of the souls of man, in Thy Holy Church within this our favoured land. Wherever we travel, or wherever we are called upon to

¹ Collect for the Tenth Sunday after Trinity.

dwell, may we so build an altar to the Holy, Blessed, and Glorious Trinity, that those whom Thou shalt bless may bless us; and those only whom Thou shalt curse, may think and wish us evil. In the midst of the Canaanites who dwell around us may we ever build up thy altars, and worship faithfully and zealously at the altars which we build up to Thee. So be with us and bless us outwardly in our bodies and inwardly in our souls. Manifest Thyself to us as Thou dost not manifest Thyself to the world. We have Thy commandments. May we love Thee and keep Thy words, that Thou the God and Father of our Lord Jesus Christ, and Jesus Christ Who was manifested to the world in our nature, may love us, and come unto us, and make abode with us. May the blessings of our immortality begin with our present communion with our God. Hear our imperfect petitions which we offer to Thee, not in our own name, but in the name and for the sake of the same Thy Son Jesus Christ our Lord, Who in compassion to our infirmities hath taught us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. GEN. xi. 27. "*These are the generations of Terah.*"

For the traditions that Terah was an idolater, that Abraham expostulated with his father, and destroyed the images of which Terah was the first maker, and the author of the name Teraphim, see the *Codex Pseudepigraphus* V. T. of Fabricius, Hamburg, 1713, and the *Bibliotheca Biblica*, Oxford, 1720. The death of his son before the father is believed by some of the fathers to have been a judgment upon him for his idolatry. Ur Chasdim, or Ur of the Chaldees, as the Jews call Orfah in Upper Mesopotamia, is the site of a mosque among the Mohammedans, and a place of pilgrimage both to them and the Jews. It was called Edessa by the successors of Alexander, and was made the capital of Osrhoene. Its last king is said to have been that Abgarus, who is declared by Eusebius to have written a letter to Christ, and to have received from Christ an answer in return. Eusebius declares that the correspondence was preserved in the archives of Edessa. Its genuineness is believed by Cave, as a venerable monument of antiquity, which contains no proof of fraud, nor any thing inconsistent with Christ's wisdom, goodness, or dignity. It is rejected by Bellarmine, Erasmus, Spanheim, and others. The question is discussed at great length by Basnage in the commencement of his *History of the Jews*. The tradition is proved by Basnage to be most improbable.

Abgarus, says Eusebius, hearing of the miracles of Christ, and being afflicted with a malady incurable by human skill, solicited from Christ relief in his disease. Christ returned a written answer, and promised to send one of His disciples to cure him. The promise was fulfilled by Thaddeus the apostle, after the Ascension. It is certainly neither

improbable nor impossible that Abgarus, if there ever was such a person, may have heard of the miracles of Christ; but the allusion in the supposed answer of Christ to John xx. 29, a part of the Scriptures which was not written till sixty years after the Ascension,—the representation that Thaddæus came to Edessa in the year of the Ascension, whereas none of the apostles had left Jerusalem at that time,—the impossibility of reconciling the account of the letter with the Acts of the Apostles,—the silence of the Gospels and Epistles, and all ecclesiastical writers before Eusebius, with the certainty that if such letter of Christ existed, it must have been placed at the head of the Gospels, render it probable that Eusebius was deceived. Every tradition, however, may have some foundation. We may believe that there were reports among the Edessenes that Abgarus having heard of the power of Christ, had expressed a wish for the cure of his diseases through that power; and that one of the apostolic teachers came at an early period after the Ascension, and was favourably received by the toparch, who was cured by him of his diseases. The other circumstances were gradually added, and gradually believed, till the tradition assumed the form, in which it was submitted to Eusebius¹.

NOTE 2. GEN. xi. 31. "*They came unto Haran.*"

This city is supposed to have been so called after the name of the deceased son of Terah.

NOTE 3. GEN. xii. 1—5.

The history of the future Church, and the history of every faithful believer, whether Jew or Gentile, who shall be saved, is summed

¹ See Jortin's *Remarks on Ecclesiastical History*, Lardner's *Works*, vol. vi. p. 227 231. Valesius' *Notes on Eusebius*, Eusebius, *Exc. Hist. lib. i. cap. 13*. Cave's *Historia Literaria*, vol. i. p. 2.

up in these few verses. The Divine command is given, and the Divine promise made. The command is obeyed; faith is the motive to the obedience, and the promise is fulfilled to the latter.

NOTE 4. GEN. xii. 6. "*The Canaanite was then in the land.*" On the commerce of the Canaanites.

Michaëlis¹ has proved that the Canaanites were not originally settled in the promised land, but on the coasts of the Red Sea; and when they began to carry on the commerce of the world, for which they became afterwards so renowned in history, they migrated into Palestine, the situation of which was peculiarly advantageous for that purpose. They here established at the first, along the coasts from the south to Tyre and Sidon, trading marts and factories, which made them acceptable to the wandering nomades; because they gave them an opportunity of converting their superfluous produce into money, and of purchasing foreign commodities. The open traffic which the Canaanitish or the Phœnician merchants might now carry on with the inhabitants of the interior of this country before the arrival of Abram, accounts for the gold of Ophir, and the topaz of Ethiopia, the coral, and the pearls, and other articles of merchandize, which are mentioned in the twenty-eighth chapter of Job. These were all brought from Arabia, with which these Canaanite merchants kept up their connexion; and were given in exchange for the milk, butter, meat, and skins, offered by the pastoral wanderers in the country. Though Abram traversed Palestine, as the future possessor, and the real proprietor; and though no names of any more wealthy traverser than himself is mentioned in Genesis; we cannot deem it improbable that there were many lesser nomade families, who encouraged by their commerce with the early Canaanite factories the increasing wealth and power, which subsequently rendered them so formidable, and so difficult to be exterminated by the Israelites, when they came out of Egypt to return to the land of their ancestors².

NOTE 5. GEN. xii. 7. "*The Lord appeared.*"

וַיֵּרָא, וַיֵּרָא. The parallel expression in the speech of St. Stephen (Acts vii. 2) is, ὁ θεὸς δέδεικται ἡμῶν, &c. Scripture is the best interpreter of Scripture. In the same speech of St. Stephen, we read that the Lord, or the angel of the Lord, appeared to Moses³, and as the latter appearance was the flame of fire, or glory of the Lord, we may rightly infer that the appearance to Abram was attended with the same glory, as to St. Paul on the way to Damascus.

¹ Laws of Moses, Smith's translation, vol. i. Art. 31. p. 136, and the Notes, and 139.

² See John's History of the Hebrew Commonwealth.

³ Acts vii. 30, &c.

NOTE 6. GEN. xii. 9. "*On the History of Abram.*"

The student who is anxious to proceed with the delightful task of acquainting himself with the history of the providential government of the world, would do well to examine the situation on the map of every place mentioned in Scripture. The short account in this section of the travels of Abram from Ur, or the district where fire or the sun was the object of worship, to Charran, to the north of Palestine, to Beth-el, and to the southern border of the country; and the remembrance that wherever he went he preached the Gospel, and the faith of the one true God, and the hope of a future deliverer; must give the student a complete view of the manner in which it pleased God to lay the foundation of the Church, and to check the increasing idolatry of the age. With respect to the large mass of traditions respecting Abraham, I shall merely remark that they are collected by Fabricius. We learn from his compilation and references that Abraham is said to have been the inventor of letters, and instructed by angels in Hebrew learning,—that he taught the Syrian and Chaldeans,—invented an alphabet which J. Augustine Pantheus, a Venetian presbyter, quoted against Alchimeas,—that he was cast into the fire by Nimrod, and liberated by Divine power,—that his father's name was Azar (for there were two Terahs), and his mother's name was Adna according to the Arabians, or Estelin according to the Talmud,—that some believe him to be Zoroaster, and impute many books to him,—that Philo considers him to have been a teacher well versed in astrology and arithmetic, and that the name of his maternal uncle was Abraham, with many other details, more curious than interesting, from authors quoted by Eusebius;—that he gave names to the twelve months,—wrote on astrology,—and more especially, as very many affirm, that he published a work on the Creation, entitled Sepher Jetzirah, סֵפֶר יֵצִירָה of which a long account is extracted from the works of Petrus Lambecius and others,—that he wrote on the modes and result of magic,—that he was instructed by the Almighty in the doctrine of the resurrection of the dead,—and held a colloquy with God and Satan, as Herbelot relates from the oriental writers,—that he was the author of the morning prayers now principally used by the Jews,—that he composed the eighty-eighth and some other Psalms,—that the Bramins derive their name from him,—and that many traces of the doctrines he taught (a fact which I believe is never doubted) are traceable among many nations of the East,—with various other traditions respecting his testament, the oak of Mamre, and the lamentation of the princes of this world when they assembled after his death, and said, "Woe to the world, for its

chief has perished! woe to this ship, for its pilot is lost!" All these, and many more, are collected by Fabricius, and to him the student is referred. It is impossible to prove the truth, and therefore to ascertain the value of many of these traditions. Some of them confirm the Scriptural account, and may, therefore, be received with less suspicion. Many are utterly untenable. All prove that the name Abram was great among the early nations. All illustrate the like degree of estimation in which that knowledge of the Church and saints of God is to be held, which is handed down to us by tradition, when unconfirmed by Scripture; that while much may be true, it is, as a mass, uncertain, or improbable, or inconsistent, or confused. All may be said to combine to teach us the infinite value of the Scripture itself, whose truth none doubt, whose test many all receive, whose witness all welcome; as the light which scatters alike the darkness of total ignorance, and the mists, the vapours, and the shadows of vague and doubtful tradition.

With the life of Abraham, the Mosaic history may be said to commence; all that precedes being introductory to it. Though the knowledge of the One True God was not entirely banished from the world, yet it seems to have been so generally united with idolatrous corruptions, that God selected one family from the rest of mankind, to preserve uninterruptedly, by a course of laws and institutions, purity of religion, and belief in the Messiah;

and if we consult the map of the countries through which Abraham passed, and consider at the same time the probable amount of the population of the earth at this period; we shall find that Abraham, in complying with the Divine command, probably preached the true religion to the great majority of mankind. And how impressive must have been the spectacle he presented to the world! A rich and powerful prince, attended with a large retinue of servants and retainers, traverses the earth, not for the purposes of war and conquest, as so many various tribes were then doing; but to preach the recovery of man from the effects of the fall. So great was the check given to idolatry by this dispensation of Providence, that the effect of his preaching remained in some families till the age of Moses. And so universally was the fame of this great man extended, and so abundant is the evidence for the truth of this part of the narration of Moses, that though many of the traditions respecting him must be rejected, the ancient Persians, the Hindoos, the Jews, and the Arabians, unite in celebrating his name, and in declaring that their religion in its purity was the religion of Abraham. Hale's Analysis, vol. ii. p. 124. Vide Heidegger, Exerc. 3. vol. ii. De Abrahamo; Bp. Cumberland's Origines Gent. p. 434, &c.; Calmet, art. Abraham; Bayle's Dict.; Witsius, *Ægyptiacorum* lib. 3, cap. 12, § 6, &c.; Law's Theory of Religion, p. 65; Revelation examined with Candour, vol. ii. p. 216.

SECTION XLVII.

GENESIS XII. 10—20. XIII. 1. XX. 1—18. XIII. 2—13.

TITLE.—*When communion with God ceases, the sins which the grace of God had restrained resume their power, and the Christian should be most jealous over himself in those points wherein his greatest excellency consists.—Abram and Lot leave the promised land, and fall from their steadfastness in the service of God.*

INTRODUCTION.—That we may read the Scriptures with the greatest profit to ourselves, we must ever remember that as man is composed of body and soul, every thing which is written in the word of God, whether we understand it or not, may be said to relate to both. Some read the Scriptures as if they were merely a common history, such as those of Greece, Rome, and England. Others read them as if they were merely a book of devotion. The proper way to read and understand them is, to consider them as a history of events which actually took place, and which are recorded and handed down to us by men who were divinely instructed; that while we read them as a history of facts, we may learn from those facts the lessons which relate to the present instruction and future

condition of the immortal soul. Thus it is a matter of history that Israel left Egypt, passed through the Red Sea, travelled in the wilderness, crossed over the river Jordan, and established themselves, according to God's promise, in the land of Canaan. But St. Paul, in the Epistle to the Hebrews, informs us that the land of Canaan is a type, and represents both the kingdom of heaven, and the rest which is given to the soul of the believer in the Church of God on earth. And we learn from many considerations which cannot be here repeated at length, that the river Jordan may be said to denote the death of the body, which separates heaven from the wilderness of life; that the wilderness may be said to represent the pilgrimage of the Christian, in the communion of the Church, through the earthly life; that the passing through the Red Sea represents Baptism; and that the land of Egypt denotes the sinful world, or the corrupt natures which are forsaken when we are admitted into the covenant of God. These reflections will justify the interpretation which we give to the passage of Scripture to which we now arrive, which relates the failure of the faith of Abram, and the wrong choice of his nephew Lot. They were now both in the land of Canaan. If we consider well their former history, we may interpret the land of Canaan, in this passage, to signify that rest and peace of mind which those possess, who, like Abram and Lot, leave an idolatrous and wicked land for the possession of the true religion of God. And we may therefore consider the first error which is related of Abram, and the first error which is recorded of Lot, to be a representation of the manner in which sin resumes its dominion over the heart. There was a famine in the land of Canaan. Abram went down into Egypt for provision for his household. He did not send for the supply he required. He went down thither. It was the custom in those days, that every man or woman who went into the land of another, was deemed to be the property, or at the disposal, of the king of the land into which they went. Abram knew that he and his, were at the disposal of the king of Egypt; and that his wife, and his servants also, might be taken from him. He well knew, also, that if his wife was taken from him, his life might be endangered by the king or prince who might take her. Instead of preserving his faith in the providence of God, as we might have expected him to have done, he adds to his first probable error of forsaking the promised land without any command to do so, the further sin of commanding his wife to declare herself his sister. By doing this he escaped from the danger of being killed as her husband. It was indeed true that she was his sister, according to the sense of the word in that age, because she was his niece (marriages between near relations being permitted at that time), but it was not the whole truth. It was not the impartial, full, clear, open declaration, which became the father of the faithful. And we learn this lesson from the narrative: that the Christian who forsakes, even for a short time, the altars of God, and the close communion with God, under which the soul is watchful and the conscience tender, to mingle with worldly society, and to engage too deeply in worldly pursuits; is always in danger of mutilating truth, of keeping back a part of the truth of God, of compromising with his conscience, and of fearing the wrath of man more than the frown of God. The

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^s ch. 39. 7.
Matt. 5. 38.

pass, that, when Abram was come into Egypt, the Egyptians ^s beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was ^h taken into Pharaoh's house.

^h ch. 20. 2.

ⁱ ch. 20. 14.

16 And he ⁱ entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

^h ch. 20. 18.
¹ Chron. 16. 21.
Ps. 105. 14.
Heb. 13. 4.

17 And the LORD ^k plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

ⁱ ch. 20. 9. &
26. 10.

18 And Pharaoh called Abram, and said, ¹ What is this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

⁼ Prov. 21. 1.

20 ^m And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

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⁼ ch. 12. 9.

1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, ⁿ into the south.

CHAP. XX.

To be omitted in the family reading.

About
1918.
ch. 18. 1.

1 And Abraham journeyed from ^o thence toward the south country, and

dwelled between ^p Kadesh and Shur, and ^q sojourned in Gerar.

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2 And Abraham said of Sarah his wife, ^r She is my sister: and Abimelech king of Gerar sent, and ^s took Sarah.

^p ch. 16. 7, 14.
^q ch. 26. 6.
^r ch. 12. 13. &
26. 7.

^s ch. 12. 15.

3 But ^t God came to Abimelech ^u in a dream by night, and said to him, ^x Behold, thou *art but* a dead man, for the woman which thou hast taken; for she is [†] a man's wife.

^t Ps. 135. 14.
^u Job 33. 15.

^x ver. 7.

[†] Heb. married to an husband.

4 But Abimelech had not come near her: and he said, Lord, ^y wilt thou slay also a righteous nation?

^y ch. 18. 23.
ver. 18.

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: ^z in the || integrity of my heart and innocency of my hands have I done this.

^z 2 Kings 20. 3.
2 Cor. 1. 12.
Or, simplicity, or, sincerity.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for ^a I also withheld thee from sinning ^b against me: therefore suffered I thee not to touch her.

^a ch. 31. 7. &
35. 5.
Exod. 34. 24.
¹ Sam. 25. 26, 34.

^b ch. 39. 9.
Lev. 6. 2.
Ps. 51. 4.

7 Now therefore restore the man *his* wife; ^c for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, ^d know thou that thou shalt surely die, thou, ^e and all that *are* thine.

^c 1 Sam. 7. 5.
2 Kings 15. 1.
Job 42. 8.
Jam. 5. 14, 15.
¹ John 5. 16.

^d ch. 2. 17.

^e Numb. 16. 32, 33.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

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[†] ch. 26. 10.
Exod. 32. 21.
Josh. 7. 25.

[‡] ch. 34. 7.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, [†]that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me [‡]that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

[‡] ch. 42. 18.
Ps. 36. 1.
Prov. 16. 6.
[†] ch. 12. 12. &
26. 7.

11 And Abraham said, Because I thought, Surely [‡]the fear of God is not in this place; and [†]they will slay me for my wife's sake.

[‡] See ch. 11.
29.

12 And yet indeed [‡]she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

[†] ch. 12. 1, 9,
11, &c.
Heb. 11. 8.

13 And it came to pass, when [†]God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, [‡]say of me, He is my brother.

[‡] ch. 12. 13.

[‡] ch. 12. 16.

14 And Abimelech [‡]took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

[‡] ch. 13. 9.

[†] Heb. as is
good in thine
eyes.

15 And Abimelech said, Behold, [‡]my land is before thee: dwell [†]where it pleaseth thee.

[‡] ver. 5.

[†] ch. 26. 11.

16 And unto Sarah he said, Behold, I have given [‡]thy brother a thousand *pieces* of silver: [‡]behold,

he is to thee [‡]a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was re-proved.

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[‡] ch. 24. 65.

17 ¶ So Abraham [‡]prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.

[‡] Job 42. 9. 10.

18 For the LORD [‡]had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

[‡] ch. 12. 17.

CHAP. XIII.

2 [‡]And Abram *was* very rich in cattle, in silver, and in gold.

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1918.
Hales's
Chron.

A.C. 2077.

3 And he went on his journeys [‡]from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

[‡] ch. 24. 35.

Ps. 111. 3.

Prov. 10. 22.

[‡] ch. 12. 8, 9.

4 Unto the [‡]place of the altar, which he had made there at the first: and there Abram [‡]called on the name of the LORD.

[‡] ch. 12. 7, 8.

Ps. 116. 17.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And [‡]the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

[‡] ch. 36. 7.

7 And there was [‡]a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: [‡]and the Canaanite and the Perizzite dwelled then in the land.

[‡] ch. 26. 20.

[‡] ch. 12. 6.

8 And Abram said unto Lot, [‡]Let there be no strife, I pray thee, between

[‡] 1 Cor. 6. 7.

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1918.
Hales's
Chron.
A.C. 2077.
† Heb. *men*
brethren:
See ch. 11. 27,
31.
Exod. 2. 13.
Ps. 133. 1.
Acts 7. 26.
* ch. 20. 15. &
34. 10.
† Rom. 18. 18.
Heb. 12. 14.
Jam. 3. 17.
* ch. 19. 17.
Deut. 34. 3.
Ps. 107. 34.
* ch. 19. 24,
25.
† ch. 2. 10.
Isa. 51. 3.

me and thee, and between
my herdmen and thy herd-
men; for we *be* † brethren.
9 * *Is* not the whole land
before thee? separate thy-
self, I pray thee, from me:
if *thou wilt take* the left
hand, then I will go to the
right; or if *thou depart* to
the right hand, then I will
go to the left.
10 And Lot lifted up his
eyes, and beheld all * the
plain of Jordan, that it *was*
well watered every where,
before the LORD^d destroyed
Sodom and Gomorrah,
¹ *even* as the garden of the

LORD, like the land of
Egypt, as thou comest unto
^k Zoar.

11 Then Lot chose him
all the plain of Jordan;
and Lot journeyed east:
and they separated them-
selves the one from the
other.

12 Abram dwelled in the
land of Canaan, and Lot
¹ dwelled in the cities of
the plain, and ^m pitched his
tent towards Sodom.

13 But the men of So-
dom ⁿ *were* wicked and
^o sinners before the LORD
exceedingly.

BEFORE CHRIST
about
1918.
Hales's
Chron.
A.C. 2077.

† ch. 14. 2. 8.
& 19. 22.

† ch. 19. 29.
about
1917.
* ch. 14. 12, &
19. 1.
2 Pet. 2. 7, 8.
* ch. 18. 20.
Ezek. 16. 49.
2 Pet. 2. 7, 8.
* ch. 6. 11.

PRAYER.—LET US PRAY, *that wherever our lot may be cast, whether in the more common society of the Egypt of a sinful world, or among the persons who are distinguished by pride, fulness of bread, and abundance of idleness, we may never depart from the truth; and never, in the love of worldly ease, forsake the altars of God.*

O LORD, we beseech Thee mercifully to hear the prayers of Thy people which call upon Thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same. We thank Thee that Thy providence hath placed us in the land where the faith of the God of Abraham is established, where Thy gospel is preached, where Thy holy word is read, where the sacraments which Christ our Lord ordained are administered, and where the altars of our God are honoured among Thy faithful people. We thank Thee that Thy grace is promised to all those, Thy people, who value these means of grace, and who call upon Thee in sincerity and truth. Grant that we may thus pray to Thee. Give us Thy grace, that we may so value the privileges with which Thou hast thus favoured us. And because we are surrounded by the vain and sinful world, whose frowns are too much feared, and whose favour is too much desired, give us such grace in the midst of all temptations to evil, that we never be ashamed to confess the faith of Christ crucified, and to declare ourselves to be the sons and servants of the God of truth. May we ever remember that the solemn vow was made for us at our baptism, and that the same vow was (or will be) taken upon ourselves at our confirmation, that we would renounce the works of the devil; and never be guilty of the sins of lying, falsehood, and deceit. Keep us by Thy grace from all appearance of evil. May we ever esteem a lie to be a sin and a disgrace. May no hope of profit, no fear of the powers of men, and no desire of the approbation and smiles of our companions, ever tempt us to depart from the truth. May we ever remember that though we may deceive others, we cannot deceive Thee. May we never be guilty of the vain excuses by which we would persuade ourselves that the falsehood and the lying by which we would hope to benefit ourselves is permitted by the God of truth. Make us valiant for the truth. Let us not be found among

the fearful, who have not boldness to confess Thee before men, and whom Thou wilt not confess at the great day of account. Make Thy people willing in the day of the power of Thy grace upon their souls, to endure any sorrow, privation, or distress, rather than betray the cause of their God, the salvation of the soul, the truth of Thy word, and the service of Thy holy Church. As Christ our Saviour was made perfect through sufferings, enable us, we pray Thee, to endure all sufferings with patience; rather than to live the life of carelessness, indulgence, and sloth, and ease, which shall corrupt our hearts, ruin our principles, destroy our peace, prevent the blessedness of prayer and praise, and take away the comfort of reflecting upon death and upon heaven with hope and joy. May we tremble at the representation which Thy holy word has given us of him, Thy servant, who forsook his own land of idolatry, and believed Thy holy will, and worshipped with faithfulness at Thy holy altars; yet departed for a time from the communion of his family and friends, to take up his abode among the proud and the careless, the self-indulgent and the wicked. May we look upon the fallen servant of God, and tremble, lest we also become corrupted by that world, where the sinful words, that vex the souls of those that believe in Thee, are heard and endured. We do not pray Thee to take us out of the world before the time of our trial shall be ended, but we pray Thee to deliver us from the evil of the world. We pray Thee more especially to deliver us from the fearful and hateful wickedness which may overtake those who are corrupted to the heart with the pride that defies God and despises man; with the fulness of bread that knows, in its dark selfishness, no pity for others, no fear for itself, and no gratitude to the God Who gave prosperity. May we never be corrupted with the abundance of idleness, which betrays the soul to the worst and most deadly sins. O keep us by Thy grace from all things hurtful, and lead us to all things profitable to our salvation. Give us neither poverty nor riches. Feed us with food convenient for us. Keep us steadfast in Thy faith and fear. Thou knowest what things our souls have need of. Give us, we pray Thee, so much of worldly comfort, worldly advantages, and worldly blessings, as Thy grace will make profitable to us. Keep away from us all the fulness of bread, the abundance of idleness, and the ease and wealth which might so corrupt the heart, that we forget the faith and the communion, the service and the altars of our God. Hear, we pray Thee, these our imperfect petitions, which we offer to Thee, not in our own name, but in the name and for the sake of Jesus Christ, Thy Son, Who, in compassion for our infirmities, hath taught us thus to pray,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the choice of Commentators to illustrate this work.* GEN. xiii. 1. "*Abram went up out of Egypt.*"

The commentators of the Bible are too often accustomed to see in every part of the sacred page, either their own favourite opinions, or the peculiar opinions maintained by that section of the universal Church to which they have attached themselves. It is necessary, therefore, to the interpreter who studies only to discover in the Scriptures the intent and meaning of the text itself, to be jealous of every guide, while he accepts every assistance. If he consults the papist, or the Cal-

vinist, he must anticipate the peculiarities of each systematizer; yet in each may be found many useful, original, and learned observations. Some commentators, however, render their labours almost useless, by the manner in which they overlay their reading and learning by their discovering their own, or their sectarian peculiarities in the most simple texts. They compel the most patient student to lay them aside in despair. It is on this account that I make but little use of some very laborious writers, and among them of the most indefatigable Jesuit, Benedict Fernandus. He dedicates his splendid monument of labour

and genius to the Virgin Mary. He prefixes the portraits of Ignatius Loyola, Francis Xavier, Aloysius Gonzaga, and another Jesuit, to the first volume; and according to these omens such is the work. In the simple expression, for instance, in this verse: "Abram went up out of Egypt;" he discovers sufficient reason to introduce the Assumption of the Virgin Mary, and to discuss her excellences, superiority, and blessedness. It is impossible to avail ourselves of the labours of such men. We may envy them their knowledge, but they extinguish their lamps with their own oil, and change their light into darkness. They put on their own yellow spectacles, and condemn those who, wearing no spectacles, see and affirm that the earth is green, and the sky is blue¹.

NOTE 2. GEN. xiii. 2. "*Abram was very rich in gold.*"

See the note to the last section on this subject.

NOTE 3. *On the position of GEN. xx.*

I place chapter xx., though the name Abraham is written for Abram by the transcribers, after the first verse of chapter xiii., partly on the authority of the internal evidence, but more particularly on the authority of Hugo de St. Victoire, who wrote annotations on Genesis in the twelfth century, and whose criticism was approved by Rosenmüller², by Deylingius³, Osiander⁴, and Père Simon⁵.

According to the present situation of the twentieth chapter, the events related in it took place after the destruction of the cities of the plain, when Sara was with child of Isaac. Immediately before that destruction Abram had received the Angel Jehovah at Mamre. (ch. xviii. 1.) The Gerar which is mentioned in Gen. xx. 1, is not the town of that name, which was on the borders of the tribe of Simeon, but the Gerar to the north of Kadesh-Barnea, in Arabia Petrea, and to the south of the Holy Land. The former is not very distant from Mamre or Hebron. The latter

could not be reached without a long and painful journey. That this Gerar in Arabia Petrea is meant, appears from the allusion to Kadesh and Shur, in both which places it is said Abraham dwelt; and from them he sojourned וַיֵּשְׁב for a time in Gerar. This Gerar is omitted in the modern maps. I find it in the map of the Holy Land in Jerome's works, vol. ii. opposite p. 506, where it is called Gerartica Regio. It does not seem possible that Abraham could have travelled from Mamre into the wilderness Shur, which is lat. N. 29°, and lon. 32° 30', so far from Hebron, traversed thence to Kadesh, dwelt at both places, and then sojourned at Gerar, and then gone on to the place where Isaac was born, while his wife was pregnant. If, however, we place the twentieth chapter after ver. 1 of the thirteenth, the whole narrative is consistent, both as a history, and as a type. As a history it will appear that Abraham, after leaving the court of Pharaoh, king of Egypt, wandered in the wilderness, and, after dwelling first at Kadesh, then at Shur, stopped at Gerar in his way to the southern part of Palestine, from whence he proceeded to Bethel, to the place where he first pitched his tent in Canaan. (ch. xiii. 3.) His doing so will be the type of the journeyings of his descendants under Moses, who traversed the wilderness after leaving Egypt.

NOTE 4. *On the reproof of Abimelech to Abram.* GEN. xx. 16. There is an obscurity in the 16th verse of this chapter. One version is: "Behold, he thy brother is a covering of the eyes," &c. Dathe would refer the pronoun הוא , to הכסף the silver, and not האח the brother⁶. The latter clause is rendered by the Sept. $\text{καὶ πάντα ἀλήθευσον}$. "I have given the silver to purchase for thee a veil, that thine own people and strangers may know that thou art not merely the sister, but the wife of Abraham. Speak the whole truth." So he was reproofed and rebuked." This seems to be the full meaning⁷. I have omitted the passage from family reading, because of its similarity to the former part of the section; and when I thus follow the custom of the Church, in leaving out some portions of the Scriptures from general perusal, I deem it advisable not to allude to them either in the Introductions or Prayers.

¹ Benedicti Fernandii Borbensis Lusitania e Soc. Jesu Comment. in Genes. Lugduni, 1611. See page 1177, vol. i.

² On Gen. xx. 2.

³ In his Dissertatio de Saræ nonagenariæ pulcritudine, quæ regem Abimelechum pertransisse creditur, Gen. xxv.

Observat. Sac. Pars prima, page 48, 4to, Lelpsic, 1735.

⁴ Comm. in loc.

⁵ Prep. Crit. Hist. V. T. ap. Rosenmüller in Gen. xx. 2.

⁶ See his note in loc. vol. i. page 105.

⁷ But see the note of Dathe.

SECTION XLVIII. GENESIS XIII. 14—18. XIV. 1—16.

TITLE.—*Prophecy is history anticipated, and history is prophecy fulfilled.—The prophecy is renewed, that the land of Canaan should be the possession of the family of Abram.—The first war, like all future wars, accomplished the prophecies of God.*

INTRODUCTION.—One of the most delightful studies to which the mind of man can apply itself, is the contemplation of the great events that have already taken place among mankind ; and which are of so much importance that they have already influenced the past, while their results are to be seen at present ; and their consequences, we are compelled to believe, will remain so long as the civilized world continues. We call the record of these events history. We apply that word, though it includes all lesser occurrences, to the more important circumstances of the past. We speak, for instance, of the history of the Babylonian or Assyrian, the Persian, the Grecian, and the Roman empires. We speak of the modern history of the nations into which the Roman empire was dissolved ; and we trace the effects of the power of all these empires and nations on the preservation, the corruptions, the punishments, the prosperity, and adversity of that portion of our fellow men, which has ever upheld the truth of the Holy Scriptures, maintained the public worship of the God of the Scriptures, and formed that society which we call the visible Church of God. There is, however, one consideration to be held in view, without which, indeed, all the events of history will appear to be a vast accumulation of accidents, circumstances, and facts, with no meaning or purpose—a mighty maze, and all without a plan. That consideration is, that the God who made the world by His power, so governs the same world by His providence ; that He declared by the mouths of certain persons, whose minds for this very purpose He impressed with thoughts which could not otherwise have occurred to them, all the great events of history before they took place. This declaration of events before they took place we call prophecy, and the persons whom God impressed with the power to declare them we call prophets ; and we can only understand history rightly, if we consider it in this light, to be that course of events which God declared before they took place, and the greater and more important of which his prophets positively and expressly foretold should happen. Now there is one part of history which may be called the key which explains the causes of all the other greater portions of the general history of the world ; that is the history of the people who formerly possessed the land of Canaan, and who now are still seen daily among us, wanderers over the earth, banished from the land of Canaan, yet certainly expecting to return to it. The histories of Assyria, Egypt, Persia, Greece, and Rome, are all interesting to us at this day, chiefly because of their connection with the people, the children of Abraham, the Hebrews, the Jews, who once occupied the land of Canaan, and who hope once more to possess it. The section before us relates the manner in which the prophecy which declared the future possession of the land of Canaan, was confirmed by the first war recorded in history ; and the whole section, therefore, may be regarded as the

summary of, as well as the introduction to, the fulfilment of the prophecies respecting the possession of Canaan; and as the abridgment of the history of the wars of the world. The prophecy was spoken to Abram after he had separated from Lot. He had returned to the place between Beth-el and Ai, that is, to Mount Ephraim, where he had built an altar on his first coming into the country (Gen. xiii. ver. 3, compared with ver. 12 and 14), and was commanded to look to the boundaries of Canaan, northward to Dan, southward to Beersheba, eastward to Jordan, westward to the Mediterranean: for the actual land which he saw was given to his children after the flesh; and the spiritual Canaan, the rest from sin and evil, which was denoted by the actual land of Canaan, was given to his spiritual children for ever. About the time when this prophecy was delivered, four kings from the neighbourhood of Babylon, of the race of Shem, had conquered and led captive the five kings and people of the cities of the plain, near to the place where Lot dwelt, because these five kings had thrown off the yoke under which they had lived thirteen years. The four kings not only did this, but they attacked and defeated many of the tribes which were in the neighbourhood of Canaan. Neither was this all: after they had conquered these kings, and the five kings of the cities of the plain, they took Lot prisoner, and seized upon all his property as a spoil, and then went on to conquer the rest of the country that had been promised to Abram. The Jewish writers say that the four kings intended to have destroyed Abram himself. Of this we cannot be certain. If, however, the four kings had been permitted to conquer the whole country of Canaan, their posterity would have possessed it, and not the posterity of Abram; and thus the prophecy lately given to Abram would have been defeated at the beginning. But no word of God ever can, does, or shall fall to the ground. Abram arms his servants and his people at Mamre, near Hebron, the place where he was living, in the south of the promised land, and he pursued the four kings to Dan, which was in the extreme north of the promised land. He there defeated them all, and thus obtained by conquest that very land which was before promised to him as a favour. To prove to all the world that this conquest was complete, he pursued them yet further, eighty miles, to Hobah, near Damascus; and the prophecy that God would give the land of Canaan to Abram was fulfilled in this manner, at the very beginning, when there seemed to be danger that God's word would fail. We shall see many instances, as we proceed through the Holy Scriptures, of the same seeming danger; but we shall never read, in any one instance, that the prophecies of God have ever failed to come to pass. The first war recorded in history accomplished the first prophecies; and those who study history will ever find that all the wars, and all the great movements among states and nations, which have or do take place, are but the events which accomplish other prophecies, and demonstrate the certainty of the overruling providence of God. Nothing happens by chance. Known unto God are all His ways, from the beginning of the world. Those only are wise who see God in all events, and fear Him, and believe that He will order all things wisely and well; however dark or mysterious the events of the present may appear. Clouds and darkness may be round about Him, but justice and judgment are, and ever will be, the habitation of His throne.

GENESIS XIII. 14—18. XIV. 1—16.

BEFORE
CHRIST
about
1917.

^a ver. 11.

^b ch. 28. 14.

^c ch. 12. 7. &
15. 18. & 17. 8.
& 24. 7. & 26. 4.
Numb 34. 12.
Deut. 34. 4.

Acts 7. 5.

^d 2 Chron.

20. 7.

Ps. 37. 22. 29.

& 112. 2.

^e ch. 15. 5. &

22. 17. & 26. 4.

& 28. 14. & 32.

12.

Exod. 32. 13.

Numb. 23. 10.

Deut. 1. 10.

1 Kings 4. 20.

1 Chron. 27.

23.

Isa. 48. 19.

Jer. 33. 22.

Rom. 4. 16.

17. 18.

Heb. 11. 12.

^f ch. 14. 13.

^g Heb. *plains*.

^h ch. 35. 27. &

37. 14.

CHAP. XIV.

BEFORE
CHRIST
about
1913.

Hales's
Chron.
A.C. 2078.

ⁱ ch. 10. 10. &

11. 2.

^j Isa. 11. 11.

^k Deut. 29. 23.

^l ch. 19. 22.

^m Deut. 3. 17.

Numb. 34. 12.

Josh. 3. 16.

Ps. 107. 34.

14 ¶ And the LORD said unto Abram, after that Lot ^awas separated from him, Lift up now thine eyes, and look from the place where thou art, ^bnorthward, and southward, and eastward, and westward:

15 For all the land which thou seest, ^cto thee will I give it, and ^dto thy seed for ever.

16 And ^eI will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and ^fdwelt in the ^gplain of Mamre, ^hwhich is in Hebron, and built there an altar unto the LORD.

1 And it came to pass in the days of Amraphel king of ⁱShinar, Arioch king of Ellasar, Chedorlaomer king of ^jElam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^kAdmah, and Shemeber king of Zeboiim, and the king of Bela, which is ^lZoar.

3 All these were joined together in the vale of Siddim, ^mwhich is the salt sea.

4 Twelve years ⁿthey served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote ^othe Rephaims ^pin Ashteroth Karnaim, and ^qthe Zuzims in Ham, ^rand the Emims in ^sShaveh Kiriathaim.

6 ^tAnd the Horites in their mount Seir, unto ^uEl-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt ^vin Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* ^wslimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled ^xto the mountain.

11 And they took ^yall

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^a ch. 9. 26.
about
1913.

^b ch. 15. 20.

Deut. 3. 11.

^c Josh. 12. 4.

& 13. 12.

^d Deut. 2. 20.

^e Deut. 2. 10,

11.

^f Or, *the plain*

of Kiriathaim

^g Deut. 2. 12,

22.

^h Or, *the plain*

of Paran,

ch. 21. 21.

Numb 12. 16.

& 13. 3.

ⁱ 2 Chron.

20. 2.

ⁿ ch. 11. 3.

^u ch. 19. 17, 30.

^v ver. 16, 21.

BEFORE
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the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's ^a brother's son, ^a who dwelt in Sodom, and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for ^b he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: ^c and these *were* confederate with Abram.

14 And when Abram

heard that ^d his brother was taken captive, he || armed his || trained *servants*, ^e born in his own house, three hundred and eighteen, and pursued ^f *them* unto Dan.

15 And he divided himself against them, he and his servants, by night, and ^g smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back ^h all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

BEFORE
CHRIST
about
1913.
Hales's
Chron.
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^d ch. 13. 8.
|| Or, *led forth*.
|| Or, *instruct-
ed*.
^e ch. 15. 3. &
17. 12, 27.
Eccles. 2. 7.
^f Deut. 34. 1.
Judg. 18. 29.
^g Isa 41. 2, 3.

PRAYER.—LET US PRAY, *that we may study history as believers in the God of Prophecy, and be assured that the promises of God's mercy and the threatenings of God's justice will be as certainly fulfilled to the souls of individuals, as the prophecies of the Old Testament were fulfilled in the History of Nations.*

O God, Whose never-failing Providence ordereth all things both in heaven and earth, we Thine unworthy servants do give Thee humble and hearty thanks for the knowledge of the holy prophecies which Thou didst impart to Thy servants, Abram and the prophets, of the years that are past. We bless and thank Thy Holy Name for the conviction which Thou hast given to us, that all the events which take place in this world do not spring up by chance, but are parts of the well-ordered plans of Thy government. Give us grace, we beseech Thee, to study the past, that we delight to trace the accomplishment of Thy prophecies in the records of the rise and fall, the progress and decay, the wars and the sufferings of the nations which have perished from the earth. Enable us to read, mark, learn, and lay to heart their conduct towards Thy people Israel, and the accomplishment of Thy decrees by those who were most ignorant of Thy Name. Give us grace so to study the present state of the earth on which we live, that we trace Thy hand alone in the present condition of the lands which those nations possessed; and in the state of Thy chosen people, who are now wandering in the wilderness of the world till Thy good Providence shall restore them, according to Thy promise, to the lands and homes of their fathers. Give us grace, we pray Thee, so to look forward to the future, that we be more and more confirmed in our holy faith, that nothing which Thou hast spoken shall fall to the ground. Give us above all, we beseech Thee, such faith in the certain accomplishment of every word which Thou hast spoken to ourselves, that we take heed to our own souls, and tremble lest we come short of that rest for the people of God, which Thy Holy Word hath promised to all who love and fear Thy Name, and come to Thee with true repentance in the name of Thy Son our only Lord and Saviour. O God of Abram, of Isaac, and of Jacob, God and Father of our Lord Jesus Christ, hear our prayer and cast us not away

from Thy presence. Enable us to look up to heaven and remember the spiritual Canaan, the inheritance which is purchased for man by the precious blood-shedding of the Son of God. Strengthen our faith. Increase our hope of glory. Pour down Thine Holy Spirit from on high upon us, that we may lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, the pilgrimage in the wilderness, and the passing through the valley of the shadow of death, till we arrive at the land of promise, the Canaan of our endless possession. Guide us with Thy counsel, and after that receive us to Thy glory. By faith and patience, by repentance and obedience, by holy submission to Thy will, and by persevering obedience to Thy commandments, as the followers of that blessed Saviour who hath redeemed us with His most precious blood—may we inherit the promises of heaven, which Thy word in Thy mercy hath spoken to our souls. And because the same testimony of prophecy which spake the promises of mercy to our fathers hath no less declared the certainty of the threatenings of Thy wrath to those who fall away from Thee, make us ever mindful of the fulfilment of all Thy judgments which Thy word did pronounce upon the same children of Abram; when they grieved Thy Holy Spirit, and rebelled against the God of their fathers. When we behold the children of Abram banished from the land of Canaan, may we tremble lest we also be banished from the Canaan of heaven. When we behold the fulfilment of the words of Thy servant Moses,—that Thy chosen people, the children of Abram, should be banished from their own land, and become “a proverb, a by-word, and a reproach,”—may we remember the words of another of Thy servants, that those who forsake the God of their mercies shall be “banished from the presence of their Lord, and from the glory of His power.” May the examples of Thy justice and the words of Thy threatenings be so remembered, that we escape the punishment of Thy wrath. Let us not see the east and the west, the north and the south, give up their dead at the last great day, to inherit the possession which Thou promised to us Thy servants; while we shall ourselves be thrust out as apostate and unworthy children. Spare us, good Lord! spare Thy servants who believe Thy word, hope for Thy promises, and tremble at Thy judgments. Make Thy word the light to our feet and the lamp to our path on the road to Thy heavenly Canaan. May the Holy Spirit of our God be with us, so to hope in Thy promises, and so to tremble at Thy threatenings, that we finally lose not the things eternal. Sanctify our knowledge of Thy word. So bless our studies of the affairs of men, and so attend with Thy grace the meditations of our hearts upon the good ordering and government of the world by Thy Providence, that the improvement of our understandings may be made the means of grace to our souls; and the more we know of God, the more certainly we devote our hearts to his fear, and our lives to his service. Hear our supplications and prayers which we offer to Thee, not in our own name, but in the name and for the sake of Jesus Christ Thy Son our Lord, Who in compassion to our infirmities hath taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. GEN. xiv. 1—16. *On the rule of interpretation of those actions related in the Old Testament, which in the New Testament are declared to be typical.*

The introduction to the difficult history of Melchizedek.

We shall be brought in our next section to the brief but most difficult history of Melchizedek. The passage which gives account of this mysterious personage can only be fully understood in that typical meaning which is given to it in Psalm cx., and by St. Paul in the Epistle to

the Hebrews, by our considering in their typical sense also the facts of the narrative which precedes the introduction of Melchizedek. I am not aware that this has been done by any commentators. If the student of Scripture, however, would rightly understand those Scriptural facts in the Old Testament, to which a typical, spiritual, or mystical interpretation is assigned in the New Testament, he must always look for some additional explanation of these typical meanings in the context, or in the whole narrative ; a part of which is thus spiritually interpreted. We may not dare, however, to be wise beyond what is actually and positively written ; and we must be careful, therefore, to interpret that context in the typical sense, so far only as the other parts of Scripture permit. In the present case, for instance, Melchizedek represented Christ ; Melchizedek as a priest, uncircumcised, blessed Abram as a conqueror, who was still uncircumcised. Abram had conquered the enemies of his family, for the four kings had taken Lot prisoner. He had conquered his own enemies ; for Melchizedek expressly says, Gen. xiv. 19, "God had delivered *thine* enemies into *thine* hand ;" and the traditions of the Jews affirm that the four kings intended to have destroyed Abram¹ himself. He had conquered the enemies of a tribe, some of whom were in covenant or treaty with him.

¹ Pirke Eliezer, c. 27.

עָרָם מֶלְכִּי־צֶדֶק בְּרֵךְ אֲבְרָם. Gen. xiv. 18. He had conquered the invaders of the promised land, who desired to impose on Lot, and upon Abram, or on the family of Abram, all the foul idolatries of Babylon from which they had been graciously delivered ; and he was blessed by Melchizedek in the King's Dale on the south-west of Jerusalem, which communicated with the Valley of Jehoshaphat on the south-east, and the neighbouring territory near Jerusalem. I think we need not hesitate to interpret all these events typically. But I do not think we are justified in the interpretation of the Jews², that the four kings were typical of the four great monarchies, nor interpret all their names, and all the names of the people whom they subdued before they were conquered by Abram, and all the names of the places mentioned, in a typical sense. I dare not do this, though the theme is inviting ; and though the most extraordinary coincidences might be pointed out, which would seem to justify the supposition, that this passage in Genesis is intended to be a representation of the events that should happen to the Church of God, from the very days of Abram till the coming of Christ to judgment. I decline all interpretations which I do not think the Scripture itself will sanction, by that peculiar interpretation which is therein given of the action and blessing of Melchizedek.

² Bereshit Rabba, sect. 42, fol. 37. 1. Ap. Gill.

SECTION XLIX. GENESIS XIV. 17—24.

TITLE.—*The study of Scripture is the constant source both of happiness and improvement, and the anticipation of the employment of the mind in its immortality. The history of Melchizedek illustrated the office, the nature, and the future appearance of Christ to bless His Church and people.*

INTRODUCTION.—The present section is one of the shortest in the whole book. It relates an event which is told in the most limited compass, and which seems at first sight to contain no peculiar source of spiritual contemplation. We read that when Abram was returning from the slaughter of the four kings near Damascus, the king of Sodom met him at the valley of Shaveh, which is called the King's Dale. This place was on the east side of Jerusalem, and formed a part of that valley which was afterwards called the valley of Jehoshaphat. This king, or chief of a tribe was probably unable to provide Abram with provision and refreshment, because he had not recovered from the effects of the invasion of his territory and his own capture. In this emergency, the personage who is named Melchizedek, and who is called king of Salem, brought forth bread and wine ; and Melchizedek was the priest of the Most High God, and being a priest

he blessed Abram : and then Abram gave to Melchizedek the tenth part of the spoils which he had taken from the four kings, whom he had pursued from the extreme south to the extreme north of the promised land, and overtaken and slain near Damascus. We then read no more concerning Melchizedek ; but the history goes on to relate a conversation between Abram and the chieftain whom he had rescued from the four kings. Now there seems to be at first sight no particular improvement to be drawn from this narrative. I have, therefore, made this section so short that I may show you the singular and most beautiful manner in which even these parts of the holy land of Scripture, from which we seem able to gather the fewest flowers of paradise, are rich with the beauty and fragrance of the roses of Sharon and the lilies of the valley ; and how the same study of the Scriptures, which is the constant source of our happiness and improvement, may be called the anticipation of the employment of our minds in the immortality which is before us.—There is no subject in the whole book of revelation on which the soul of man in the present life, or on which the soul of man in the future life, can be so delightfully employed in contemplating, as that of the divinity and eternity of Christ, as the Prophet, Priest, and King of his Church ; from the day when, before the foundation of the world, He undertook the office of Mediator between God and man, to the day when, after He became the sacrifice on the cross to complete the prophecies, He ascended into the heavenly Jerusalem, as the high priest entered into the holy of holies, with His own blood, as the lamb that was slain ; and from thence to the day when He shall return from that Jerusalem, after all these enemies are conquered, to bless the Church and the people whom He has enabled to conquer. Strange as it may appear to us, who think so little of these only interesting studies, the eternal priesthood of Christ is directly taught under the guidance of the Holy Spirit from this brief narrative of Melchizedek blessing Abram. The 110th Psalm is expressly applied by Christ to Himself. In that Psalm He is called Lord by the God and Father of us all ; and He is declared to be a Priest after the order, that is, according to the things which are related of Melchizedek¹. St. Paul, in the Epistle to the Hebrews, teaches the doctrine of the Eternal Priesthood of Christ. He declares the *superiority* of Christ to angels, to Aaron, and to the Levitical priesthood. He then refers to Melchizedek, and compares Melchizedek to Christ in such manner as to enable us to understand partly from what is omitted, and partly from what is related of Melchizedek, the eternal *nature*, the present *office*, and the future *coming* of Christ, as our Great High Priest. Christ's eternal NATURE is explained from the omission in the account of Melchizedek of His father, mother, and genealogy. Christ was without a father in His human nature, without a mother in His divine nature, without any genealogy as a priest of the tribe of Levi, for He was of the royal tribe of Judah ; and in His priesthood there was no genealogy, as there was no predecessor of Christ, and no successor to Christ ; in that one eternal priesthood, by which He sacrifices Himself for us, once for all ; by which He intercedes for us at present ; and by which He will come to bless His Church at the end of the world. The OFFICE

of Christ is explained. As Melchizedek was the King of Righteousness and the King of Peace ; so Christ is the Righteous King, who by His Holy Spirit gives peace. As Melchizedek was a priest superior to Abram, who was the father of the temporal priesthood of Levi ; the priesthood of Christ is superior to every earthly priesthood, whether the Abramic, the Levitical, or the Apostolical. Their priesthood must all cease. Christ's priesthood is eternal. If it be eternal, it continues at this moment. At this very hour He liveth in the Heavenly Jerusalem, making intercession as the Lamb that was slain for the sins of His people : and the sacrament of the bread and wine, which He instituted, perpetually shows forth His death, His atonement, and His priesthood. The coming of Christ is explained by the history of Melchizedek. Melchizedek came forth from Salem, or from Jerusalem, to give the bread and wine, and to bless the head of the visible Church then on earth, that is, to bless the Church itself, after that Church had conquered its enemies the kings from Babylon, and the king of nations, the mixed multitude of infidels and wicked men who opposed it. So says St. Paul, as it is appointed unto all men once to die, and after that the judgment, so shall Christ, Who was once only offered to bear the sins of many, appear to them who look to Him for spiritual refreshment, typified by the bread and wine, which the world cannot give ; as the kings of the cities of the plain could not give refreshment to Abram. As Melchizedek blessed the conqueror Abram, so shall Christ bless the conquering Church. As the blessing of Melchizedek was pronounced after the conquest of the enemies of the Church of God in the King's Dale, which may be called a part of the Valley of Jehoshaphat ; so does the prophet Joel (Joel iii. 12, and the whole chapter) declare that Christ shall judge the heathen in the valley of Jehoshaphat, near the city of Jerusalem. We have reason to believe that this will be, after the Jews, His own people, have been restored in the latter days ; and after the heavy judgments of God have been poured forth, which shall end in the triumph of the visible Church, and in the return from the Heavenly Jerusalem of Christ the true Melchizedek to bless His people who hold the faith of Abram, which he had both in circumcision and uncircumcision. Then will Christ bring forth the bread and wine of the kingdom. Then will Christ bless His Church. Then will the Church rejoice to give Him the treasure of this world, which it has won from its enemies. Many other reflections might be mentioned, which are suggested by this short history of Melchizedek in the present section. These, however, are sufficient to prove to us what wonders we may discover in the plainest narratives of the Old Testament Scriptures, if we would but study them by the light of the New Testament. As we have now the faith of Abram in the Most High God, the possessor of heaven and earth, let us with him go on to conquer the spiritual enemies of the heart ; receiving Christ's words as our prophet, depending upon Christ's atonement and intercession as our Priest, and submitting to Christ's sceptre only as our King, that we may look to Him and wait for Him ; and obtain the blessing which, at the last, He shall pronounce upon His Church and people.

GENESIS XIV. 17—24.

- BEFORE CHRIST 1912. Hales's Chron. A.C. 2070.
- 17 ¶ And the king of Sodom ^a went out to meet him ^b after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which is the ^c king's dale.
- 18 And ^d Melchizedek king of Salem brought forth bread and wine: and he *was* ^e the priest of ^f the most high God.
- 19 And he blessed him, and said, Blessed *be* Abram of the most high God, ^g possessor of heaven and earth:
- 20 And ^h blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes ⁱ of all.
- 21 And the king of Sodom said unto Abram, Give me the ^j persons, and take the goods to thyself.
- 22 And Abram said to ^k the king of Sodom, I ^l have lift up mine hand unto the LORD, the most high God, ^m the possessor of heaven and earth,
- 23 That ⁿ I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:
- 24 Save only that which the young men have eaten, and the portion of the men ^o which went with me, Aner, Eshcol, and Mamre; let them take their portion.
- BEFORE CHRIST 1912. Hales's Chron. A.C. 2070.
- † Heb. *son's*.
- ^a Judg. 11. 34. ^b 1 Sam. 18. 6. ^c Heb. 7. 1. ^d 2 Sam. 18. 18. ^e Heb. 7. 1. ^f Ps. 110. 4. ^g Heb. 5. 6. ^h Mic. 6. 6. ⁱ Acts 16. 17. ^j Ruth 3. 10. ^k 2 Sam. 2. 5. ^l ver. 22. ^m Matt. 11. 25. ⁿ ch. 24. 27. ^o ver. 13.

PRAYER.—LET US PRAY, *that we may earnestly contend for the faith once delivered to the saints—that we receive the teaching of Christ as our prophet, depend upon His sacrifice and intercession, as our Great High Priest, and obey Him as the King of the affections of the soul; and that the same Christ, the true Melchizedek, may bless us now and for ever with the blessing of His people.*

BLESSED LORD, Who hast caused all Holy Scriptures to be written for our learning, and Who hast caused Thy servants, the Apostles and the Evangelists, to explain in the Scriptures of the New Testament the mysteries which are concealed in the pages of the Old Testament; we thank Thee for the discoveries which Thou hast made to us of Thy Son Jesus Christ our Lord, that He is God to pity and to judge His brethren, and that He is man to sympathize and to be touched with the feeling of their infirmities, having been in all points tempted like as we are, yet without sin. Keep us, we beseech Thee, stedfast in this faith of the divinity and of the humanity of Thy Son our Lord. May we ever depend on His eternal power to save us, as the Lord of Abram, and the Lord of David. May we ever come before Thee, as the sons of Abram and the sons of David, and see the God of heaven as the Saviour of man upon earth. May we earnestly contend for this faith which has ever been given to Thy saints. May we see Christ as the true Melchizedek, who can meet us with the bread and wine of His own holy ordinance on earth, and bless us with the blessings of God from heaven. As Thy servant Abram was placed in the midst of the enemies of His religion, Thy Providence has been pleased to place us in that state and condition upon earth, in which we are exposed to the temptations of an alluring world

without and an evil heart within; and where we wrestle not against flesh and blood alone, but against principalities and powers, and all the crafts and assaults of our spiritual enemy. As Thou didst enable Abram Thy servant to conquer the kings his enemies, before the blessing of Melchizedek was pronounced upon him; so also we pray Thee clothe us with the whole armour of God, that we may be able to stand fast in the evil days. Gird Thou our loins with truth. Put on us the breast-plate of righteousness and the helmet of salvation. May the sword of Thy Spirit and the shield of faith be ever in our hand, that we may be more than conquerors through Him that hath loved us; and receive the better blessing than the blessing which the earthly Melchizedek pronounced upon Abram; when Christ, the Great High Priest, shall come down from heaven, and bid His Church and His people to live with Him for ever. We thank Thee for the knowledge of the mysteries and truths of Thy Holy Word. Make us ever mindful by the power of Thy good Spirit, which bringeth all things to our remembrance, of all the words which Christ our Teacher and Prophet hath spoken to us. May we remember the example of His patience under sufferings, His forgiveness of His enemies, His submission to injuries, and all other acts of His holy and perfect life. Give us Thy grace, that we may see in Christ, the Prophet Who spoke Thy law and fulfilled Thy law, the example of that which Thou hast commanded us to be. May the consciousness of our deep unworthiness, when we compare the life of the Son of God with the sins, in thought, word, and deed, which we have committed, so convince us of the corruption of our nature, the apostacy of our hearts, and the sinfulness of our lives, that we place our whole trust and confidence of obtaining the blessing that shall be pronounced at the last great day, on Thy boundless mercy, through Christ; and not on our own merits, or on our own righteousness before Thee. We have no hope of pardon, but in the way which Thou hast appointed. Ever, oh, ever, keep us steadfast in that faith which brings our souls as sinful, ruined, lost, and helpless, to the sacrifice which Christ our great High Priest hath made for us men and for our salvation. O Son of God, Who by Thy precious blood-shedding on the Cross, after Thy painful life of obedience and sorrow as a man was ended, didst make that blood-shedding our hope, and confidence, and strength, and stay; may the bread and the wine which Thou hast commanded to be received ever make us mindful of Thy full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; that we may trust in Thee alone, and seek for salvation in no other. As Thou didst die for us upon the Cross, so hast Thou ascended into heaven, there to plead, there to intercede for man. Be Thou there our great Intercessor at the throne of God; that Thy people may be made willing in the day of Thy power, willing to serve Thee, willing to obey Thee, willing to die in Thy faith and fear. O Christ, the King of Glory! be Thou Ruler in the midst of Thine enemies, within our sinful hearts and souls, that we may obey Thee as the Lord of our affections, and worship Thee in the beauty of holiness. O Prophet, Priest, and King of Thy Church, so be with us now, that when the day shall come that Thou the Priest for ever after the order of Melchizedek shall descend from the heavenly Jerusalem to bless Thy Church and people, we may obtain the blessing of Thy chosen, and rejoice in the gladness of Thy people; and inherit the blessing of the Most High God, the God of Abram, the God of the spiritual Israel. Oh! hear these our imperfect petitions which we offer to Thee, not in our own name, but in the name and for the sake of Jesus Christ Thy Son our Lord, Who hast taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *Opinions respecting Melchizedek.*

Very difficult of solution are the questions respecting Melchizedek, partly in consequence of the manner in which his name is mentioned in Psalm cx. ; partly because of the analogy drawn by St. Paul between Melchizedek and Christ; and partly because of the arguments which Bellarmine and other Romists have deduced in favour of the doctrine of the sacrifice of the mass, from his bringing forth bread and wine for Abraham, and for his followers, on their return from Damascus to the south of Palestine. Justly does Jerome call the whole subject, "*famosissimam questionem super pontifice Melchizedek*¹." As I shall have, however, another and more suitable opportunity, if it please God, to discuss the priesthood of Christ, Aaron, and Melchizedek, I only say, at present, that the student will find all he can require, both in the historical and allegorical modes of considering the subject, in the authors mentioned in the margin².

The opinion of Origen concerning Melchizedek was that he was an angel. Jerome, who affirms³ that he had carefully considered the opinions of Origen and his followers⁴, of Hippolytus, Irenæus, Eusebius, Eustathius, and others, thinks that Melchizedek was a Canaanite king of Jerusalem, which was then called Salem. Josephus makes him the builder of Jerusalem, and calls him *Χαναταίων δυνάστην*⁵. Ambrose, Cunnæus, Biddulph, and many others, whose arguments are considered by Heidegger, believe him to be the Jehovah who so often appeared. The general opinion of the Jews revived by Dr. Wait⁶ is, that he was Shem; an opinion amply refuted by Heidegger. Dr. Owen⁷ conjectures him to have been a person of the posterity of Japhet, who was principally to be regarded as the father of the

¹ *Epist. ad Evangelium Presbyterum. Opera, Edit. Martin, vol. ii. p. 570. Paris, 1699. Beautiful books from the Paris press.*

² Jerome *ut supra*. D. Salomonis Deylingii *Observ. Sacr. Pars secunda, 4to, Lipsic, 1737.* Heideggeri, *Hist. Sac. Patriarcharum, T. ii. Exerc. 11. De Melchizedeco.* Cunnæus *de Rep. Hebr. lib. iii. c. iii.* Fabricii *Codex Pseudep. Vet. Test. p. 329, Hamburg and Lipsic, 1714;* where the student will find twelve opinions respecting Melchizedek mentioned, with a long list of twenty writers who have discussed the subject. Faber's *Horæ Mosaicæ, vol. ii.* Biddulph's *Theology on the Patriarchs, vol. ii.* Letter on Melchizedek, Sharpe's *Melchizedek, Wait's Sermons before the University of Cambridge, 1825, Sermon. iii.*—As the notes on this part of my work have extended to such great length, I defer giving the substance of these volumes, if I live, till I arrive at the 110th Psalm.

³ *Loc. cit.*

⁴ *Sectatorem ejus, &c.*

⁵ *De Bell. Jud. lib. vii. cap. xviii.*

⁶ *Serm. iii. Sermons preached before the University of Cambridge, 1826.*

⁷ *On the Epistle to the Hebrews, cap. vii.*

Gentiles who were to be called. Hulsius⁸ thought he was Enoch. Others, whom Jerome condemns, believed he was the Holy Spirit. I have expressed my own views in the introduction to this section. I hope, hereafter, to consider the question of Christ being a priest after the order of Melchizedek⁹, and the discussion of Bellarmine on his bringing forth the bread and wine. I believe this action to be typical of the institution of the Christian ordinance, but not of the sacrifice of the mass¹.

NOTE 2. *On Lightfoot's interpretation of Melchizedek blessing Abraham.*

Lightfoot² supposes that Melchizedek was Shem; that Noah, in the blessing of his son Shem, made him, in a special manner, lord of the land of Canaan. Hither, therefore, says Lightfoot, came Shem, and built a city, and called it, after his own peaceable condition, Salem: here he reigned as a king, but so quietly and retiredly, as that he was a priest also. In this sequestration of the father from worldly cares and affairs, Elam, his eldest son and heir-apparent, though he were seated far distant in the East, yet it concerneth him to have an eye to Canaan, and how matters go there; for the land, by bequest of his grandfather Noah, descended to him as by the common law. This title bringeth Chedorlaomer, an heir of Elam, from Persia into Canaan, when the five cities of the plain rebel. Into this war he taketh three partners, younger brothers of the house of Shem; Amraphel, of Arphaxad, king of Chaldea; Arioch, of Lud, king of Ellasar, bordering upon Babylonia; and Tidal, of Assur, king of nations, and late-built Nineveh. These four, thus banded together, and all children of Shem, and all in claim of his land against the usurping Canaanites, are resolved to march over (and so they do) all that country, both within Jordan and without. Their first inroad is upon the Rephaims, that lay most north, and lay first in their way; and so overrun the Zuzims in Ammon, Emims in Moab, Horites or Hivites, that were Troglodytes, or dwelt in the rocky caves of Mount Seir in Edom, and all the

⁸ *Melchizedicus una cum parente e tenebris emergens. Lugduni, 1786, ap Deyling. p. 84.*

⁹ See on this point, on the *κατὰ τάξιν* of St. Paul, and the *יְהוֹשֻׁעַ* of Psalm cx. ver. 4, Heideggeri s. 25, and the word *יָד* in Parkhurst, with Horaley's notes. The *κατὰ τάξιν*, "after the order," ought rather to be *secundem ideam, statum, conditionem, vel res et circumstantias Melchizedeci.* See also Biddulph, and Deylingius, s. 19.

¹ In the mean time I refer the student to Bellarmine *de Missa, l. 1, c. 1,* and to the deeply learned discussion in Gibson's *Preservation, vol. ii. tit. vi. c. 11, on the Mass.*

² Works, fol. edit. vol. i. p. 694, and Pitman's edition, vol. ii. p. 340.

Canaanites south-east and full south to Hazen-tamar, a point below the Dead Sea. There they turn into the land of Canaan, properly so called ; and as they had subdued all the countries from north to south without Jordan, so now they intend to do from south to north within : and so they did. But when they were come to Dan, the north outgoing of the land, Abram overtaketh them, and conquereth the conquerors; and now he is doubly titled to the land, namely, by promise and by victory. This Shem, or Melchizedek, observeth upon his return with triumph, and perceiveth that it was he and his posterity to whom the Lord had designed that land, in the prophetic spirit of Noah, and had refused the heirs that were more apparent in common law and reason ; and, therefore, “ he bringeth forth bread and wine, the best fruits of the land, and tenders them, as livery and seisin of it, to him, whom he perceived that God had chosen and pointed out for the right heir.”

For all this, as Lightfoot states it, there

is not sufficient evidence ; but we may justly conclude that, as Melchizedek was king of Salem, and the enemies of that peculiar territory had been defeated by Abram, he might in one sense be deemed both its deliverer and conqueror ; and that the action of Melchizedek implied the formal, though not the actual tendering of his small principality, including the capital of the whole country, to Abram. It implied that Abram was the superior chieftain by right of conquest, though it does not appear that he became the lord and possessor of the city of Melchizedek. The city was not possessed by the family of Abram till the days of David, who was a more complete type of Christ than even Abram himself. If the city of Melchizedek may be regarded as the capital of Palestine at that time, we may deem the opinion of Lightfoot to be correct, that Melchizedek resigned to Abram the virtual sovereignty of the whole country ; and thus confirmed by treaty, or by surrender, the possession which Abram had made by conquest.

SECTION L. GENESIS XV. 1—21.

TITLE.—*The faith which is proved by patience and counted for righteousness must be confirmed by sacrifice.—The promise that Christ should descend from Abram is renewed.—The history of the future going down of the Israelites to Egypt, of their condition there, and of their return thence, is related to him by the God of prophecy.*

INTRODUCTION.—Though the four kings who came from Babylon, or its neighbourhood, were defeated by Abram in their attempt to take possession of the promised land, there was still some danger that they would return in greater force, and endeavour to destroy him. If they had done so, the idolatry which began at Babylon, and which was the foundation of the religious errors of India, Egypt, Greece, and Rome, and of much that is objectionable even in some Christian churches to the present day, would have been universally established in Canaan ; the Church of God would have been destroyed, and a total apostacy would have overspread the world. Abram saw this, and trembled at the danger. Under these circumstances, the word of the Lord, a Divine communication, was made to Abram. “ Fear not ; the Church of God shall never perish. Fear not ; I am thy shield to protect thy person from evil. I am thine exceeding great reward, in the comfort I impart to thy soul, in the promise that thy sons shall possess the land of Canaan, and by them shall the religion of Jehovah, the visible Church, and the succession of its priesthood be observed.—But this promise had already been given, and Abram, therefore, with some failure of his faith, answered, “ How wilt Thou give me the fulfilment of Thy promise ? I am still childless. Lot has returned to the city of

the wicked. Thou hast made no covenant with him. My own family are still under the influence of the idolatrous Babylon, in Ur of the Chaldees, or in Charran. The possessor of all that Thy providence has given me will be Eliezer of Damascus, who, though he may embrace my religion, is descended from idolaters (ver. 2, 3). Under this failure of his faith, God is pleased to renew the promise, though He still deferred its accomplishment, that the faith of Abram might be yet further proved. He brought Abram forth from the tent, and commanded him to look upon the stars, which appeared to be both brilliant, glorious, and innumerable, and He said to Abram, "Let not thy faith fail thee. So, in this manner, glorious as the stars in the darkness of the night, and countless as the stars in the infinity of the space where they shine, shall be thy family, and the spiritual children of Abram" (ver. 5). On such evidence Abram believed the promise, though it seemed to be an utter impossibility. He believed on the evidence of the word of God. His belief led to patient hope; his patient hope ended in patient waiting; and his faith was counted to him for righteousness; so that he was justified and "accounted righteous" before God, as if his faith had not failed him. He was deemed to be innocent before God of his momentary unbelief. Notwithstanding this justification, however, the mercy of God again renewed the promise, and gave to Abram this proof of its fulfilment. It was the custom among the ancients, when two parties made an agreement with each other, when one promised a favour and the other promised a service, to take a victim, cut it in half, and walk between the two halves. They declared, by this ceremony, that they would deserve the death of the victim if the covenant was not observed. In imitation of this custom, it pleased God to command Abram to take the animals which were to be offered in sacrifice, to slay them, and to divide them, except the birds, and to place one victim over against the other. Abram, it appears, went to and fro between them, and drove away the fowls which would have polluted or devoured them. So he passed the whole day, from the time when the stars were seen in the early morning of the previous day, till the going down of the sun. Then a deep sleep fell upon him, and a vision told him that "his sons should be numerous, that they should be strangers in a foreign land, and serve foreigners, who should afflict them four hundred years; that God would then judge the nation which afflicted them, and they should return from that foreign land to the place where Abram saw that vision, as a rich and powerful people."—Every word of this came to pass in the future history of the children of Abram in Egypt. Not one word of the prophecy failed. Not one word of God shall ever fall to the ground (ver. 7—14). A personal promise was added to Abram himself, that his soul should join the spirits of his fathers in peace with God, in the heavenly Canaan; and he should be buried in a good old age; and the time when his children should return to the earthly Canaan should be when the wickedness of the people of Canaan, in the fourth generation, demanded punishment.—When the words of this wonderful promise were spoken, the presence of the Lord did what Abram had done. It appeared with fire and cloud, and passed between the opposite pieces of the sacrifices that were slain, and thus the covenant with

Abram was completed.—The whole land was then given, and the whole land is still given, and the children of Abram shall again possess the holy land, from the river between Egypt and Canaan, to the river where Babylon flourished; and the whole world, in the latter days, shall rejoice in this accomplishment of the promises of God. Ten kingdoms were to be removed, that the children of Israel might possess Canaan. Ten kingdoms, the ten horns of the idolatrous power which has prevented the extension of the Church of Christ, shall be conquered; and the promise of God to Abram shall be fulfilled to an extent, and in a manner, hitherto unthought of among men. The Lord reigneth, and blessed be His holy name. The kingdoms of this world shall become the kingdoms of our Lord, and of His Christ; and He shall reign for ever, and for ever, by His Spirit upon earth. May He rule over us, and govern us, and make our souls His sacred temple, to our everlasting good, and to His everlasting glory.

GENESIS XV. 1—21.

BEFORE
CHRIST
1911.
Hales's
Chron.
2069.

^a Dan. 10. 1.
Acts 10. 10, 11.
^b ch. 26. 24.
Dan. 10. 12.
Luke 1. 13.
30.
^c Ps. 3. 3. & 5.
12. & 84. 11.
& 91. 4. & 119.
114.
^d Ps. 16. 5. &
58. 11.
Prov. 11. 18.
^e Acts 7. 5.

^f ch. 14. 14.

^g 2 Sam. 7. 12.
& 16. 11.
2 Chron. 32.
21.
^h Ps. 147. 4.
ⁱ Jer. 33. 22.
^k ch. 22. 17.
Exod. 32. 13.
Deut. 1. 10. &
10. 22.
1 Chron. 27.
23.
Rom. 4. 18.
Hebr. 11. 12.
See ch. 13. 16.
^l Rom. 4. 3, 9,
22.
Gal. 3. 6.
Jam. 2. 23.

1 After these things the word of the LORD came unto Abram ^ain a vision, saying, ^bFear not, Abram: I *am* thy ^cshield, *and* thy exceeding ^dgreat reward.

2 And Abram said, Lord God, what wilt thou give me, ^eseeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, ^fone born in my house is mine heir.

4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that ^gshall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and ^htell the ⁱstars, if thou be able to number them: and he said unto him, ^kSo shall thy seed be.

6 And he ^lbelieved in

the LORD; and he ^mcounted it to him for righteousness.

7 And he said unto him, I *am* the LORD that ⁿbrought thee out of ^oUr of the Chaldees, ^pto give thee this land to inherit it.

8 And he said, Lord God, ^qwhereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and ^rdivided them in the midst, and laid each piece one against another: but ^sthe birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, ^ta deep sleep fell upon Abram; and,

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CHRIST
1911.
Hales's
Chron.
2069.

^m Ps. 106. 31.

ⁿ ch. 12. 1.
^o ch. 11. 28.
31.
^p Ps. 105. 42,
44.

Rom. 4. 13.
^q See ch. 24.
13, 14.
Judg. 6. 17,
37.

^r 1 Sam. 14. 9,
10.
^s 2 Kings 20. 8.
Luke 1. 18.

^r Jer. 34. 18,
19.

^s Lev. 1. 17.

^t Gen. 2. 21.
Job 4. 13.

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1911.
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2069.

lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that* is not theirs, and shall serve them; and ^w they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, ^x will I judge: and afterward ^y shall they come out with great substance.

15 And ^z thou shalt go ^a to thy fathers in peace; ^b thou shalt be buried in a good old age.

16 But ^c in the fourth generation they shall come hither again: for the iniquity ^d of the Amorites ^e is not yet full.

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CHRIST
1911.
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2069.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and [†] a burning lamp that [†] passed between those pieces.

18 In the same day the LORD ^g made a covenant with Abram, saying, ^h Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

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CHRIST
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1911.
Hales's
Chron.
2069.

† Heb. a lamp of fire.
Jer. 34. 18, 19.

g ch. 24. 7.
h ch. 12. 7. & 13. 15. & 26. 4.
Exod. 23. 31.
Numb. 34. 3.
Deut. 1. 7. & 11. 24. & 34. 4.
Josh. 1. 4.
1 Kings 4. 21.
2 Chron. 9. 26.
Neh. 9. 8.
Ps. 105. 11.
Isai. 27. 12.

PRAYER.—LET US PRAY, *that we so believe the word of God, and the promises of God, that our faith, like the faith of Abram, may be the substance of things hoped for, the evidence of things not seen, and may be imputed to us for righteousness—that we prove our faith by the sacrifice of ourselves, our souls and bodies—and that we meet the souls of our fathers, in the heavenly Canaan, in peace.*

BLESSED LORD, Who hast caused all Holy Scriptures to be written for our learning, and hast given us Thy written word that we through patience and comfort of the Scriptures might have hope; grant us grace, we beseech Thee, so to believe the truths Thou hast revealed, the threatenings Thou hast spoken, and the promises which Thy mercy hath imparted to mankind, that our faith may be our defence and shield against all the fiery darts of the wicked one; and that in the midst of the sorrows we have in our hearts, Thy comforts may possess our souls. May the God of Abram be unto us an exceeding great reward. As Thy servant Abram was commanded to look up to the stars of heaven, and to read in the blue firmament above him the token of the fulfilment of the promises of his God; so may we look up to heaven as that better country which Thou hast promised to those who love Thy name, believe Thy word, and place their whole trust and confidence in Thee. As Thy servant Abram believed in Thee, and his faith was accounted to him for righteousness; so enable us to believe in the promises of the heaven which is beyond the grave, and so to believe in the Saviour Who died that we might live for ever there, and so to believe in the powers of that Holy Spirit which can alone prepare us for the possession of that blessed state; that we shall wait our great change in peace and hope, till we by faith and patience inherit the promises. As Thy servant

Abram, in the visions of the night, was assured of the substance of things hoped for, and received new evidence of things not seen,—so may our faith in Thy word become to our souls the substance of the pardon of the sins for which we hope, and the inward evidence to the soul of the happiness and peace with God, which begins with our present repentance, and which ends with our future salvation. So may we believe Thee, and trust in Thy mercy, through Jesus Christ our Lord, that our faith may be imputed to us for righteousness; and that we place no dependence on the merits and worthiness of the actions we perform to please Thee, in obedience to Thy will and commandments. Oh! let not our faith in Christ be in vain. Thou hast been pleased to make a covenant with our souls. Thou hast promised to us the heavens, which the blood of Christ hath purchased. Thou hast commanded us to approach to Thee with the sacrifices of righteousness, and to put our trust in Thee. O Lord of earth and heaven, we desire thus to approach Thee with the sacrifices which Thou hast commanded. We come to Thee with the full, perfect, and sufficient sacrifice, which Thou, of Thy tender mercy to man, didst give—the sacrifice of Thine only Son, Jesus Christ, upon the cross, for our redemption. In His name we pray. His blood we plead. In His atonement alone we trust. Oh, accept that sacrifice, and pardon and bless our souls. We come to Thee with the commemoration of that great sacrifice, and patiently wait Thy promised grace and blessing at Thy holy altar, the table of the holy communion; when we partake of the bread and of the wine, and where we pray to Thee, that the bread we break, and the wine we drink, may be unto us as the body and the blood of Christ. We come to Thee with the sacrifice of ourselves. Here we present unto Thee, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; humbly beseeching Thee that all we who believe in this blessed Redeemer, and partake of the holy communion, may become the temples of the Holy Ghost, and be filled with grace and blessing. So may we live through this short life in covenant with the living God; and when the days of our pilgrimage shall be ended, and when the words shall be pronounced upon us, “Thy soul is required of thee,” then, oh! then, may the blessing of Thy servant Abram be our blessing.—May our bodies be buried in peace, in the hope of a joyful resurrection. May our souls be united to the spirits of the just made perfect—to the patriarchs, the elders, and the children of the faithful Abram, who praise Thee—to the glorious company of the apostles, who praise Thee—to the goodly fellowship of the prophets, who praise Thee—to the noble army of martyrs, who praise Thee—to the fathers, and to the reformers, who praise Thee—to the spirits of our kindred and friends, who praise Thee. O God of the spirits of all flesh, may our souls be blessed by Thee, in the holy Church triumphant in heaven; as we now join to bless Thee with the holy Church, throughout all the world, militant here in earth. So may the God of Abram be our God, and the blessing of the faithful Abram be our blessing, for the sake of the one only Mediator between God and man, the Lord and the Son of Abram, Jesus Christ, our Saviour and Redeemer.

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. GEN. xv. 2. 5.

By reading the particle *וְ* ver. 2, and *וְ* ver. 5, as in the introduction, the meaning of the address of Abram to God, and of God to

Abram, seems more plain. The expression, “*What wilt thou give me?*” ver. 2, does not afford the right view of Abram’s question. A son had already been promised.

SECTION LI. GENESIS XVI. 1—16.

TITLE.—*The present state of many parts of the world is a proof of the truth of Christianity.—Sarah mistakes the nature of the promise to Abram. The history of Hagar and Ishmael.*

INTRODUCTION.—The question has been sometimes asked by those who seek an apology for indolence, or an excuse for infidelity, why are not miracles continued¹? why does not the power of prophecy remain? why are not open and manifest proofs of the truth of Christianity still granted in the present day?—Because, we answer, the evidences of Christianity are completed; because the revelation which God has already given, “at sundry times and in divers manners,” is ended with a prophecy that the curse shall be removed, and that the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ; and because the *study of the existing state of mankind*, when compared with the history recorded in some parts of Scripture, and with the prophecies which are related in other parts of Scripture, *appeals to our senses*, in the present day, and demonstrates to us the truth of the Bible. The human race, in this century, consists of more than eight hundred millions of persons². These are divided into four classes: Pagans, Jews, Mahometans, and Christians. The Pagans do not receive the Bible at all. The Jews receive only the Old Testament. The Mahometans receive much of the Old and New Testament, but add the veneration of Mahomet and the Koran to their precepts. The Christians receive the whole Bible, without this addition. Whatever has been found among the pagan religions has been proved by learned men to be either borrowed from the events related in the Scriptures, or not to be inconsistent with them. Whenever we meet with a Jew, we are presented with an undeniable demonstration of the truth of the prophecies of Moses and of Christ, which declared the certainty of their dispersion over the whole world if they disobeyed the laws of their God. There are three hundred millions of Christians, of various names, the most learned, literary, civilized, religious portion of the world, whose ever-increasing numbers afford a proof of the prophecy of Christ, that if He be lifted up, He would draw all men unto Him³: and there are about one hundred millions of Mahometans. And as the lion and the lamb, the wolf and the ox, met together and remained together in the garden of Eden, and in the ark at the deluge, so shall the time arrive when all these people shall be converted to Christ, and when all Christians shall be so united, that they shall be as one fold, under one Shepherd. The greater part of the Mahometans are Arabians. The false prophet, Mahomet, was an Arabian. In the book of Genesis we read an account of the origin of the Arabians⁴. With much greater certainty than many royal families trace their pedigree from remote periods of antiquity, the Arabians trace the origin of their nation and tribes to Abram, and Hagar the Egyptian. The promise had been given to Abram that he should have a son, and that the

• John xii. 32.

descendants of that son should be numerous as the stars of heaven, and be the sources of blessing to all mankind. Many years had elapsed since this blessing had been spoken. Sarah had been the wife of Abram before he left Ur of the Chaldees, that is, for more than twenty years. A custom prevailed among the patriarchs, that if the wife of a chieftain of a tribe had no children, such chieftain might marry another person, who should be as a secondary or inferior wife. Sarah, the wife of Abram, consented to her husband's adopting this custom, and gave Hagar, an Egyptian bondwoman, to Abram. The offspring of this union was Ishmael, the ancestor of the Arabians; and the chapter which relates this part of the domestic history of Abram informs us, that when Hagar was driven from the home of Sarah, that prophecy was spoken to Hagar, which ever has been fulfilled, and which is now being fulfilled before our eyes in the present day. The declaration was made to Hagar that she should bear a son, and that his descendants should not be merely the dwellers in houses and cities only, but that they should be as the wild animals of the desert—their hand should be against every man, and every man's hand against them, and they should dwell in the presence of all their brethren⁴; that is, not that they should dwell towards the east of their brethren, as some would translate the passage, but that they should be as a nation for ever independent, free, unslaved, unconquered. And this has been so. Assyria, Egypt, Greece, Rome, have been conquered; but never Arabia. The children of Ishmael took possession of Arabia. *From Arabia they have never been expelled. In Arabia they have never been conquered.* Though some parts of the country have been partially subdued, the whole country has never been rent from the Ishmaelite possessors. Persia, under Cyrus—Greece, under Alexander—Rome, under Pompey, Ælius Gallus, Trajan, and Severus, conquered other parts of the east, but they never conquered Arabia. When human power did not protect the children of Ishmael, disease, thunders, lightnings, and hail from heaven, drove back the forces of the Romans, and Arabia has remained, and still remains, unconquered⁵. The prophecy is fulfilled, and Ishmael, the son of Hagar, still dwells in the presence of all his brethren. The existing state of Arabia is a proof of the truth of Christianity, and a proof, therefore, of the certain fulfilment of the other prophecies that the day shall come when the Church and the world shall be co-extensive with each other, as the one earthly paradise, the one ark of God, the one fold of Christ. Hagar, when she believed in the words of the angel Jehovah, who spake to her, called his name the God of vision, the God who reveals himself and his designs. She said, Have I not seen, now, the future purposes of Him that seeth and protecteth me? She called the well that was near her, the well of the living and all-seeing God, the God of the providence which protected her, and who promised that destiny to her children which is still being fulfilled. So also shall it be with all the prophecies and all the promises of God. Those alone are truly wise, who thus hear the word of God, as they wander through the wilderness of the world,—who look upon the state of mankind, and perceive the proofs of the truth of their holy religion in all things, and who learn from the demonstration of the universal providence of the ever-living and all-seeing God,

the tokens that themselves are not neglected in the great scheme of the government of the world.—Happy is that man who believes that the promises of God to the souls of men shall be as surely accomplished in the happiness of his own soul, as the prophecies of God shall be fulfilled in the events of history, and in the state of the world; and who can, and does therefore, always say with hope and pleasure in the midst of his afflictions—"Thou art the God of providence; Thou God seest me, and wilt bless me."

GENESIS XVI. 1—16.

BEFORE
CHRIST
1910.
Hales's
Chron.
A.C. 2067.

^a ch. 15. 2, 3.
^b ch. 21. 9.
^c Gal. 4. 24.
^d ch. 30. 3.
^e ch. 20. 18, &
30. 2.
^f Sam. 1. 5. 6.
^g So ch. 30. 3,
9.
^h Heb. *be
builded by
her.*
ⁱ ch. 3. 17.
1911.

ch. 12. 5.

¹ 2 Sam. 6. 16.
Prov. 30. 21,
23.

^k ch. 31. 53.
^l Sam. 24. 12.
^m Prov. 15. 1.
ⁿ 1 Pet. 3. 7.
^o Job 2. 6.
Ps. 106. 41,
42.
Jer. 38. 5.

1 Now Sarai Abram's wife ^abare him no children: and she had an handmaid, ^ban Egyptian, whose name *was* ^cHagar.

2 ^d And Sarah said unto Abram, Behold now, the LORD ^ehath restrained me from bearing: I pray thee, ^fgo in unto my maid; it may be that I may ^gobtain children by her. And Abram ^hhearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram ⁱhad dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ^jdespised in her eyes.

5 And Sarai said unto Abram, My wrong ^kbe upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: ^lthe LORD judge between me and thee.

6 ^m But Abram said unto Sarai, ⁿBehold, thy maid *is* in thy hand; do to her

^oas it pleaseth thee. And when Sarai ^pdealt hardly with her, ^qshe fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, ^rby the fountain in the way to ^sShur.

8 And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and ^tsubmit thyself under her hands.

10 And the angel of the LORD said unto her, ^uI will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, ^vand shalt call his name || Ishmael; because the LORD hath heard thy affliction.

12 ^w And he will be a wild man; his hand *will be* against every man, and every man's hand against him; ^xand he shall dwell

BEFORE
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[†] Heb. *that which is good in thine eyes.*
[†] Heb. *afflicted her.*
^a Exod. 2. 15.
^c ch. 25. 18.
^p Exod. 15. 22.

^q Tit. 2. 9.
¹ Pet. 2. 18.

^r ch. 17. 20. &
21. 18. & 25.
12.

^v ch. 17. 19.
Matt. 1. 21.
Luke 1. 13, 31.
^{||} That is, God shall hear.

^w ch. 21. 20.

^x ch. 25. 18.

BEFORE
CHRIST
1910.
Hales's
Chron.
A.C. 2067.

in the presence of all his brethren.

* ch. 31. 42.
* ch. 24. 62. &
25. 11.
| That is, The
well of him
that liveth and
seeth me.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him ^x that seeth me?

14 Wherefore the well was called ^y || Beer-lahai-

roi; behold it is ^z between Kadesh and Bered.

15 ¶ And ^a Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, ^b Ishmael.

16 And Abram *was* four-score and six years old, when Hagar bare Ishmael to Abram.

BEFORE
CHRIST
1910.
Hales's
Chron.
A.C. 2067.

* Numb. 13. 26.
* Gal. 4. 22.
* ver. 11.

PRAYER.—LET US PRAY, *that we see God in all things, and that we ever remember that God seeth us, and that as we believe the prophecies respecting others, we may apply to our own hearts the promises which are granted to ourselves.*

ALMIGHTY and Merciful Father, Who knowest the end of all things from the beginning, and Whose providence ordereth all things both in heaven and in earth, we thank Thee for the revelation of Thy wisdom in the pages of Thy holy word. We believe that the day shall arrive when the "kingdoms of this world shall become the kingdoms of our Lord and of His Christ," and that He shall reign, the King of kings and Lord of lords, over the world and the Church—the one Shepherd over the one fold of Thy creatures. "We beseech Thee, that it may please Thee of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom." Prosper the labours of Thy missionaries, and the designs of Thy Churches on earth; that the day may come when the pride of the infidel, the contempt of the scorner, the ignorance of the pagan, the blindness of the Jew, and the hatred of the Mahometan to Thy truth, may all be done away. As the common parents of them and of ourselves once formed, when few in number, Thy Church universal upon earth; hasten the good time, O Lord, which Thou hast promised in Thy word, when all the sons of Adam, when all the sons of Ham, and Shem, and Japheth, and Noah, shall once again become the universal and united Church before Thee. We thank Thee for the history of the past. We thank Thee for the prophecies of the future. We adore the providence of God which hath ordered the boundaries of nations, and which endureth the follies, the idolatries, the ignorance, and the sins of man, till the fulness of the time shall come, when the prophecies of God shall be completed. Wonderful art Thou, O God! in Thy mysterious dispensations over the children of men. Thine eye seeth, Thy wisdom considereth the ways of men. Ever may we remember Thee, and fear Thee, and adore Thee. As we see Thee in the works of Thy creation, in the pages of Thy Scriptures, in the history of the past, and in the state of the world and of mankind at present; so also may we see Thy providence in all things that relate to ourselves. If adversity and sorrow befall us, still may we see that Thy hand chasteneth us. May we trust the providence we cannot trace. May we believe in the mercy which is clothed with clouds and darkness. May we be assured that afflictions spring not from chance, but that God still seeth us. May we follow the example of Him who lived to teach us, and died to save us. In the midst of the sorrows we have in our hearts, may Thy comforts possess our souls. May the language of our hearts be, "Father, not my will, but Thine." If prosperity, and wealth, and

worldly blessings be our lot, make us thankful, we pray Thee, for the manner in which Thy providence has been pleased to make a difference between us and others. Ever may we remember in our prosperity that “Thou God seest us,” and so send Thy grace upon us, that we be watchful over ourselves, bountiful to the poor, zealous in Thy service, and devoted in all things to the enlargement of the Church, and to the extension of the knowledge of the Gospel and word of God. As we believe that the prophecies of that word shall be accomplished in the fulness of time, and Thy promises to the universal race of man shall be so completed, that the people and nations which have descended from one common father, shall become one fold, under one Shepherd; save, oh, save us, Thy sinful creatures, from the knowledge of Thy word and works which is not sanctified to the improvement of the heart, the holiness of the affections, and the salvation of the soul. Make us mindful that every promise of Thy holy word which is spoken to the soul of the Christian is a prophecy of the blessings which Thy mercy shall impart to all those who love and fear Thy name. Thou hast promised to hear the petitions of them who ask in Thy Son’s name. In His blessed name we ask for the pardon of our sins, for the fruits of the Spirit, for love, joy, peace, and hope in believing. In His name alone we pray to Thee for the blessing Thou hast promised to Thy people. O God who seest us! O God who hearest prayer! God of all grace and mercy! let us not believe that Thy prophecies and Thy promises shall be fulfilled to others, but that we have no part and no lot in this matter. May the prospect of death be a blessing. May the certainty of judgment be our comfort. May the declaration of the prophecy that Christ shall come in His glory to judge the living and the dead, be unto us as the promise that He shall say to them on the right hand, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” So preserve our souls to Thy kingdom and glory. So may our belief in the prophecies be the source of our belief in the promises. So may our faith in the providence of God over all the nations of the world be a well-spring of happiness and peace to our own hearts within us. These, our imperfect petitions, we offer to Thee, in the name and for the sake of our only Mediator and Advocate, Thy Son, Jesus Christ, our Lord; for His name, and in His words, we pray to Thee, as—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *Why are not miracles continued in the present day.*

The controversy respecting miracles has been lately revived among the Protestant Episcopalian Trinitarian opponents of the Church of Rome, at Oxford¹. I have expressed in the Introduction to this section the usual opinion which has now been long held among us respecting the continuance of miracles; that the power of working them has been withdrawn from the Church, and its people; and that the interruption to the usual laws of His Providence, which is implied by

¹ Fleury’s Ecclesiastical History, from the Second Œcumenical Council to the end of the Fourth Century; translated, with Notes, and an Essay on the Miracles of the Period.

the word miracle, has been discontinued by the Almighty; in order that the Gospel might be extended over the whole world by the preaching of the missionary, the establishment of churches, the dispersion of the Scriptures, and the blessing of God on the sacraments which Christ has ordained. The effect, however, of frequent or continued controversy is, that almost every proposition in theology, when generally expressed, must be limited, guarded, or qualified, according to the nature or demands of the existing discussion; and it is absolutely necessary, if we would arrive at truth, to see in what respects the controversialists, who are disputing, agree, or differ. I will briefly do this, in the present instance; and while I defend the general truth, that

there is reason to believe that miracles in one sense are withdrawn from the Church, I will endeavour to show in what instances they are continued, and what instances of a miraculous nature may still be anticipated. We shall thus be able to collect a rule, or criterion, by which we may judge of the value of the ecclesiastical miracles of the early centuries, and any reputed miracles of the present or future.

1. To what extent are all agreed that miracles are withdrawn.

All Christians will acknowledge that it no longer pleases God to grant to His ministers the miraculous powers of the ancient prophets and apostles. They can no more openly, publicly, in the presence either of all the people, as at the Red Sea by Moses, or at the gates of a city, such as Nain, by Jesus Christ,—or no less openly and publicly, though before a selected number, as at the resurrection of Lazarus, when the family and friends of Lazarus, and certain of the Pharisees and Sanhedrim of Jerusalem were present,—call the dead to life. They can no longer perform actions which appeal to the senses of multitudes, whether friends or foes, which are beyond human powers, unless assisted by the Creator, and which never have been or can be denied. To this extent all agree that miracles have ceased.

2. But there is a sense in which every Christian, papal or antipapal, believes that miracles are continued. All Christians offer prayers to the Almighty God. They believe that He hears those prayers. The very design and object of a prayer is to obtain, from an Almighty Creator, some favour, blessing, or benefit, which the petitioner believes would either not be granted unless he prayed; or which is more effectually secured by prayer; or which, if predestinated to him as an effect, is predestinated only as the consequence or result, of the predestinated prayer. In whatever sense we interpret any petition to God, for that which appears to us to be desirable, we believe that the prayer affects the Divinity to whom we pray. We believe, therefore, that the world is so governed, that whatever be the general uniformity of the laws of the Creator, those laws may be so administered, that such administration may be partially dependent on the act of a man's mind; and that an interference may take place, which, not being a part of the uniformity with which the world is governed, may be deemed miraculous. Thus, a father prays for the restoration to health of a dying child. The physicians have declared the recovery to be an impossibility. The child does recover. It begins to amend immediately that the prayer is concluded. A supposed philosopher calls the recovery a coincidence. The wiser Christian will not hesitate to say, that it is not certainly,

but it is possibly a miracle. So it is also when a nation prays. Some fearful calamity impends upon a people. They pray. Their petition is followed with a deliverance so remarkable, because attended with unusualities, that the people justly thank God for an especial, peculiar, evident act of Providence².

In this sense all Christians, presbyterian, episcopalian, papal, or sectarian, believe in miracles. They believe that the ever-present God, who knows all hearts, and hears all prayers, can, may, and sometimes does so order the course of His Providence, that prayer shall be followed with a blessing, which the individual who prays would not otherwise have received. They believe that whether their prayers be followed with that blessing or not, God is wise. If it be withheld, they are resigned to that wisdom. If it be granted, they will hesitate to call the blessing which has followed prayer a coincidence. They will seldom hesitate to call it a miracle, and to thank the omnipresent God for His goodness. He who thus prays, and is resigned if he be disappointed, or grateful if he be satisfied, is a wise man.

In this sense all Christians may be said to believe in the present continuance of miracles.

3. There is yet another sense, in which some, but not all Christians do believe.

God has ordained two sacraments as the commencement and continuance of the Christian life in the soul. Some Christians believe in the accomplishment of a perpetual miracle at the sacrament of baptism. They believe that a new capacity for moral instruction is granted at the baptism of a child, which that child did not possess before it was baptized. They believe also, that at the second sacrament the invisible God imparts an impression on the mind of the worshipper, which would not otherwise have been imparted. The language which the Church of Rome has adopted respecting the second sacrament inculcates the belief in a miracle far, infinitely far greater, than the division of the Red Sea, the suspending of the course of a river, or the resurrection of the dead from the grave. They believe that the body and blood of

² I might mention many facts in the national history of England which seem to prove it to one to be the modern Canaan of the world: but I will take an instance from another country. The United Provinces having ordered public prayers to God, when they feared that the French and English fleets would make a descent upon their coasts, it came to pass, that when these fleets waited only for the tide to land their smaller vessels, it was retarded, contrary to its usual course, for twelve hours; which disappointed the design, so that the enemies were obliged to defer it to another opportunity, which they never found, because of a storm that arose afterwards, and drove them from the coast. This event happened on the coast of Holland, July 14th, 1672*.

* Jortin, Remarks on E. H. vol. ii. p. 27. Works.

Christ are united in one form in heaven ; and they believe that before the words of consecration are spoken, the bread is not the body, and wine is not the blood, of Christ ; but immediately, on the words being uttered, the whole substance of the bread becomes converted into the substance of the body of Christ, and the whole substance of the wine, into the substance of His blood³, which were previously in heaven, and which still remain united in heaven ; but which exist also in the wafer and in the cup, united yet divided, as the crucified body, and the actual divinity, upon the altar on earth. If this miracle be true, all others are nothing, and may easily be believed. This faith, however, is not universally received by many who are still willing to believe that an omnipresent God sometimes interferes by miracle in the affairs of men.

4. But while all Christians to this extent may be said not to believe, and yet still to believe in miracles, the question remains, are miracles continued to prove the truth of Christianity ; or are the Christian Churches gifted only with the power of preaching the Gospel, establishing churches, appealing to evidence, and persuading the heathen ; without any other proofs of miraculous power, than such as are common to sectarians and presbyterians, as well as to episcopalians and romists ? All these pray ; an omnipresent God hears all, and answers all. Have all, or any of them, the power to demonstrate by miracle to a heathen, or to each other, the truth of a proposition which is controverted among themselves ; or even the truth of a proposition which is not controverted among themselves, but with which the heathen world is unacquainted. If an omnipresent God grants to all, the common miracle of a blessing attendant upon a prayer, does God grant to any, or to all, the power of working a miracle to convince a fellow-creature of error ? The attempt to answer the question compels us to consider the *causes* of the permission of the greater miracles recorded in the Scriptures to which all Christians give their assent ; and the *persons* to whom the miraculous power was granted. This will enable us to form a criterion of the probable truth of the ecclesiastical miracles of the early ages, and afford us an answer to the question whether such miraculous powers are still continued to the Church.

We must not deny that the same causes, and therefore the same apparent necessity, for the continuance of miracles exists at present, which existed in the former ages of the world.

³ "Per consecrationem panis et vini, conversionem fieri totius substantiæ panis in substantiam corporis Christi, et totius substantiæ vini in substantiam sanguinis ejus." See Le Plat's edition of the *Canones et Decreta Concil. Tridentin.* 4to, Antwerp, 1779, p. 114, 115.

Four causes might be assigned for the permission of miracles: the founding of a Church, the building up of a Church, the prevention of the schism which would ruin the Church, and the salvation of the souls of the living witnesses, and of the future believers in the miracle. The Jewish Church was founded by the miracles of Moses. The Christian Church was founded by the miracles of Christ. The Jewish Church was built up and restored by the miracles of Joshua, of Samuel, Elijah, Elisha, and Daniel. The Christian Church was built up by the undoubted miracles of St. Peter and St. Paul, and the other apostles. Schism was punished at the death, by miracle, of Dathan and Abiram in the beginning of the Jewish Church. Schism was prevented by the death of Ananias and Sapphira, at the beginning of the Christian Church : for they would have been able to affirm that the apostles were not inspired to know the hearts of their followers, and were therefore impostors in declaring that the Holy Spirit rested on them, if their crime had not been revealed to, and punished by St. Peter. And all will acknowledge that the common object of the miracles of Moses, and the prophets, of Christ, and of the apostles, was the benefit both of their witnesses and believers. Neither are there any who will deny that the fearful divisions among Christians, the slow progress of the religion of Christ, the wretched idolatries of the heathen world, and the extent of wickedness which every where abounds, seem to render the necessity either of a miraculous manifestation from on high ; or the open, visible, undeniable restoration of superhuman powers to the Churches, essential to the accomplishment of the objects for which the one true religion has been revealed to mankind.

If then the *causes* of miracles continue, and we are right in affirming that miracles might be expected ; and if the common miracle of answer to prayer is granted to the romist, the episcopalian, and to others, we may expect that the power of working miracles to prove the truth of Christianity to the heathen would be granted to one, or to all of these parties. The romist alone claims the power to work miracles. Let us then consider what is the proof of a miracle, and to what *persons* the power was committed.

5. A miracle was the interruption of the more uniform course of God's providence by a superhuman action, which, to use Leslie's well-known description, was publicly wrought, which appealed to the senses both of friends and enemies, and which was commemorated by public monuments, raised contemporaneously with the action they recorded. To these four particulars, however, may be added, that the miracle was wrought either by the Almighty without the possibility of human interference,

as the opening of the Red Sea ; or that the persons by whose agency other superhuman actions were wrought, were generally inspired to foretel the future, as well as to perform the present miracle. Neither was this all. Every miracle recorded in the Old and New Testament was wrought in support of the general truth of Religion, and not in support of any lesser controversy or division among the believers of the common faith. They were wrought to prove that the legations of Moses or of Christ were true. They were never wrought by one party of the people against another party, by one true priest or prophet against another true priest or prophet, because of a disagreement between them on subjects not clearly revealed. They were wrought against wickedness, idolatry, and open opposition to the acknowledged truth. They were not wrought to decide controversies of human origin, to satisfy the vanity of the ambitious, or to uphold the pride, the metaphysics, the speculations, or the pretensions of a true, yet erring, and ambitious priesthood.

6. By these principles we judge the ecclesiastical miracles of the earlier ages of Christianity, and of the Romish miracles of later times.

With respect to the first, we may be contented with the nine instances presented to us in the essay on the ecclesiastical miracles of the early ages, prefixed to the late translation of Fleury. We will confess their probable necessity, for the sake of argument, and judge of them by the criteria we have mentioned. They are these :

1. The thundering legion.
2. The changing water into oil by Narcissus.
3. The turning of the river Lycus by Gregory.
4. The appearance of the Cross to Constantine.
5. The discovery of the Holy Cross.
6. The death of Arius.
7. The defeat of the attempt of Julian to rebuild the Temple.
8. The recovery of sight by the blind man, by the application of the relics of Gervasius and Protasius.
9. The power of the African Trinitarian confessors to speak plainly after their tongues were cut out.

Each must be considered and believed, or disbelieved, on its own evidence.

1. Certain Christian soldiers in the thundering legion, it is said, prayed for rain. The rain descended. There can be no objection to the belief of this fact on the authority of the column of Antoninus at Rome, Apollinarius, and Tertullian. If the descent of the rain may be called a miracle, it was the same kind of miracle, which is constantly granted by the ever-present God to a Christian father or

mother, who prays for the blessing of recovery to a child⁴.

2. Narcissus changes water into oil.

Two remarks may be made on this miracle. Narcissus was contemporary with St. John, who might have laid hands upon him. There is sufficient reason to believe that the miraculous gifts were continued to many of those whom the apostles ordained or consecrated. If so, we may believe it possible that the power of changing the water into oil was granted to this bishop. But the second remark I would make is, that the evidence is not sufficient⁵. It is mentioned for the first time fifty or sixty years after the event, by one historian as a tradition. The event is not impossible. It is improbable, but it may be believed.

3. Gregory took his staff, and fixed it at the opening of a mound, which the strong current of a rain had forced. The staff grew into a tree, and the waters never passed by it, out of their proper channel. An interval of 120 years elapsed between the time of the reputed miracle and its narration by Gregory of Nyssa.

The miracle of the resurrection was commemorated on the first day of the week, from the very week of its taking place. The deficiency of contemporaneous evidence entitles us to be justly doubtful of this miracle.

4. The appearance of the Cross to Constantine.

Whatever opinions, after the criticisms of Jortin and Milman, we may form of this event, whether it were a miracle, a phenomenon, or an invention, or whatever be the difficulty of believing that the glorified Christ would reveal Himself from heaven to encourage a semi-pagan to maintain by the sword the religion which was to be extended and established by moral persuasion only, we need only here observe, that the question does not arise from it whether the power of miracles was continued to the Church.

5. The discovery of the true Cross.

Not only is the silence of Eusebius fatal to the probability of the truth of the history, but it is impossible to believe that a succession of miracles were wrought to establish error and materialize Christianity. The empress desired to discover the true cross. A vague report or tradition soon prevailed that the cross could be discovered. The place where it was to be found with the crosses of the two thieves is reported. Search was made. The three are brought to light. By the wood of one miracles are wrought. Its splinters are worshipped. Its substance is multiplied to meet the devotion of its worshippers. The worst

⁴ See the references of Lardner, Milman, Newman, Fleury, Jortin, and Butler, on all these instances.

⁵ See p. 125 of the Essay. I take for granted that the student will peruse the work in question, with its references, and also Milman, Lardner, Jortin, and Middleton.

superstition is sanctified by the Almighty. The mind goes back once more from the spiritual worship of the spiritual Deity of the Holy Scriptures, to the adoration of a beam of wood. The chief object of the Gospel is removed by the God of the Gospel, by God, and by Christ, sending forth the powers of the Holy Spirit to enable men to work miracles in support of follies of the same nature as those which made the Israelites burn incense to the brazen serpent. It is impossible to believe that the Lord Jesus Christ would thus give his honour to another Nehushtan.

6. The death of Arius was a marvellous coincidence. The bishop prayed. Arius died. If the supposed miracle be compared to the death of Sapphira after St. Peter spoke, I answer that the apostle positively declared that she should die at that instant, and the event proved that he spoke with more than human authority.

7. The defeat of the attempt of Julian to build the Temple was a miracle well confirmed by evidence. It fulfilled a prophecy of Christ. It established the general truth of Christianity. If it had not have taken place, the religion of Christ could not have been divine.

8. Recovery of the blind man by the relics of St. Gervasius and St. Protasius at Milan.

It is impossible to avoid the suspicion that Ambrose was guilty either of a pious fraud, or that he was deceived. Neither is it possible to read the laboured account in the essay, and imagine that the author is an honest inquirer after truth. While he seems to state the whole of the facts with the most unassuming simplicity, he omits the very points which compel the suspicion of fraud. The facts were these. I place in brackets those which are omitted in the essay.

[At the very time when Chrysostom was affirming that miracles had ceased⁶, Ambrose asserted his belief in them.] The Empress Justina was about to establish Arianism in the city of Milan. Ambrose wished at this time to dedicate a new church. He wished on the occasion to seek for some relics of martyrs to place in his church⁷. [A dream re-

⁶ Διὰ τοῦτο παρὰ μὲν τὴν ἀρχὴν καὶ ἀναξίους χαρίσματα ἐδίδωτο· χρεῖαν γὰρ εἶχε τὸ παλαιόν, τῆς πίστεως ἕνεκα, ταύτης τῆς βοηθείας· νῦν δὲ οὐδὲ ἀξίους δίδονται. In Act. vol. iii. 65. Μὴ τοίνυν τὸ μὴ γενέσθαι νῦν σημεῖα, τεκμήριον ποιοῦ τοῦ μὴ γεγενῆσθαι τότε, καὶ γὰρ δὴ τότε χρησίμως ἐγένετο, καὶ νῦν χρησίμως οὐ γίνεται. See the whole passage in Cor. Hom. vi. xi. 45. On Psalm cx. indeed, vol v. p. 271., he seems to assert the continuance of miracles during the reign of Julian and Maximin. But he gives the death of Julian as one of those miracles. Καὶ γὰρ καὶ διὰ τοῦτο, καὶ δι' ἕτερον τὰ σημεῖα ἔπαισεν ὁ Θεός, in Matt. vii. 375. Compare also vol. i. p. 411. xi. 397. in Coloss., on Psalm cxlii. vol. v. p. 455. Middleton has dwelt at length on this subject, Works, vol. i. p. 103. History of Christianity, Milman's edit. 1840, vol. iii. p. 252.

⁷ The God of Christianity is worshipped among us

vealed to the archbishop the spot where rested the relics of two martyrs, Gervasius and Protasius. Ambrose acknowledges that the church of Milan up to that time had been without relics, and that the two reputed martyrs had been hitherto unknown.] In the course of the contest with the Arians, Ambrose, says the essay, found two skeletons, with a quantity of fresh blood, the miraculous token of martyrdom⁸. Miracles followed, both cures and exorcisms, and at length as the relics were being removed to a neighbouring church, a blind man touched the cloth which covered them, and received his sight.—Now this miracle is supported by much contemporary evidence; but I think it very strange, that if it indeed took place, if the Lord Jesus Christ thus honoured his servant St. Ambrose, that Ambrose should thus work miracles; I think it, I say, very strange, that the same Divine power did not prevent St. Ambrose from falling into the mistake⁹ of supposing that the bodies of men in former ages were of greater stature than that of men in the days of St. Ambrose; and that the bodies of these two unknown and unheard-of saints, were of the size of men in those former ages¹. The prophets and apostles had their minds endowed with knowledge and other gifts, when the power of working miracles was granted them. Did the Holy Spirit cease to give knowledge,—did He continue the ignorance of the Christian teacher,—did He diminish the power of persuasion by permitting error to remain in his mind,—at the very moment when He enabled his hands to wield the powers of the Deity, and entrusted him with these powers, to enable him to convince the very persons who might remain unconverted to Christianity? Would the heathen have been converted by their miracles, when they found that the gifts of the Holy Spirit had not extended to their intellect? There are apparently many contemporary evidences for the truth of the miracle. But when I consider the whole history, I cannot but declare with the critic, who was perplexed by the arguments of the metaphysical writers on the non-existence of matter, if they admit of no reply they produce no conviction.

9. The miracle upon the African confessors in the Arian persecution, mutilated by Hunneric.

Their tongues were cut out, and they continued to speak. There is much contemporary evidence to prove this fact also. The occasion was great. The divinity of Christ is the one

in churches, where no relics of martyrs are placed. Why were they then deemed essential?

⁸ Skeletons, not bodies lately dead. The blood was preserved by miracle, fresh, that is, free from corruption.

⁹ Which Mr. Newman or Mr. Christie have likewise omitted to notice.

¹ Invenimus miræ magnitudinis viros duos, ut prisca ætas ferebat. Ep. xxii.

great truth on which even the efficacy of His mysterious atonement may be said to depend. It was threatened with extinction in Africa. I can see no objection to the supposition, that the great Head of the Church may have permitted some superhuman testimony to be given to the principal truth of Christianity; but the narrative cannot be received without deep suspicion of its truth. It compels doubt. The evidence, like that for the winking and weeping pictures in Italy, when the republican French invaded the country, is contemporary; and seems to be powerful, universal, undeniable; but it is still incredible. The reason is, that the miracles of the New Testament were instruments in the hands of God to accomplish an object; they did so. In these instances, the miracles totally failed. Hunneric did extirpate Trinitarianism in his dominion; and the French did conquer Italy. If we allow for all the qualifications of ecclesiastical miracles which the essayist requires,—if we agree with him, “that ecclesiastical miracles, that is, miracles posterior to the apostolic age, are on the whole very different in object, character, and evidence, from those of Scripture, so that the one series or family ought never to be confounded with the other; yet that the former are not therefore at once to be rejected; that there was no age of miracles, after which miracles ceased; that there have been at all times true miracles and false miracles, true accounts and false accounts; that no authoritative guide is supplied to us for drawing the line between the two; that some of the miracles reported were true miracles; that we cannot be certain how many were not true; and that under these circumstances the decision in particular cases is left to each individual, according to his opportunities of judging.” If all this is to be allowed, then the question will be, what amount of evidence we are entitled to reject. If we may reject, as in the case of the pictures that winked and wept to keep out the French republicans, a most undeniable mass of unimpeachable evidence, because of an antecedent improbability; do we not prove either that all miracles, but those of the apostolic ages, and such as the overthrow of the attempt of Julian to rebuild the Temple, may be rejected? or are we not in danger of confirming every folly, error, vice, crime, and absurdity of the Church of Rome? If we believe that the images wept and winked that modern popery might be preserved, do we not make God the sanctioner of the enmity of that part of His Church to the Holy Scriptures, and the constitutional freedom of the civilized world? Do we not make God, the Father, the Son, and the Holy Ghost, confirm by miracle the decisions of the Council

of Trent, and every abomination to resist which the Church of England is and was established, in conjunction with the protestant monarchy; which is only permitted by our laws to remain over us, so long as it continues to protest against those very errors, which, if some reasoners are right, the Almighty has sanctioned by ecclesiastical miracles! Yet the contemporaneous evidence is, in both cases, of the African confessors and of the winking images, precisely of the same kind as to extent, uselessness, and improbability. “*Aliquis latet error.*” It cannot be that God has solemnly, by miracle from above, sanctioned the errors of Rome; and if the story of the weeping and winking images be denied, there are few ecclesiastical miracles that will bear the test of inquiry.

7. We apply the reasoning still further to the reputed miracles of the Church of Rome, and bring the student to the conclusion of this note, which might be indefinitely prolonged. If all the Churches of Christ were to be unanimously agreed, that two and two made five, and if every Church worked miracles to prove it, no power human or divine could induce the human mind to believe the dogma. As it is in science, so it is in religion. God has revealed certain truths in His Holy Word. If we find that any Church or individual has departed from that truth, and if it teach, uphold, and enforce any one antisciptural doctrine, and if it claim the power of working miracles to compel the reception of its falsehood and error,—no impossibility on our part of refuting the arguments on which its pretensions to miracle are founded, should induce us to reject the Scriptures, and receive the error. Though man, or an angel from heaven, preach any other doctrine than that which God has revealed, we may not welcome it. We apply the proposition not only to the Church of Rome, but to the Church of England, and to all existing Churches. The Church of Rome teaches doctrines which are equally hostile to Scripture, reason, truth, and freedom. The Church of England, by retaining the apocryphal writings in its services, has not sufficiently emancipated itself from the errors of its earlier bondage. The presbyterian Churches have rejected the government which Christ appointed. All require some change; and Rome requires the thorough and total extirpation of most indefensible errors. *It pleases the ever-present God to grant to none of the existing Churches the power to prophesy, and to work other miracles. The reason may be that such miracles would be exerted, as among the Corinthian converts, to strife, debate, dispute, and vanity, instead of being directed, as these were by the apostles, to the glory of God, and the good of man. If the power of miracles were given to Rome, while Rome remains unchanged, then the sanction of God, and*

* Fleury's Ecclesiastical Hist. Edit. 1842. Introduction by Mr. Newman, p. 13.

Christ, and the Holy Spirit of God, would be given to the idolatry which places other mediators than Christ on the throne of His glory. If the Church of England and the episcopal Churches of Scotland and America with her, remained unchanged and worked miracles, then the same holy sanction would be given to Tobit and his dog, to Susannah, and the Dragon. If it were given to the presbyterian, the sanction of the Almighty would be openly bestowed upon the rejection of the apostolic government. If God work miracles for all Churches, they all must be equally right. If God work miracles for one, that one is exclusively right. If God work miracles for none, all are equally unworthy of that high honour. What is the conclusion? It is this: that the one God, the Father, the Son, and the Holy Spirit, withholds from the Churches every proof of open, public, undeniable manifestations of miraculous power; though the same God daily works the constant miracle of blessing the souls of Christian individuals in all communions. Though religion is essentially sacramental, the omnipresent, omniscient, merciful God of the common covenant, hears and answers the prayers of His Christian people, whether they ascend from the secret chamber, the family altar, the Romish cathedral, the un-Romish cathedral, the church, or the religious assembly, where two or three are gathered together in His name. He has appointed the means of grace, but He is not restricted to His own means; and God withholds the more evidently manifested miraculous gifts, till the Churches unanimously acknowledge that they are not free from imperfections; and till they all, in the right use of the powers of the Holy Spirit, shall agree to reject their mutual errors, and to act upon the first principles of Christianity, and to seek, and pray, and resolve to obtain greater union among themselves, on the basis of the truth of the early creeds and the inspired Scriptures. Then only will the Lord return, and bless His Church and people; then only will the miraculous gifts be restored, when the Christians of the world shall again desire to be steadfast in the apostles' doctrine and fellowship. Till that golden time arrive the Churches of Christ must be contented with the ordinary gifts of the Holy Ghost; and till that time arrive the general truth of Christianity must be taught to the heathen upon the basis of its general evidence alone: and *thus is the answer given to the question, Why are not miracles continued in the present day?* When the Churches of Christ have so used the blessings of the Holy Scriptures, and the ordinary means of grace, that they repent of their disunion, and lay aside their dissensions, and begin to love each other, and cease from their hatreds, jealousies, and errors; then, and then only, will the arm of the Lord awake, and the

miraculous powers of the Holy Spirit be poured out from on high.

8. Another reason, too, for the non-continuance of miracles may be assigned.

As the power of miracle and prophecy was withdrawn after the closing of the canon of the Old Testament Jewish Church of Israel, till the first coming of Christ, that the attention of the Church might be more fully devoted to the study of the past prophecies which were confirmed by miracle, and the anticipation of their Messiah be heightened; so also it is with the Christian Church. Christ is coming again in His glory to judge the living and the dead, to reign in the millennial dispensation over the united Christian Church. The evidence of miracle and prophecy is withdrawn, that the prophecies of His second coming may be studied, and His glorious appearance be more fully understood. But as some few faint traces of miracle may be discovered between the closing of the canon of the Old Testament and the coming of Christ, which proved that God's perpetual Providence still guarded His Church: so it has been with the Christian Church, and so it may be with Christian individuals at present. I have known in my personal experience that circumstances have taken place which cannot be resolved into merely natural events; and some few faint miraculous traces of the superintending Providence of God may be still every where found, that we may be assured of the truth of the Scriptures, the government of the Church, and the certainty of the fulfilment of every word God has spoken.

NOTE 2. *On the numbers of mankind.*

We shall never understand the plan of the Providence which governs the world, unless we contemplate the *beginning, progress, and end* of the one true religion, with reference to the numbers of mankind.

This one true religion began when men were only one family; and it was consequently co-extensive with civilization, whatever that extent of civilization may have been. It was forsaken by the greater part of mankind, till the family of Abraham was set apart to preserve it, as we are now beginning to consider in this part of the Sacred Narrative. That very family, after many changes, so misunderstood its own institutions, and their objects, that they crucified the great Teacher whom they had so long expected; because He would not encourage their mistake respecting the secular, instead of the spiritual dominion of the truth.

Christ before He was crucified declared, "I, if I be lifted up, will draw all men unto me;" that is, I will again make the one true religion, the same as it was at the beginning, co-extensive with the civilization of the world. He was crucified. The true religion was then at so low an ebb, that it could not out of the

existing millions of mankind, number more than two or three hundred disappointed and broken-hearted adherents. *It could not number the hundred-thousandth part of the human race.* The numbers of mankind, at the present moment, according to the table, which I subjoin from H. J. Rose's invaluable treatise, *Christianity always Progressive*³, amount to more than 800,000,000 ; and of these upwards of a fourth, name the name of Christ. The efforts of the Churches, and the extended knowledge of the evidences of Christianity, according to the prophecy of our Blessed Lord, will increase their numbers, till the whole family of man is civilized and Christianized. In the course of the progress of the true religion to this predicted end, we may anticipate the greater union of the Christians who appeal to their Pagan brethren. It may seem that these remarks are not essential to the explanation of the passages of Scripture in the present section. The contrary is the fact. This section contains the first of those great evidences in favour of the true religion, the miracle of seemingly natural events fulfilling a previous prediction, upon which, in the absence of the more unexpected and sudden, and therefore impressive miracles, we are now required to rely ; and I think it essential to our rightly understanding the designs of the Providence which is governing the world, to consider these evidences. See the following notes 3, 4, 5.

Population of the earth (as to religion).

A. Monotheists	362,045,000
I. Christians	234,495,000
(1) Catholics. Romanist	129,550,000
(2) Catholics. Protestants	57,694,000
(a) Evangelic (United)	8,200,000
(b) Lutheran	16,220,000
(c) Reformed	12,240,000
(a) Proper Reformed	7,440,000
(b) Presbyterians	4,800,000
(d) Anglican	15,050,000
(e) Various sects	5,984,000
(a) Independents	3,800,000
(b) Methodists	1,500,000
(c) Quakers	200,000
(d) Mennonites	200,000
(e) Hershutters	100,000
(f) Baptists	76,000
(g) Unitarians	60,000
(h) Swedenborgians	36,000
(i) Philipppines	12,000
(3) Greek Christians	41,375,000
(a) Russian Greek	35,375,000
(b) Eastern Greek	6,000,000
(4) Monophysites	5,876,600
(a) Jacobites	3,526,000
(a) Proper Jacobites	220,000

³ This beautiful little volume of the deeply lamented H. J. Rose is strangely neglected. It was the *Christian Advocate's* publication for the year 1829. 8vo. Rivingtons, 1829.

(b) Copts	3,200,000
(c) Thomas Christians	80,000
(d) John Christians	26,000
(b) Maronites	150,000
(c) Armenians	2,200,000
(5) Nestorians	400,000
II. Jews	2,650,000
III. Mahometans	115,120,000
(1) Sunnites	72,000,000
(a) Proper Sunnites	65,000,000
(b) Wahabites	7,000,000
(2) Shiites	43,000,000
(3) Ismaelites	120,000
IV. Zoroastrians	780,000
V. Confucians	5,000,000
VI. Nankinists	4,000,000
B. Polytheists.	
(1) Lamaites	58,000,000
(2) Brahmins	115,000,000
(3) Buddhists	169,000,000
(4) Fetiche-worshippers	124,000,000
	828 millions.

NOTE 3. *On the origin of the Arabians.*

The common belief that the Arabians are descended from Ishmael has been assailed by Gibbon⁴, and questioned by Brucker, who affirms it to have been excogitated about the time of Mahomet, or when his religion began to increase⁵.

Milman does not speak in a sufficiently decisive tone on the subject. He merely observes in one place⁶, that the wandering Arabs to this day, by general traditions adopted into the Koran, trace their descent to the outcast son of Abraham ; and in another, that the pedigree of the Arabians is less contestable than the meaning of Gen. xvi. 12, or the extent of the application of that text⁷. I beg to refer the student to the unanswered and unanswerable treatise of Mr. Forster on this subject⁸.

Mr. Forster proves the authentication of the pedigree, 1st, by the direct, and, 2nd, by the

⁴ Decline and Fall, chap. 1. "Whatever," says Gibbon, "may be the pedigree of the Arabs," and "a critic might dispute the foundation of the pedigree." And in another place he sneers at the Ishmaelitic descent as a national privilege, or fable.

⁵ "Etsi vero hæc specioso orationis habitu se egregie commendat, et non sine magnâ verisimilitudine dici videntur, proplus tamen considerata, et ad lapidem Lydium critices artis atque historis veteris examinata, fundamento destituuntur."

"Ut taceamus omnem, quam Arabes recentiores jactant, originem ab Abrahamo incertissimam esse, et ab his hominibus circa tempora nascentis et adolescentis Muhammedismi excogitatam, ut more Muhammedanorum, Judæorum et Christianorum Abrahamum fidei suæ parentem jactantium, non minori antiquitate suas nugas et errores esse homines crederent." Bruckeri Hist. Crit. Philos. tom. i. p. 214, 215. 2nd edit. Lips. 1747.

⁶ History of the Jews, vol. i. p. 18.

⁷ Notula on note 21 in chap. 1. of Gibbon's Decline and Fall.

⁸ Inquiry into the descent of the Arabs from Ishmael : being the Appendix No. I. to the Mahometanism Unveiled. I refer to Mr. Forster's facts, not to his curious, but doubtful theories.

indirect testimony of Scripture; 3rd, from the rite of circumcision, as practised among the Arabians from time immemorial upon the children at thirteen years of age, with their reasons for so doing as related by Josephus⁹, and by Origen¹; he relates, 4th, the traditions in Arabia from Josephus, Jerome, and others of the descent of the Arabian tribes from the sons of Ishmael, as distinguished by their names, many hundred years before Mahomet; he enumerates, 5th, the names of the districts which correspond with the names of those tribes; and he reasons, 6th, from the internal evidence of the genuineness of certain Arabian traditions in the Koran, and preserved by the Mahometan writers. "Mr. Gibbon," he justly remarks, "has insidiously endeavoured to confound the distinct and unequal authorities of history and heraldry; to identify the broad question of national origin with the natural one of family descent. The studied ambiguity of his style seems wilfully to leave it doubtful, whether he intends to assail the single step of a pedigree, or the entire foundation of the national tradition. Yet it is palpable, that the reasoning which might subvert the one species of authority, would leave wholly unaffected the evidences of the other. The Jews, for example, have long lost their pedigrees: but who presumes to question their national derivation? With as little reason can flaws in their genealogies be adduced to bring under suspicion the national descent of the Arabs." *Mahometanism Unveiled*. Appendix. Edit. 1829. vol. ii. p. 410.

NOTE 4. *The invincibility of Arabia, a proof of the truth of Christianity. On the notes of Gibbon and Milman.*

The knowledge of wickedness, says the wise man, is not wisdom²; and the knowledge (we may add) of infidel objections, and taunts, and sneers, is not learning. If it were so, I should claim the honour not only of being one of the bigots, whom Gibbon derides for believing that the general independence of the Arabs, protected by a perpetual miracle in favour of the posterity of Ishmael, is, as I have asserted in the introduction to this section, a proof of the truth of Christianity³, but of being also a "learned" bigot; for I have endeavoured to become acquainted with all the arguments which have been alleged by the deist, or the infidel, against the truth of the religion revealed in the Scriptures. Gibbon affirms that

the authors of the Dissertation in the Universal History, who have attempted to prove the fulfilment of the prophecy to Hagar in the History of Arabia, are "learned bigots⁴." Well may Mr. Milman, in the last edition of Gibbon's most elaborate and magnificent, though most unfair work, so far as Christianity was concerned, condemn in the introduction to the first volume his unfairness⁵, lament the sneers of Gibbon, his deadness to the moral dignity of religion, his tone of jealous disparagement of its truths⁶, and his false estimate of the nature and influence of Christianity. But Mr. Milman himself does not sufficiently insist upon the certainty of that constant and undeniable miracle, which is now and ever appealing to the senses, and to the reason of every deist, infidel, and sceptic in the world—the miracle to which I have alluded in the introduction to this section; the miracle which is the foundation of all the philosophy of history, the clue to the labyrinth, the key to the mysteries, the sphinx that solves the riddles of Providence, the secret of the plan of the mighty maze of Providence—this miracle, that long before authentic history began, the results of the development of that history were revealed by the God of Christianity to His people, and are now recorded in His Scriptures.—and that all modern history up to our own age, and the state of the world at this present hour, relate to us nothing but the anticipations of prophecy; and the progress of society towards that state which prophecy assures us must arrive. That the Arabians, in fulfilment of the prophecy that they should never be a conquered people, have ever retained their independence, is thus affirmed by Newton. The Arabians in the time of Moses were grown up into twelve princes according to their nations (Gen. xxv. 16); and they dwelt (saith Moses, ver. 18) from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria; but yet we do not find that they were ever subject to either of their powerful enemies, the Egyptians or Assyrians. The conquests of Sesostris, the great king of Egypt, are much magnified by Diodorus Siculus; and probably he might subdue some of the western provinces of Arabia bordering upon Egypt; but he was obliged, as Diodorus⁷ informs us, to draw a line from Heliopolis to Pelusium, to secure Egypt from the incursions of the Arabs.

⁹ Antiq. Jud. b. i. c. x. § 5. p. 26. ed. Hudson, apud Forster, p. 395.

¹ In Genes. Op. tom. ii. p. 16. ed. Bened.

² Ecclus. xix. 22.

³ The Christian student need not be offended at the term "bigot." Gibbon, with that lofty and absurd contempt which is a part of the coxcombry of infidelity, calls Dr. Johnson also a bigot. See note 20 to chap. 58. Why did not Mr. Milman defend Johnson against the foolish charge that "he would hate and persecute those who dissented from his creed?"

⁴ "The general independence of the Arabs, which cannot be admitted without many limitations, is blindly asserted in a separate dissertation of the authors of the Universal History, vol. xx. p. 196—250. A perpetual miracle is supposed to have guarded the prophecy in favour of the posterity of Ishmael; and these learned bigots are not afraid to risk the truth of Christianity on this frail and slippery foundation." Milman's Gibbon, edit. 1838, note 3. ch. 46. p. 181. vol. viii.

⁵ Preface to vol. i. p. 15.

⁶ P. 17.

⁷ Diod. Sic. lib. i. p. 36. edit. Stephan. p. 52. edit. Rhodoman.

They were therefore not subjects, but enemies to the Egyptians; as they were likewise to the Assyrians, for they assisted⁸ Belesis and Arbaces in overturning that empire, and assisted them not as fellow-rebels, but as an independent state with their auxiliary forces. The next great conquerors of the East were Cyrus and the Persians; but neither he nor any of his successors ever reduced the whole body of the Arabs to subjection. They might conquer some of the exterior, but never reached the interior parts of the country; and Herodotus⁹, the historian who lived nearest to those times, saith expressly, that the Arabs were never reduced by the Persians to the condition of subjects, but were considered by them as friends, and opened to them a passage into Egypt, which, without the assistance and permission of the Arabs, would have been wholly impracticable; and in another place he tells us¹, that while Phœnicia, Palestine, Syria, and the neighbouring countries were taxed, the Arabian territories continued free from paying any tribute. They were then regarded as friends, but afterwards they assisted with their forces² Amyrtæus, king of Egypt, against Darius Nothus, and Euagoras³, king of Cyprus, against Artaxerxes Mnemon; so that they acted as friends or enemies to the Persians, just as they thought proper, and as it suited their humour or their interest.

Alexander the Great then overturned the Persian empire, and conquered Asia. The neighbouring princes sent their ambassadors to make their submissions. The Arabs⁴ alone disdained to acknowledge the conqueror, and scorned to send any embassy, or take any notice of him. This slight provoked him to such a degree, that he meditated an expedition against them; and the great preparations which he made for it, showed that he thought them a very formidable enemy; but death intervened, and put an end to all that his resentment or ambition had formed against them. Thus they happily escaped the fury of his arms, and were never subdued by any of

his successors. Antigonus, one of the greatest of his successors⁵, made two attempts upon them, one by his general Athenæus, and the other by his own son Demetrius, but both without success; the former was defeated, and the latter was glad to make peace with them, and leave them at their liberty. Neither would they suffer the people employed by Antigonus to gather the bitumen on the Lake Asphaltites, whereby he hoped greatly to increase his revenue. The Arabs fiercely attacked the workmen and the guards, and forced them to desist from their undertaking. So true is the assertion of Diodorus⁶, that "neither the Assyrians formerly, nor the kings of the Medes and Persians, nor yet of the Macedonians, were able to subdue them; nay, though they led many and great forces against them, yet they could not accomplish their attempts." We find them afterwards sometimes at peace, and sometimes at war with the neighbouring states; sometimes joining the Syrians, and sometimes the Egyptians; sometimes assisting the Jews, and sometimes plundering them; and in all respects acting like a free people, who neither feared nor courted any foreign power whatever.

The Romans then invaded the East, and subdued the countries adjoining, but were never able to reduce Arabia into the form of a Roman province. It is too common with historians to say that such or such a country was conquered, when perhaps only a part of it was so. It is thus that Plutarch⁷ asserts that the Arabs submitted to Lucullus, whereas the most that we can believe is, that he might subdue some particular tribes; but he was recalled, and the command of the Roman army in Asia was given to Pompey. Pompey, though he triumphed over the three parts of the world, could not yet conquer Arabia. He carried his arms into the country⁸, obtained some victories, and compelled Aretas to submit; but other affairs soon obliged him to retire, and by retiring he lost all the advantages which he had gained. His forces were no sooner withdrawn than the Arabs made their incursions again into the Roman provinces.

Such is the well known conclusion of Bishop Newton⁹. That we may see what can be said on the other side, I subjoin Gibbon's

⁸ Diod. Sic. lib. ii. p. 79. edit. Steph. p. 111. edit. Rhod.

⁹ Ἀράβιοι δὲ οὐδαμᾶ κατήκονσαν ἐπὶ δουλοσύνη Πέρσῃσι, ἀλλὰ ξεῖνοι ἐγένοντο, παρέντες Καμβύσεα ἐπ' Αἴγυπτον ἀκόντων γὰρ Ἀραβίων, οὐκ ἂν ἐσβάλλοιεν Πέρσαι εἰς Αἴγυπτον. "Arabes nunquam a Persis in servitutem redacti sunt, sed hospites extiterunt, quum Cambysi aditum in Ægyptum permisissent: quibus in-vitis haudquaquam fuissent ingressi Persæ Ægyptum." Herod. lib. iii. sect. 88. p. 198. edit. Gale.

¹ Ibid. sect. 91. p. 199. πλὴν μοίρη τῆς Ἀραβίων (ταῦτα γὰρ ἦν ἀτελέα)—præter Arabum partem (hæc enim erat immunis).

² Diodorus Siculus, lib. xlii. p. 355. edit. Stephani. tom. 2. p. 172. edit. Rhodoman. Prideaux, Connect. part i. b. 6. anno 410.

³ Diodorus Siculus, lib. xv. p. 459. edit. Stephani. tom. 2. p. 328. edit. Rhodoman. Prideaux, Connect. part i. b. vii. an. 386.

⁴ Strabo, lib. xvi. p. 1076. et 1132. edit. Amstel. 1707. Arrian, lib. vii. p. 300. edit. Gronovii.

⁵ Diodorus Siculus, lib. xix. p. 722, &c. edit. Stephani. tom. ii. p. 730. edit. Rhodoman.

⁶ Οὐθ' οἱ Ἀσσύριοι τὸ παλαιόν, οὐθ' οἱ Μήδων καὶ Περσῶν, ἐτι δὲ Μακεδόνων βασιλεῖς ἠδυνήθησαν αὐτοὺς καταδουλώσασθαι· πολλὰς μὲν καὶ μεγάλας δυνάμεις ἐπ' αὐτοὺς ἀγαγόντες, οὐδέποτε δὲ τὰς ἐπιβολὰς συντελέσαντες. "Nec Assyri olim, nec Medi ac Persæ, imo nec Macedonum reges subigere illos potuerunt; qui licet magnis in eos copiis moverint, nunquam tamen incepta ad finem perduxerunt." Diod. Sic. lib. ii. p. 92. edit. Steph. p. 131. edit. Rhod.

⁷ Plutarch in Lucullo passim.

⁸ Plutarch in Pompeio, p. 640, &c. edit. Paris, 1624.

⁹ See Newton, Dissertation, vol. i.

account. Strange as it may seem, he arrives after all his sneers and insinuations (for his remarks cannot in justice be called by any other name) at the same conclusion as the bigoted bishop, that the Arabians as a people have never lost their independence; though he would refuse to believe that the prophecies respecting Ishmael have been fulfilled. He assigns their independence to what he would call natural causes. "The perpetual independence of the Arabs," says Gibbon, "has been the theme of praise among strangers and natives; and the arts of controversy transform this singular event into a prophecy and a miracle in favour of the posterity of Ishmael¹. Some exceptions, that can neither be dissembled nor eluded, render this mode of reasoning as indiscreet as it is superfluous; the kingdom of Yemen has been successively subdued by the Abyssinians, the Persians, the sultans of Egypt², and the Turks³; the holy cities of Mecca and Medina have repeatedly bowed under a Scythian tyrant; and the Roman province of Arabia⁴ embraced the peculiar wilderness in which Ishmael and his sons must have pitched their tents in the face of their brethren. Yet these exceptions are temporary or local; the body of the nation has escaped the yoke of the most powerful monarchies; the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia; the present sovereign of the Turks⁴ may exercise a shadow of jurispru-

¹ "A nameless doctor (Universal Hist. vol. xx. octavo edition) has formally *demonstrated* the truth of Christianity by the independence of the Arabs. A critic, beside the exceptions of fact, might dispute the meaning of the text (Gen. xvi. 12), the extent of the application, and the foundation of the pedigree.

² "It was subdued, A.D. 1173, by a brother of the great Saladin, who founded a dynasty of Curds or Ayoubites (Guignes, Hist. des Huns, tom. i. p. 425. D'Herbelot, p. 477.)

³ "By the lieutenant of Soliman I. (A.D. 1538), and Selim II. (1568). See Cantemir's Hist. of the Othman Empire, p. 201. 221. The pasha, who resided at Saana, commanded twenty-one boys; but no revenue was ever remitted to the Porte (Marsigli, Stato Militare dell' Imperio Ottomanno, p. 124), and the Turks were expelled about the year 1630 (Niebuhr, p. 167, 168).

⁴ "Of the Roman province, under the name of Arabia and the third Palestine, the principal cities were Bostra and Petra, which dated their æra from the year 105, when they were subdued by Palma, a lieutenant of Trajan (Dion Cassius, l. lxxviii.). Petra was the capital of the Nabathæans, whose name is derived from the eldest of the sons of Ishmael (Gen. xxv. 12, &c. with the Commentaries of Jerome, Le Clerc, and Calmet). Justinian relinquished a palm country of ten days' journey to the south of Ælah (Procop. de Bell. Persic. l. i. c. 19); and the Romans maintained a centurion and a custom-house (Arrian in Periplo Maris Erythræi, p. xi. in Hudson, tom. i.), at a place (λευκή κόμη, pagus albus, Hawara) in the territory of Medina (D'Anville, Mémoire sur l'Egypte, p. 243). These real possessions, and some naval inroads of Trajan (Peripl. p. 14, 15), are magnified by history and medals into the Roman conquest of Arabia.

⁵ "Niebuhr (Description de l'Arabie, p. 302, 303-329-331.) affords the most recent and authentic intelligence of the Turkish empire in Arabia."

dence, but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke, and fruitless to attack. The obvious causes of their freedom are inscribed on the character and country of the Arabs."

I am sorry to read, in his note on another part of Gibbon's work⁶, that Mr. Milman has declared that it is difficult to extract a prediction of the perpetual independence of the Arabs from the text in Genesis. He distinguishes between the wild and the civilized Arabs, and remarks that the latter ceased to be the genuine "son of the wild man." This is true. Yet "sons of the wild man," to use his own expression, have always been found to verify the prediction. The tribes of the desert have never resigned their independence. The Christian weeps, and the Deist smiles, when the learned theologians of the Church seem to shrink from the bold defence of the literal interpretation of the miracles and prophecies of revelation. They may neither be explained away, nor resolved into mere coincidences. If Christianity be true, it is true with all its mysteries, and all its difficulties; and when we remember that these mysteries and difficulties relate to subjects which the perpetually progressing spirit of man is to study and to contemplate in his immortality, we may justly believe that it is more probable that Christianity should be true with its difficulties, than false with its evidences. Those evidences ought not, with the German Neologians, and the English Deists, to be so related or so mentioned, as if the Christian was ashamed of their demonstration of the interference of the Creator in His own world; or as if he desired to sacrifice some part, at least, of the common faith to propitiate the presumption which calls itself philosophy, and the pertness which denominates faith in revealed religion, folly, bigotry, or ignorance.

NOTE 5. *On the miraculous interferences which have defended the independence of Arabia.*

Three instances are related of the defeat of the Roman armies, at the height of the pride and power of their nation, in the attempt to conquer Arabia. If they are true, I confess my belief that they are to be regarded as miraculous interpositions to prove the certainty of the superintending providence of the God of revelation. I give them in Newton's words. "Ælius Gallus, in the reign of Augustus⁷, penetrated far into the country, but a strange distemper made terrible havoc in his army, and after two years spent in this unfortunate expedition he was glad to escape with the small remainder of his forces. The emperor Trajan reduced some parts of Arabia, but he could never subdue it entirely; and when he be-

⁶ Ch. xlv. p. 180. vol. viii. Notula on Gibbon's note 3.

⁷ Strabo, lib. xvi. p. 1126. edit. Amstel. 1707. Dion Cassius, lib. lili. p. 516. edit. Leunclav. Hanov. 1606. Dion calls him by mistake Ælius Largus.

sieged the city of the Hagarenes², his soldiers were repelled by lightnings, thunderings, hail, whirlwinds, and other prodigies; and were constantly so repelled, as often as they renewed their assaults. At the same time great swarms of flies infested his camp; so that he was forced at last to raise the siege, and retire with disgrace to his own dominions. About eighty years after, the emperor Severus twice besieged the same city with a numerous army and a train of military engines, but had no better success than Trajan. God³, says the heathen historian, preserved the city by the backwardness of the emperor at one time, and by that of his forces at another. He made some assaults, but was baffled and defeated, and returned with precipitation as great as his vexation for his disappointment. And if such great emperors and able warriors as Trajan and Severus could not succeed in their attempts, it is no wonder that the following emperors could prevail nothing. The Arabs continued their incursions and depredations in Syria and other Roman provinces with equal licence and impunity¹.

In note 1. to this section I have observed that contemporary evidence is always required to induce belief in a miracle. In these instances Strabo was contemporary with Ælius Gallus. Dion lived about a century after Trajan, and cannot therefore be received as sufficient authority for the second instance of probable interposition; but he was contemporary with Severus, and may be received, therefore, as a sufficient witness for the defeat of that emperor. I am not anxious to speculate too far upon the subject of prophecy; but I am so convinced of the truth of our Lord's words, "that heaven and earth shall pass, but not one word of God shall ever fall to the ground;" that, if it were necessary to the fulfilment of His prophecies, I believe the ancient miracles would be restored to the utmost. I agree with the sentiment of Lord Bacon. I would believe all the tales of the Talmud, and, I add, all the legends of the post-apostolic centuries, rather than believe in that metaphysical abstraction which the Deists call God; a Deity without providence, a possible Creator, with an impossibility of interfering in the general uniformity of the government of His own world; a God, whom "necessity and chance approach," whom fate and destiny control. We Christians know no God like this. With us there is one God, but He is "Our Father, which is in heaven;" the God and Father of our Lord Jesus Christ. He is the interferer, when He pleases, in the general uniformity of the government of His universe. He is the God of nature, to uphold that universe in the regular order we

behold; the God of providence over the creatures He has made; the God of grace, to bless the souls of men; the God of revelation, to inform them of their present happiness, and their future destiny.

NOTE 6. GEN. xvi. 2. *On the rank and estimation of servants admitted to the rank of concubines.* See Buxtorf, de Sponsalibus et Divortiiis, apud Ugol. Thes. vol. xxx. p. 134.

NOTE 7. Ver. 5, 6. *The power of the heads of the patriarchal families over their servants and households is well illustrated by this passage. It is thus paraphrased by J. Casimir Miegius² :—*

"Primas autem mariti in castigatione servorum vel ancillarum fuisse partes ex colloquio Saræ cum Abrahamo liquet, ubi marito committit emendationem Hagaris dicendo, Gen. xvi. 5, אֲנִי וְעַבְדִּי quorum verborum hic sensus esse videtur: Ancilla mea me despicit ob sterilitatem, atque ita injuriâ afficit. Vides, sed silentio premis. In quo inique agis. Quæ silendi causa? Nullane in te injuria redundat? Tu caput es, ego corpus; tu dominus hujus ancillæ. Hocne capitis, mariti, domini officium est? Annon potius tibi incumbit injuriam mihi uxori tuæ illatam propulsare? —Notandum autem hic est, quod nobis particula הָא, jus et obligationem, maxime designare videatur. Hoc enim sensu in Sacris Literis, a Rabbiniis adhibetur, quibus familiare est illud אֲנִי וְעַבְדִּי. Conferri poterit phrasis illa in N. T. ἀπὸ αὐτοῦ ἐφ' ἡμᾶς, v. g. ὁ κύριός ἐστι καὶ ἡμεῖς. Licuit tamen foeminis ex mariti concessione mancipia propter admissum crimen castigare, imprimis si fuerit ancilla eaque vel dotalis vel dono uxori data. Hinc Abraham Saræ respondet: Gen. xvi. 6. וְעַבְדִּי אֲנִי וְעַבְדִּי, quasi diceret: En tibi ancillam, tua est dominio, (post patrem enim matrifamilias maxime competit dominium in domesticos) donatione. Tua enim causa mihi donata fuit. Tua quoque sit dispositione; fac ipsi, quod bonum videbitur in oculis tuis, servata saltem justitiæ et æquitatis ratione." Vide Joh. Casimiri Miegi Const. apud Ugolini Thes. tom. xxvi. p. 657.

NOTE 8. GEN. xvi. 12. *On the character and country of the Arabians.*

For the illustration of the meaning of the word אֲשֵׁר the wild ass, which is here prophetically used to describe the character of the Arabians, see Job xxiv. 5. and xxxix. 5—8.

The expression, "he shall dwell in the presence of all his brethren, אֲנִי וְעַבְדִּי וְעַבְדִּי,"

² Apud Ugol. Thes. tom. xxvi. p. 656.

³ This is the manner in which the Hebrew is quoted in Ugolini. I am sorry to be compelled to say that this splendid collection of tracts is everywhere most inaccurately printed. The Hebrew in Gen. xvi. 6. is אֲנִי וְעַבְדִּי וְעַבְדִּי.

¹ Dionis Hist. lib. lxxviii. p. 785. edit. Leunclav. Hanov. 1606.

² Ibid. lib. lxxv. p. 855.

³ Newton, Dissert. 11.

is rightly translated. The Septuagint render the words *κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει*: and *פְּנֵי*, is uniformly translated, “before the face of,” or, “in the presence of,” or by some similar expression. See the numerous references in Lee. The German translators, Michaelis, Rosenmüller, and Dathe translate the words to denote the place or country in which Ishmael was to dwell. “Sedes ejus futuras esse ab oriente fratribus ejus,” is the translation of Dathe. His note is, “Ad situs regionum describendos Hebræi faciem versus orientem vertunt, ut nos versus septentrionem. Constat etiam Ismaelitis regiones orientales, et inhabitasse, unde et *בְּנֵי דִּמְעָא* filii orientis vocantur.” He then refers to Michaelis. Rosenmüller has followed in their train. Now all this is merely gratuitous. Arabia is not situated towards the east of Palestine, neither are the Hebrew words *פְּנֵי* ever used to express the east⁴. The version seems to have been invented to do away

⁴ Gesenius, it is true, refers to two passages, Gen. xxiii. 17. and Joshua viii. 14. in which he would translate *פְּנֵי* “to the east of.” The authorized version renders the word in both places by its usual meaning, “before.” That our translators were right appears from the parallel passages, Joshua xv. 8, with Gen. xxv. 18, to which text, however, Rosenmüller refers in defence of his version. The words there are *וְהָיוּ לְהֵיוֹתָ לְפָנֵי הַגִּבְעָה הַזֹּאת* “which lieth towards or before the valley of Hinnom, westward.” If the inspired writer had been instructed to have told us, that Ishmael, or the Arabians, lived merely to the east of their brethren, he would have added to the words *פְּנֵי* the expression *מִזְרָחָא* or *מִזְרָא*, “eastward of.” The other passage,

the force of the prophecy, which declared that Ishmael, or the Arabians, should so preserve their independence, that they should ever dwell, or pitch their tents, in the presence of all their brethren of mankind. The criticism of these Germans appears to have been the foundation of Gibbon’s insinuation⁵, that the meaning of the text may be doubted; a point which seems to be supported by the note or memorandum of his editor, that the meaning of the text is contestable. The remark of Rosenmüller is more clearly adopted by Milman in another note⁶. It may, at first sight, appear to be hypercritical to object thus to Rosenmüller’s and Michaelis’ translation, but their version would destroy the force of the prophecy altogether. The question is, whether the Arabs have ever been entirely conquered? We affirm, that prophecy predicted, and that history has affirmed, that they were never conquered. Their dwelling “in the presence of all their brethren,” describes their independence; but their dwelling to the east of their brethren has no such meaning. They might remain in the east though they had been subdued by fifty successive invaders. Neither can we imagine a reason for the prediction that they should remain in the east, if they were to maintain no distinctive character from their brethren of all nations around them. The authorized translation is right. Michaelis, Rosenmüller, Dathe, Gibbon, and Milman, are all wrong together.

Gen. xxv. 18, to which Rosenmüller refers in defence of his version, is merely a repetition of the verse we have been considering.

⁵ Decline and Fall, Milman’s edit. vol. ix. ch. 50. p. 227.

⁶ Vol. viii. ch. 46. p. 180.

SECTION LII. GENESIS XVII. 1—27.

TITLE.—*A covenant must be made individually, by every person, between God and the soul; and the name which was given to us in our baptism, should ever remind us of that covenant.—The promise is renewed to Abram.—A son is promised to Sarah.—Circumcision instituted.—The names of Abram and Sarah changed.*

INTRODUCTION.—Because there are many brothers and sisters, relations and friends, in every family, it has always been found necessary to prevent confusion by giving separate names to each person. These names have been bestowed among different nations for different reasons. The ancient Romans were accustomed to name their children by some word which expressed their good wishes towards them, as Victor, Faustus, Felix, Probus, Conqueror, Fortunate, Worthy. The ancient Greeks gave names which denoted the useful or enviable qualities most esteemed among them, as strength, swiftness, prudence, and

courage. In other times names were given from accidental circumstances, and for reasons which cannot be always ascertained. In the present day, in this country, every person, until their name be changed for causes which are known to the law, has one name, which was the same with that of their parents. And they have another name, which was given to them at their baptism, when they were admitted into covenant with God, when a vow was made for them, which they took, or ought to take upon themselves, as soon as they were able, that they would renounce evil, follow good, and believe the revealed truth of God. We call this name our Christian name. We ought, therefore, when we hear that name spoken by others, or when we write that name, or when we think upon it, to remember that our Christian name is a token that God has granted to us a true religion, that He has promised eternal happiness, that He has commanded faith in His Son, and obedience to His holy will; and we who bear a Christian name have promised gratitude for present mercy, faith in the future blessing, and submission to His revealed commandments. This two-fold promise is the covenant between God and ourselves. We have all made it. We vow to observe our part of that covenant, and we must keep that vow. Our Christian name is the proof, pledge, and sign to our souls, that the covenant is as unchangeable as the name which is given to us in our baptism, and which may be never done away. This custom of giving names at the time when persons are admitted into the true Church of God, was originally derived from the circumstance which is related in this section. The God of his fathers appeared again to Abram, and renewed the covenant. He gave him the command, "Walk before me, and be thou perfect." He gave him a present blessing, the assurance of God, and renewal of the covenant. He promised the future blessing, that the land of Canaan should be the everlasting possession of his family, and that God would be their God. But when it pleased God to take a people or an individual into covenant with himself, he does not give only the general command that they should be holy, and perfect, and righteous. He gives them some arbitrary command; that is, He directs some particular observance, some outward act, which never would have been imagined unless God commanded it. So it was with us when we were baptized and received our Christian name. So it was with Abram. He was commanded to adopt for himself, and to impart to his household, and to all who should be received by him into covenant with God, that peculiar rite and institution by which he and his children, the Jews, have ever been distinguished: and then it was that the names of Abram and Sarah were changed, and the promise was given to Sarah that she should become the mother of a son, from whom kings and people should descend, and which should be the line from which the future Messiah should spring to bless the nations. The change of name was made at the time when the covenant was confirmed. So it has, in one sense, been with us. We have received our names when our Christian covenant with the God of Abram and Sarah was confirmed. They were commanded to be perfect. So are we. They partook of the present blessing of the covenant, communion with the God of heaven and earth. We

are invited to the same happiness. The promise of future and endless blessings was made to them. It is also made to us. Neither Abram nor Sarah could at first believe that all their hopes should be accomplished. We are unworthy that so much should be promised to us. Abram prayed that a blessing should be granted to Ishmael; we also must pray for the happiness of those we love. Abram, when he received the promise and the command, proved his faith in the promise, by immediate, instant obedience to the command. The self-same day, it is twice repeated, he proceeded to obey God. We, if we value the privileges of the Christian covenant, and remember the solemn reason for which our names were given in our infancy, at our baptism, will no longer hesitate nor delay to lay aside every weight, and the sin that doth most easily beset us. We shall no longer say, “I will obey God more perfectly at some future period. I will continue to offend God a little longer, and then, at a day still distant, after I have hardened my heart yet more, I will, I will repent, and perform the vows of my baptism.” We shall instantly and immediately resolve and pray, “that this day, this hour, I devote, I dedicate my soul to the more perfect renunciation of evil, the more implicit obedience to God, the more stedfast faith in the promises of His holy word, and the more resolute zeal and love to the Holy Catholic Church, into whose communion I was baptized, that I may inherit the future happiness of the Church triumphant above, as I now rejoice in the mercy and grace of God in the Church militant on earth.”

GENESIS XVII. 1—27.

<div>Bib. Chron. BEFORE CHRIST 1897. Hales's Chron. A.C. 2069.</div> <div><div><div>1</div><div>And when Abram was</div><div>90 years old and nine,</div><div>the LORD ^aappeared to</div><div>Abram, and said unto him,</div><div>^bI am the Almighty God;</div><div>^cwalk before me, and be</div><div>thou ^dperfect.</div></div><div><div><div>2</div><div>And I will make my</div><div>covenant between me and</div><div>thee, and ^ewill multiply</div><div>thee exceedingly.</div></div><div><div><div>3</div><div>And Abram ^ffell on</div><div>his face: and God talked</div><div>with him, saying,</div></div><div><div><div>4</div><div>As for me, behold,</div><div>my covenant is with thee,</div><div>and thou shalt be ^ga father</div><div>of ^hmany nations.</div></div><div><div><div>5</div><div>Neither shall thy name</div><div>any more be called Abram,</div><div>but ⁱthy name shall be</div><div> Abraham; ^jfor a father</div></div></div></div></div></div></div>	<div>of many nations have I made thee.</div> <div><div><div>6</div><div>And I will make thee</div><div>exceeding fruitful, and I</div><div>will make ^knations of thee,</div><div>and ^lkings shall come out</div><div>of thee.</div></div><div><div><div>7</div><div>And I will ^mestablish</div><div>my covenant between me</div><div>and thee and thy seed after</div><div>thee in their generations</div><div>for an everlasting covenant,</div><div>ⁿto be a God unto thee,</div><div>and to ^othy seed after</div><div>thee.</div></div><div><div><div>8</div><div>And ^pI will give unto</div><div>thee, and to thy seed after</div><div>thee, the land ^qwherein</div><div>thou art a stranger, all the</div><div>land of Canaan, for an ever-</div><div>lasting possession; and ^rI</div><div>will be their God.</div></div></div></div></div>	<div>Bib. Chron. BEFORE CHRIST 1897. Hales's Chron. A.C. 2069.</div> <div><div><div><div>^kch. 35. 11. ^lver. 16. ^mch. 35. 11. Matt. 1. 6, &c.</div><div>ⁿGal. 3. 17.</div><div><div><div>^och. 26. 24. & 28. 13. Heb. 11. 16. ^pRom. 9. 3. ^qch. 12. 7. & 13. 15. Ps. 105. 9, 11. ^rHeb. of thy sojournings. ^sch. 23. 4. & 28. 4. ^tExod. 6. 7. Lev. 26. 12. Deut. 4. 37. & 14. 2. & 26. 18. & 29. 13.</div></div></div></div></div></div>
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Bib. Chron.
BEFORE
CHRIST
1897.
Hales's
Chron.
A. C. 2069.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; * Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be † a token of the covenant betwixt me and you.

12 And † he that is eight days old † shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul † shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but † Sarah shall her name be.

16 And I will bless her, * and give thee a son also of her: yea, I will bless her, and † she shall be a mother † of nations;

kings of people shall be of her.

17 Then Abraham fell upon his face, * and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, * Sarah † thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and † will multiply him exceedingly; † twelve princes shall he beget, † and I will make him a great nation.

21 But my covenant will I establish with Isaac, † which Sarah shall bear † unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

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* ch. 18. 12. &
21. 6.

* Acts 7. 8.

* Acts 7. 8.
Rom. 4. 11.

† Heb. a son
of eight days.
* Lev. 12. 3.
Luke 2. 21.
John 7. 22.
Phil. 3. 5.

* ch. 18. 10. &
21. 2.
Gal. 4. 28.

* Exod. 4. 24.

† That is,
Princess.

* ch. 18. 10.
† Heb. she
shall become
nations.
* ch. 25. 11.
Gal. 4. 31.
1 Pet. 2. 6.

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24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day *was* Abraham circumcised, and Ishmael his son ;

27 And 'all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

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BEFORE
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Hales's
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A.C. 2069.

ch. 18. 19.

PRAYER.—LET US PRAY, *that the name we received at our baptism may ever make us mindful of the covenant we have made with our God, that we renounce evil, follow good, and continue in the faith and truth of the Church of the living God.*

ALMIGHTY GOD, Who commandedst Thy servant Abram to be circumcised, and didst give him a new name, that he and all His spiritual children, might remember and obey Thine holy law ; and Who didst also give Thy blessed Son to be circumcised, to become obedient to the same law for man, and to take upon Him the name of Jesus the Saviour—we praise and bless the God of Abraham, the God and Father of our Lord Jesus Christ, even our Father, which is in heaven, that he hath called us to that state of salvation ; that the blood of Christ, and not our own blood, is required of us. We thank Thee for the covenant of that holy baptism, wherein we are made members of Christ, the children of God, the sons of the faithful Abraham, and inheritors of the promise of God in the kingdom of heaven hereafter. We thank Thee that we were born of Christian parents, who devoted and dedicated us, their children, to the God of the covenant of Abraham, and to the God of the covenant of Jesus Christ our Saviour. May we remember and obey His laws, and remember and believe His Gospel. May we rejoice to live in the communion of that one holy, universal Church, which began in Eden, which was continued by Abraham, which was redeemed in the fulness of time by Christ the ever-living Redeemer, which now receives our sinful selves, and which shall ever be enlarged till the promise to Abraham be completed, and till the words of Christ be fulfilled ; when all the nations of the world shall be blessed, and all men shall be drawn to the cross of the crucified Jesus. So may the Christian name we have received at our baptism ever make us mindful of the covenant of God. Grant us the “true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will.” May we obey the will as well as the law of our God. May we never be content with obeying Thy holy law in the letter, and not in the spirit ; but may we remember that this is the will of God, even our sanctification. Here we offer and dedicate to Thee, O God ! our *hearts*, our *soul*, our *mind*, our *strength*. Forgive the sins that are past, for the sake of Jesus Christ, Thy Son. When Thou forgivest our sins, so sanctify us, we beseech Thee, by Thy Holy Spirit, that we love Thee, and serve Thee, with all our *hearts* and with all our *souls*, with all our *mind* and with all our *strength*. So *sanctify our hearts*, that we may cut off the love of the world, and the hatred to the holiness Thou hast commanded ; and so surrender and devote to Thee the affections and the thoughts, that we love the things which Thou commandest, and hate the things which Thou forbiddest. So *sanctify our souls*, that we cut off from us all the sinful desires of our nature, and give to Thee the rising wishes, the motives of our actions, and

the secrets of our conscience within us. *So sanctify our minds*, that we cut off all vain curiosity, the love of the world, the seeking for the gratification of amusement, vanity, and folly; to devote and dedicate to Thee the energies of our understandings, the powers of our intellect, our imagination, our reason, and that continued seeking for knowledge, which Thou, for wise purposes, hast implanted within us. *So sanctify our strength*, that we cut off from all our actions the sin that doth most easily beset us; and devote and dedicate to Thee the actions of our life and the employments of our time. Whether we eat or drink, or whatever we do, may we do all to the glory of God. When we eat, may we never add excess to the removal of hunger. When we drink, may we never add folly to the removal of thirst. In all our ways, may we remember Thee, and do Thou direct our paths. So grant us, we beseech Thee, the true circumcision of Thy Holy Spirit. So may our Christian name be blessed to us. So may we perform the vows of our baptism. So may we renounce all evil, believe all truth, follow all good, and walk in the same all the days of our life. May the prayer which was offered for us by our parents and our friends when our Christian name was given to us, be heard and answered. "Grant that the old Adam, the first nature, may be so buried; that the new nature be raised up in us. May all carnal affections die within us, and all things belonging to the spirit live and grow in us. May we have power and strength to have victory, and to triumph against the devil, the world, and the flesh, that we receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children." May we be faithful as the faithful Abraham. May we be elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ our Lord. May grace to us, and peace and love be multiplied. Hear our imperfect petitions, which we offer to Thee, not in our own name, but in the name and for the sake of Jesus Christ, our Saviour; Who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. GEN. xvii. 13. *On the words, "I am the Almighty God."*

See on this title מִצְוַת הַמִּצְוֹת Deylingius, *Observationes Sacrae*, X. vol. i. p. 43. Lipsiae, 1735.

NOTE 2. *On the origin of Circumcision, and the probable meaning and intention of the command to Abraham.*

The principal writers on circumcision, whom I have consulted for this note, are Calmet's *Dissertatio de Origine et Antiquitate Circumcisionis*¹; Michaelis on the *Laws of Moses*²; Spencer de *Legibus Hebræorum*³; Deylin-

¹ *Prolegomena et Dissertationes in omnes S. Scripturæ libros, &c.* Opus in duos tomos distributum a J. D. Mansi, &c. p. 17. vol. i. folio, Augustæ Vindelicorum, 1732. The dissertation has lately been reprinted at Paris, at the end of the fifth volume of the *Scrip. Sac. Cursus completus*, &c. p. 1054.

² Art. 184, 185. Smith's translation, vol. iii. p. 58—93.

³ Vol. i. lib. i. cap. v. sect. ii. iii. iv. v. vi. Cambridge, folio, 1727. This dissertation is reprinted in Ugolini's *Thesaurus*, vol. xxii. p. 1031. 1070.

gius de *Origine Circumcisionis Judaicæ*⁴ apud Ugol. Thes., Witsius⁵, the article "Circumcision" in Rees' *Encyclopædia*, and Kitto's *Biblical Cyclopædia*. The student will obtain from these all the information he can desire, as to the use, object, and circumstances of circumcision. Spencer more especially, and at great length, has explained in what manner it was the seal of the covenant, the memorial of God's love to Israel, the symbol of the purity of heart required by the Divine law, the token of initiation into the Church of God, the pledge of the hope and faith, with the Abrahamic or Jewish believer, in the fulfilment of the promises of the covenant, the sign of political allegiance to the God of Israel as the king of their nation, and the ratification also of the covenant between God and man. After a careful consideration, however, of their several works, I am not satisfied with the

⁴ Vol. xxii. p. 1071—1080.

⁵ *Ægyptiacorum lib. i. cap. vii. p. 29.* Amsterdam edit. 4to. 1683.

view which these, or any other writers, have given of the probable origin and intent of circumcision; I shall not hesitate therefore to submit my conclusions to the student. They are in some respects, but not altogether, the same as those which Michaelis, Lord Forbes⁶, and others have arrived at to the ante-Abrahamic origin of the rite.

As to the *origin* of circumcision. We premise (1.) that we may justly believe it pleased God from the beginning to establish a priesthood, who should be separated from their brethren to minister in holy things.

2. If a religious custom prevails, either very generally, or universally, though it cannot be proved to be borrowed from the facts, or institutions, actually recorded in Scripture; if it is consistent with all that is revealed; we may believe that it is derived from some common origin, when mankind was not divided into contending nations. We believe, for instance, that the sacrifices of the heathen were originally borrowed from revelation, when men were few in number.

3. We have reason to believe that circumcision, in some form, prevailed not only among the Jews, but among the Egyptians, the Ethiopians, the Tamuls, in Mexico, in Colchis, in Armenia, and in Africa. The Arabians we know derived the custom from Abraham. Some arguments respecting the adoption of the custom from motives of health, &c. may be passed by. Making all allowances for these, we still find a mass of facts collected by the writers I have mentioned, which prove that the custom existed as a religious rite among the Egyptians, and other nations widely separated from each other. We have no proof whatever that the custom was borrowed by them from the Jews. We know that the Jews did not borrow it from the Egyptians, but that it originated among them from the Divine command given to Abraham.

4. But though circumcision prevailed, to use the language of Herodotus, from the beginning⁷, in Egypt, it does not seem to have been common to all the people. It was confined to the priests, and it was used as a sign of initiation into the secret mysteries of their religion. Thus Pythagoras is said to have been admitted by circumcision into the mysteries in Egypt. The neophytes are reported to have been thus admitted by circumcision into the mysteries of Eleusia. Origen and Clemens Alexandrinus both affirm that the secret learning of the Egyptians was only taught to the circumcised⁸. The Tamul,

or Pushto—speaking priests of Christna in South India, are still circumcised. The rite indeed is found among almost all the original and unmixed nations; and it now prevails among the savages, both in the islands and continents of the Terra Australis⁹.

If then the universality of the rite may prove it to have had a common origin, and if the custom was principally confined to the priests, and if it was used as a sign of initiation into their mysteries and secret assemblies—we may infer that the custom whenever it originated was commanded at first to the priests alone¹; that it was so commanded as a token of initiation, and was confined to those sons in a family, whether the first-born or others, who were to be set apart for the service of God. We may believe that the ordinance began at the commencement of the sacrificial institutions after the fall, but that corruption of the priesthood in the days of Abraham had made them discontinue the custom altogether, or pervert it to the purposes of idolatry, superstition, or priestcraft—and that institution therefore was revived, and, as it were, re-originated in the person of Abraham.

With respect, therefore, to the *intent* or *object* of the appointment of this ordinance to Abraham. The meaning of the Divine command seems to have been: I, the God who appointed a priesthood at the beginning, now ordain, consecrate, and set apart My servant Abraham, to take the place of the corrupt and idolatrous priesthood of the age. Henceforth, My covenant, which I made with all the sons of Noah, is made with thee alone. Thou art the priest I have selected in their place; thy children shall be My priesthood, and the future great High Priest, the Messiah, shall descend from thee. That is, the ordinance of circumcision was to Abraham the sign and seal of the original covenant that a Deliverer should be found for mankind; it appointed Abraham to supersede the priesthood of his brethren; it commanded him to adopt the badge of priesthood which had been decreed to the line of the patriarchal priesthood from the beginning.

This view is confirmed by the remarkable alacrity with which all the household of Abraham submitted at once to the painful rite. They considered themselves as initiated, in some degree, into the privileges and honours of the priesthood, or of the priestly caste; and they willingly submitted to the ordinance.

⁶ Forbes' Works, vol. i. p. 151—154. Thoughts concerning Religion, small 8vo, Edinb. no date.

⁷ Ἀπὸ ἀρχῆς, that is, from time immemorial, or from a remote period, of which there is no record.

⁸ Origen, Comment. ad 2 Ep. ad Rom. Clemens, lib. i. p. 130. That circumcision was practised in Egypt chiefly by the priests and learned men, see Josephus

contra Apion. lib. ii. cap. 13. Origen, Ep. ad Rom. t. ii. et Jerome, Homil. 5. ap. Parkhurst in voc. 70, iii.

⁹ Modern Universal Hist. vol. xvii. p. 105. The Mexicans also practised a kind of circumcision when the Spaniards arrived there.

¹ That circumcision was known to Abraham before the command was given to him to comply with the custom, is well argued by Michaelis.

Such I believe to have been the *origin* and intent of circumcision, and the command to Abraham; I believe its origin to have been the Divine command to the earliest patriarchal priesthood after the fall—that it was confined to them, and was their initiation into these offices, as the sacrificers of the family—that it was nearly discontinued in the age of Abraham—and that his reviving the custom by the Divine command, was the cause of the more frequent renewal of the same practice among the Egyptian priesthood. I believe too, that the general intent of giving the command to Abraham was, to appoint Abraham and his children to be, from the time of the revival of the ordinance, the chosen priesthood, who should be the depositary of the truth; till the Messiah came to abolish the ordinance of circumcision with all other painful and burthensome observances. Is it not probable also that the design of the rite itself was, to impress upon the earliest Church the conviction of the one truth, upon which all revealed religion is founded, that without the shedding of blood is no remission;—that the blood of the circumcised was shed, in token that a better bloodshedding was necessary, both for the original sin of man, which was not imputed to the circumcised, as it is not imputed to the baptized: and for the actual sin also, which remained in the lives and hearts of the partakers, in both covenants, of the first or initiatory sacrament.

The second sacrament in the two covenants, the passover and the Lord's Supper, declared the necessity of atonement. The first sacrament, circumcision, and baptism, declared the necessity of sanctification, that the blood of the atonement be not shed in vain.

NOTE 3. GEN. xvii. 8. *The land of Canaan is still the property of God's people Israel.*

I cannot agree with those who interpret the expression in this verse, "I will give thee the land of Canaan for an everlasting possession," to denote merely the long-continued possession. The subject of the restoration of the Jews to their own country, the rebuilding of a temple, the establishment of the Christianized, spiritual Judaism, if I may so speak, of the Scriptures, when "holiness unto the Lord" shall be engraven, to use the language of Zechariah², "on the bells of the horses;" all this may not be discussed in this place. Yet a little while, and the Jews must still wander among us, but not of us. But the past history of the world reveals the fulfilment of the prophecies of the past respecting them; and the future history of the world shall be the narrative of the accomplishment of those splendid prophecies, which have not yet been fulfilled respecting them. In the mean time the Holy Land, like a valua-

ble estate, of which the ownership is disputed, yields but little advantage to its occupiers. The centre of the world, the place where the commerce of Europe, Asia, and Africa, and therefore of America, may more conveniently meet, is without adequate cultivation; and the prophecies of the restoration of its owners exercise the faith of the Catholic Church. Whether they shall be restored by the kings and states of the world, as a political measure to defend the East—whether they shall be converted by the miraculous Epiphany of the God of their fathers, as He appeared to Saul and to the patriarchs in the olden time—whether the Jewish people shall combine their efforts to purchase back the fee-simple of their ancient inheritance—all, all is uncertain. But restored they shall be, they will be. The land was given to them, says the word which cannot fail, for "*an everlasting possession.*" They only now cease to possess it till the second fulness of time, because of the great crime they have committed. They will be enabled to repent of that crime, as they formerly repented of their idolatry. They will be gathered from the Babylon of the world, after their repentance, as they were gathered from the Babylon of Chaldaea. *Jerusalem, and the temple of Jerusalem, may possibly become the centre of unity* to the worshippers of the God of Abraham, as they once were in the days of Solomon. The empire of restored Israel may again extend, as it then did, from the Euphrates to the Mediterranean. It is possible that the events of the day of Pentecost were but typical of another great outpouring of the visible effects of the power of the Lord, the Holy Spirit, the giver of spiritual life to His Church. It is possible that the descent of the glory of the Lord, which filled the temple of Solomon, may be typical, not merely of the glory of the first manifestation of Christ in His human nature; but that it shall be proved to be typical of a second, and of a frequently repeated manifestation of Christ in His glorified nature. When the kingdoms of this world have been made the kingdoms of our Lord, and of His Christ—when civilization is co-extensive with faith and religion—when all the prophecies relating to the dominion of Christ upon earth shall have been accomplished—when the prophecy shall have been fulfilled that Canaan not only shall have been, but is, the everlasting possession of the spiritual children of Abraham and Israel—then, then may it be that it shall please the great Head of the Church to restore the time; when the visible communion of the Lord God; whose voice was heard by Adam in the cool of the day, shall be vouchsafed again to the children of Adam; and the tree of life again be planted in an earthly paradise. It is possible that the human race, under the influence of the God of revelation,

² Chap. xiv. ver. 20.

may attain, even on earth, as the family of God on earth, to the highest perfection of which the fallen nature is capable; and the overpowering prophecy of the last page of the word of revelation be accomplished, "*there shall be no more curse*."

NOTE 4. GEN. xvii. 18. 20.

1. *The prophecy respecting Ishmael.* 2. *The difference between the ancient and the modern or futurist system of interpreting prophecy.* 3. *Mr. Forster's theory of the interpretation of the prophecies relating to Ishmael.*

1. I have insisted in the notes to the last section, on the fulfilment of prophecy in the history of Arabia, because I deem the evidence for the truth of Christianity, derived from the fulfilment of those predictions, to be essential to the confirmation of the faith of the inquirer. The answer of the manifested God of Abraham to the prayer of the patriarch, "Oh! that Ishmael might live before thee," declares that his offspring should be a great nation, divided into principedoms under twelve princes; and the names of these princes, the heads of the twelve tribes of Arabians, are mentioned in the 13th to the 15th verse of the twenty-fifth chapter of Genesis.

For the accomplishment of this and all other prophecies concerning the two sons of Abraham, Ishmael and Isaac, we refer to the history of the two nations. "We point the infidel," Mr. Maitland justly observes, "to the captive Jew, and the wandering Arab." We discern in their history the continued fulfilment of prophecy, and the demonstration of the truth of revelation.

2. Such, however, as is the evidence of these two masses of prophecy to the truth of Christianity, is the evidence of all prophecy. Prophecy is a continued continuous unfolding of a series of events, which either commence at the time, or soon after the time, when they were related, in the germ of obscure, figurative, plain, or symbolical language, by the prophet; or which, if they are to be fulfilled at some very remote period, are inseparably connected with events, of which the commencement takes place soon after their announcement. As the incidents of a tale that is told are inseparably connected with each other—as the events of the history of a nation mutually depend upon or rise out of each other, as cause and effect—so it is in prophecy; the prophet does not predict merely isolated events, which had no relation to the subject on which he is commanded to speak. He has apparently a reason for his predictions arising from the circumstances in which he is placed; and he predicts events which, beginning with those circumstances, are slowly, gradually, and continuously fulfilled. This fulfilment may be traced, in the existing state of the world, at

all times from the commencement; and the continued development of its accomplishment, is the demonstration of its inspired origin. Thus the fate of Ishmael and his sons is foretold, from his birth to the present day. The origin of the prediction was the circumstances in which Hagar was placed, and in which Abraham prayed. It began to be fulfilled soon after the time it was spoken. It has been continuously fulfilled from that time to the present; and few can withhold their assent to the conclusion, that the state of Arabia is a demonstration of the certainty of the inspiration of the book, in which its destiny is both anticipated and recorded.

The same mode of reasoning will apply to all the other great prophecies. The present state of the Jews is recorded by Moses. These prophecies begin under the circumstances of his approaching death. He related their privileges, anticipated their apostasy, and foretold the result. The prophecy has been continuous from that time till this present day.

Daniel lived in Babylon at the termination of the Babylonish captivity. He relates the rise and fall of four monarchies. His prediction begins from, and with the circumstances of the time in which he lived. The Church of God had, uniformly till the present day, believed that the four monarchies, and the little horn which proceeded from the fourth, relate a continuous series of events, which have not yet ceased, and of which the effects still exist; and the majority of commentators and interpreters, within the last few centuries, believe that the little horn describes the papacy of the temporal and corrupt spiritual power, which arose out of the ruins of pagan Rome, and which still continues.

The same arguments will apply to the present state of Tyre, Babylon, Nineveh, Petra, &c. In each instance the prediction was inspired under the circumstances in which the prophet was placed. The continuity of the fulfilment is the criterion of its truth.

The present condition of the seven churches in Asia proves the certainty of the same truth. The continuity of the state, which the prediction foretold, demonstrates the inspiration.

The remainder of the Apocalypse contains prophecies to which we apply the same criterion. The Church of God has, hitherto, generally believed that they commence at the time of St. John, are granted to the Church, to supply the place of a continued succession of prophets; and relate the continuous history of the Catholic Church from the days of the persecuted writer, till the object of the Christian dispensation shall be accomplished. The continuity in the Apocalypse of the anticipations of the history of the Church and of the

³ Rev. xxii. 3.

world, has been always deemed the key to its right interpretation ; as well as the source of hope, and study, and patient endurance, to the oppressed and suffering Churches. The general mass of interpreters have referred the account of the seven heads, and ten horns, as well as the view of Babylon in the Apocalypse, to the corruptions of the Church, when the bishops of Rome governed the majority of Christians with absolute authority ; and when the more unscriptural abuses in the Church were established, with unremitting cruelty, against the opponents of the gradually encroaching errors.

The history of the interpretation of the Apocalypse will prove that the application of the prophecies to Rome did not begin with the Reformers, but were commonly received before the time of Luther. The adherents of that Church, of course, reject this interpretation. This fact ought not to excite surprise. There is, however, one circumstance which may justly call forth the astonishment and deep, deep sorrow, of all who believe in the common view of prophecy, and apply, as they are justly warranted in doing, this large portion of the Apocalypse to the Church of Rome. It is, that *a new and most untenable theory has been submitted to the Church*, which teaches us that the principle of continuity is not the criterion of the probably correct interpretation of prophecy ; but *that the prophecies, both of Daniel and of the Apocalypse, are partly written on the plan of proceeding at once from a more definite period to another and still future period*, at such distance from the commencement of the prophecies, that the conclusion cannot be traced through any continuous history whatever. They assure us that nearly the whole of the prophecies of Daniel and of the Apocalypse are unfulfilled, and they refer that fulfilment to the future. All Christians believe that many of these prophecies relate to the future ; but they look for the clue which shall guide them to that future in the continuity of the fulfilment of the prophecies, both in the past and present. These futurists, however, dispense with that continuity ; and a new controversy has begun on the oldest subject which has ever divided the Churches. I cannot say more on the subject at present, than that it seems to me, we shall do well to be guided by such passages of Scripture as the chapter which constitutes this section ; and seek for *continuity as one criterion of the probably right explanation of a series of prophecies*. We shall avoid the theory of the futurists, and adopt the general reasoning of Mede, Faber, Daubuz, Cunningham, and Vitranga, rather than the futurist scheme of Maitland, Burgh, Dr. Todd, Mc Causland, and their followers. I caution the student and inquirer against a theory which I believe to be destructive of some of the most forcible

and satisfactory evidences of Christianity, the source of great weakness to the Protestant (and all Christians, till Rome is changed, must rejoice in that name), and of no less strength and influence to the Church of Rome, on the one hand, and to the infidel enemy of Christianity on the other. Rome must be strengthened when the Protestant needlessly and wantonly destroys the Scriptural arguments of Protestants. The infidel must no less exult to see the very foundations of the interpretations of the prophecies, which have been so long hallowed among Christians, declared to be uncertain, contradictory, and absurd.

One objection to this view must, however, be noticed. It is, that we all, as I have endeavoured to prove in the last note, anticipate the future restoration of the Jews, and the flourishing condition of the Church of God ; and that such expectations justify the theory of the futurists.—I answer, that the new interpreters, whom we call, for the sake of distinction, the futurists, would separate the prophecy of the state of the Church which the prophecies anticipate, from the continuity of the previous predictions. Whereas the prophecies of the final condition of the Church relate only the result or termination of that long series of prophecies which records the gradual submission and the gradual emancipation of the Churches of the Catholic Church from the usurping errors and cruelties of one of their number ; and that the overthrow of that usurpation, the return of the Jews to Canaan, and the bringing the Church and the world into one fold, under one Shepherd, till there shall be no more curse ; is all the foreseen conclusion of one continuous train and series of predictions, which shall each be fulfilled in its order, and each of which is but a step to the temple which shall be built in the earth in the latter day ; when the curse shall be removed, and the tree of life once more be planted in the spiritual Church, the earthly paradise of God. *The old system of interpretation of prophecy kept this continuousness in view throughout.* The new system omits it, and thus makes its conclusion devoid of the best evidence for its truth.

3. I conclude this note by contracting from Mr. Forster's work his own account of his theory respecting the prophecies relating to Ishmael. He deems the extension of Mohammedanism to be the more complete fulfilment of, and therefore to be included in the promises made to Ishmael ; and that the religion included in these promises has suffered a corruption of the same sort as that which Romanism presents to us, in comparison with the true Catholicism⁴. Mr. Forster's theory is not generally thought to be tenable.

"From Abraham, by his sons Isaac and Ishmael," says Mr. Forster, "went forth a

⁴ British Critic for Oct. 1843, No. 68. p. 445.

two-fold progeny, and a two-fold promise. In each progeny the promise of Jehovah has, in point of fact, had a double accomplishment, a temporal and a spiritual. Isaac, the legitimate heir, through Judaism and Christianity, has given laws and religion to a great portion of the inhabited world. Ishmael, the illegitimate seed, through the primitive Arabians and the variously incorporated Moslems, has given laws and religion to a still larger portion of mankind. Isaac new-modelled the faith and morals of men : first, through his literal descendants, the Jews ; and, secondly, through his spiritual descendants, the Christians. Ishmael effected a corresponding revolution in the world : first, through his literal descendants, the Arabs ; and, secondly, through his spiritual descendants, the Turks and Tartars. In the case of Isaac, the change was wrought by the advent of Jesus Christ, a person uniting in himself, by Divine appointment, the offices of Prophet and Apostle, of Priest, Lawgiver, and King, and whose character and claims are equally unprecedented. In that of Ishmael the change was effected by the appearance of Mahomet, a person professing to unite in himself the same offices, as by the Divine appointment, and presenting, in this union, the only known parallel to Jesus Christ and His typical forerunners in the annals of the world.

“ Throughout the two cases, the force of the parallel is heightened by the appropriateness of the contrast. The blessing promised by God to Abraham in behalf of his sons was necessarily a divided portion, since ‘ the son of the bondwoman could not be heir with the son of the freewoman⁶.’ The division, it is observable, is appointed with strict regard to this grand distinction, both in the wording of the

⁶ Gal. iv. 30.

two promises, and in the matter-of-fact accomplishments. The promise to Isaac is eminently a promise of a spiritual blessing ; and it issues accordingly in the establishment upon earth, through his offspring, of a purely spiritual kingdom. The promise to Ishmael is predominantly a promise of a temporal blessing ; and it accordingly appears to issue in the establishment upon earth, through his offspring, of a temporal as well as spiritual dominion. The birth of Isaac was the subject of promise ; and the Messiah, the Heir and Dispenser of his blessing, came by promise. The birth of Ishmael was not the subject of promise⁷ ; and Mahomet, the only analogous inheritor and conveyancer of his blessing, came without promise. Isaac was the legitimate seed ; and, conformably with the dignity of his birthright, became the rightful promulgator, through Christ, his descendant, of the true faith of the Gospel. Ishmael was the illegitimate seed ; and, consonantly with the disadvantage of his birth, became the suitable progenitor, through Mahomet, his descendant, of the spurious faith of the Koran⁸. In a word, the parts of this entire parallel lie over against each other like two answering tallies ; the discrepancies contributing, perhaps, still more than the agreements, to the completeness of the proof, by the just distance which they preserve between the original promises, as viewed in their fulfilment⁹.”

⁶ Saint Paul has specially noted this important distinction between the two brethren. See Gal. iv. 22, 23.

⁷ “ I remark,” says Mr. Forster, “ with satisfaction a valuable coincidence of view in a philosophical observer of the phenomena.” Mr. Turner styles “ the Mahometan system, a spurious offspring, the Ishmael of Christianity.” Hist. of Eng. vol. iv. p. 431.

⁸ Forster’s Mahometanism Unveiled, vol. i. Introduction, p. 71.

SECTION LIII. GENESIS XVIII. 1—33.

TITLE.—*Though God is always present, He does not now manifest Himself to our senses by any visible appearance.—The difference between the real bodily presence and the real spiritual presence of Christ.—The Lord appears to Abraham ; the promise of a son is renewed.—The judgment of Sodom is denounced.—The intercession of Abraham till he includes the family of Lot.*

INTRODUCTION.—The universe which God has created is divided into two parts, the visible and the invisible. We believe in things which are visible upon the evidence of our reason and our senses. We believe on things which are invisible upon the evidence of our reason and revelation. There are then three sources of belief or faith to man ; revelation, reason, and the senses ; and that faith would be most complete which is established on the evidence of the three. Now the one solemn only truth which is of real importance to man, is that

which relates to the blessing of the invisible God upon the invisible soul: and it has pleased God therefore, in order that the faith of man should never waver, to grant to him those proofs of His mercy through Christ, which combine together the evidence of revelation, reason, and the senses. Thus the patriarch Abraham first believed in the manifestation of the presence of God from revelation. He knew from the records of the past that God was manifested visibly to Adam, to Noah, and at the dispersion from Babel. He knew, secondly, from reason that it was impossible that God could be absent from any part of His own world, but that He must be everywhere present. He knew, thirdly, also from the evidence of his senses, as we read in the last, and as we read in the present section, that God could become visibly manifest in a bodily form to man. So it is with ourselves, we have the evidence of revelation and reason to prove to us, that God is visibly and spiritually present everywhere; and from both of these we believe, that if it pleased Him, He could be visibly and corporeally present also. But as the corporeal presence of God would be an appeal to our senses, and as our senses are never called upon to bear witness in the present day to the visible manifestation of any bodily presence of God, we therefore believe, in the absence of such evidence, that no bodily manifestation takes place; but that we are required upon the evidence of reason to believe only that God is everywhere invisibly present, and on the evidence of revelation that He is spiritually present with His Church and people in their meeting together in His name, and at the Holy Sacrament: while both reason and revelation assure us that as He has frequently appeared in times past, manifestly visible to the senses, so He may be again visible. We believe that He shall come to be our judge, as He came in the time of Abraham to be the judge of the cities of the plain, and to send down fire from heaven upon their abandoned and wicked inhabitants. We read in the last section that God visibly appeared to Abraham, and that after He had ordained to him the covenant of circumcision, He left off talking and went up; that is, he returned into Heaven from Abraham¹. We now read that God appeared again to Abraham. The patriarch sate at his tent door, not only on account of the heat, but also probably to judge the causes of his numerous adherents that were brought before him, and suddenly three appearances, as if of mere men like himself, but in reality of beings more than men, stood by him. Two of these are called in the first verse of the next chapter angels, and one of them is called Jehovah, the Lord, the same being of whom we have so often spoken, and Whom the ancient Jewish commentaries called the Word of God, and Whom the ancient fathers of the Christian Church declared to be the same. Abraham on seeing them, ran to meet them, and bowed himself down to them, in the manner which is still common in the East, when a superior is seen by an inferior. He invites them to his tent. The reality of the human form which they had assumed was demonstrated by his washing their feet; and, also, by their seeming to eat, or by their eating with him, as Christ after His resurrection partook of the broiled fish and of the honey-comb; to prove the reality of the resurrection body, though the common food of men was no

¹ Chap. xvii. 1. 22.

longer required for the support or existence of that body. When this had been done, the mysterious visitors renew the promise to the patriarch, that Sarah should have a son; and Sarah, who could not believe that she should know the pleasure of rejoicing in the smiles of her own child, is reproved for her unbelief; and for denying that she laughed, when her astonishment at the prophetic announcement made her doubt the possibility of its fulfilment (ver. 9—13). After this the two angels left the patriarch, and Jehovah remained with Abraham.—One great truth is revealed to us in the New Testament, namely, that the punishment of the unrepentant at the day of judgment is called the wrath of the Lamb of God: and the chapter before us begins the narrative of the infliction of punishment upon a class of wicked persons by the same Divine Head of the Universal Church. The Lord would not hide His intention from Abraham, who, His wisdom knew, would command both his promised children, and his numerous household to fear the God of all: and He declared, therefore, to the patriarch, that the destruction of the city, in which Lot dwelt, was at hand, for its sin was very grievous, and its guilt had called down judgment upon it from heaven. A man may intercede for his brother at the throne of God. The soul of the righteous Lot was grieved at the wickedness which God was about to punish; but Lot was in danger of partaking of the common judgment, because he was found in the city; and Abraham interceded for his kinsman, and therefore for the devoted cities. The Judge of all the earth will do right, said Abraham, but wilt Thou destroy the righteous with the wicked? If fifty righteous be found in the city,—spare, oh spare, the city, for the fifty's sake; and the petition would have been successful if fifty, or forty, thirty, or even ten righteous persons had been there. But with the mentioning of ten persons the prayer of Abraham ended. Lot and his wife, his two unmarried daughters, and the young men who are believed by the Jews to have been betrothed to them, two other daughters, and their husbands, who are called the sons-in-law of Lot, constituted ten persons; and it is possible that Abraham believed that these ten at least would form one righteous family, and save the city. But the corruption, as we shall see, had reached even to the family of Lot. Let us learn from the fatal lesson, the certainty, that neither the prayers nor the holiness of the Church to which we belong; nor the intercession of pious friends and holy kindred; can avail to save the souls of the members of the Church of God itself, when they apostatize from the faith of the Son of God. It were better for them not to have known the way of righteousness, than after they have known it, to depart from the holy commandment delivered unto them.

GENESIS XVIII. 1—33.

<p>BEFORE CHRIST 1897. Hales's Chron. A. C. 2054.</p> <p>^a ch. 13. 18. & 14. 13. ^b Heb. 13. 2.</p>	<p>1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;</p> <p>2 ^b And he lift up his</p>	<p>eyes and looked, and, lo, three men stood by him: and when he saw <i>them</i>, he ran to meet them from the tent door, and bowed himself toward the ground,</p>	<p>BEFORE CHRIST 1897. Hales's Chron. A. C. 2054.</p> <p>^a ch. 19. 1 1 Pet. 4. 9.</p>
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BEFORE
CHRIST
1897.
Hales's
Chron.
A.C. 2054.

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

^d ch. 19. 2. &
43. 24.

4 Let ^d a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

[•] Judg. 6. 18.
& 13. 15.

[†] Heb. stay.

[†] Judg. 19. 5,
Ps. 104. 15.

[•] ch. 19. 8. &
33. 10.

[†] Heb. you
have passed.

5 And [•] I will fetch a morsel of bread, and [†] comfort ye your hearts; after that ye shall pass on: [•] for therefore [†] are ye come to your servant. And they said, So do, as thou hast said.

[†] Heb.
Hasten.

6 And Abraham hastened into the tent unto Sarah, and said, [†] Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

[•] ch. 19. 3.

8 And [•] he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

[•] ch. 24. 67.

9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, [•] in the tent.

[•] ver. 14.

10 And he said, I [•] will certainly return unto thee [•] according to the time of life; and, lo, [•] Sarah thy wife shall have a son.

[•] 2 Kings 4. 16.

[•] ch. 17. 19,
21. & 21. 2.
Rom. 9. 9.

From here to ver. 15 to be omitted in the family reading.

And Sarah heard it in the

tent door, which *was* behind him.

11 Now [•] Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah [•] after the manner of women.

12 Therefore Sarah [•] laughed within herself, saying, [•] After I am waxed old shall I have pleasure, my [•] lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 [•] Is any thing too hard for the Lord? [•] At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them [•] to bring them on the way.

17 And the Lord said, [•] Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [•] blessed in him?

19 For I know him, [•] that he will command his children and his household

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[•] ch. 17. 17.
Rom. 4. 19.
Heb. 11. 11,
12, 19.
[•] ch. 31. 35.

[•] ch. 17. 17.

[•] Luke 1. 18.

[•] 1 Pet. 3. 6.

[•] Jer. 32. 17.

Zech. 8. 6.

Matt. 3. 9. &

19. 26.

Luke 1. 37.

[•] ch. 17. 21.

ver. 10.

2 Kings 4. 16.

[•] Rom 15. 24.
3 John 6.

[•] Ps. 25. 14.

Amos 3. 7.

John 15. 15.

[•] ch. 12. 3. &
22. 18.

Acts 3. 25.

Gal. 3. 8.

[•] Deut. 4. 9, 10.

& 6. 7.

Josh. 24. 15.

Ephes. 6. 4.

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after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

* ch. 4. 10. &
19. 13.
Jam. 5. 4.

20 And the LORD said, Because ^a the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

* ch. 11. 5.
Exod. 3. 8.

21 ^a I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not,

^b Deut. 8. 2.
& 13. 3.
Josh. 22. 22.
Luke 16. 15.
2 Cor. 11. 11.

^b I will know.

^c ch. 19. 1.

22 And the men turned their faces from thence, ^c and went toward Sodom: but Abraham ^d stood yet before the LORD.

^d ver. 1.

* Heb. 10. 22.
ⁱ Numb. 16. 22.
2 Sam. 24. 17.

23 ¶ And Abraham ^e drew near, and said, 'Wilt thou also destroy the righteous with the wicked?

* Jer. 5. 1.

24 ^a Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

^b Job 8. 20.
Isa. 3. 10, 11.

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and ^b that the righteous should be as the wicked, that be far from thee: ⁱ Shall not the Judge of all the earth do right?

ⁱ Job 8. 3. &
34. 17.
Ps. 58. 11. &
94. 2.
Rom. 3. 6.
^k Jer. 5. 1.
Ezek. 22. 30.

26 And the LORD said, ^k If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, ⁱ Behold now, I have taken upon me to speak unto the Lord, which *am* ^m but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, ⁿ Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. ^o And he said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

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ⁱ Luke 18. 1.
^m ch. 3. 19.
Job 4. 19.
Eccles. 12. 7.
¹ Cor. 15. 47,
48.
² Cor. 5. 1.

ⁿ Judg. 6. 39.

^o Jam. 5. 16.

PRAYER.—LET US PRAY, *that we be ever mindful of the spiritual presence of God, and that we remember also the hour when every eye shall see the Judge of the world openly manifested before them—that we endeavour to impress these reflections upon all whom we can influence—and that our prayers for those we love be heard, and answered.*

ALMIGHTY and merciful God, Who wast pleased to manifest Thyself to Thy servant Abraham; Who hast enabled us to believe from the exercise of our reason, that the Creator of the world can never be absent from any part of the world He has made: and Who hast taught us also in Thy holy Revelation, that man cannot depart from Thy spirit, or flee from Thy presence; grant Thy grace, we beseech Thee, to us, Thy humble servants, that we may repent us truly and earnestly of the sins we have committed, and ever be more mindful in days to come, that Thou, God, seest us. We confess, with shame and confusion of face, that we have too often forgotten Thy presence, authority, and goodness. Spare us, good Lord. Spare Thy servants whom Thou hast redeemed with Thy precious blood. Be not angry with us for ever, nor impute to us the sins that are past. Enable us more and more to remember in the hour of temptation, and in the day of sorrow, that Thou art of purer eyes than to behold iniquity; and that Thou art merciful to the souls of all who trust in Thee. Thou art about our path, and about our bed, and spiest out all our ways. There is not a word in our tongue but Thou, oh Lord! knowest it altogether. Thy presence is in this room where we offer our present prayers; Thou art around us when we go up to worship Thee in the assemblies of Thy saints; Thou art with us when we kneel at Thy table and altar. So impress, we beseech Thee, these truths on our hearts, that we learn to ponder them constantly, to meditate on the presence of God with delight, to rejoice that Thine eye seeth us. May we now, and ever, so long as our lives be prolonged on earth, be enabled to pray to Thee, and to say, Search me, O God! and know my heart; try me and examine my thoughts; see if there be any way of wickedness in me; and lead, oh lead me in the way to life everlasting. Heart-searching God! be with us that we fear to sin before Thee, that we live and rejoice in Thy presence. May we set God always before us. In our downsitting and our uprising, in our walking forth into the world, in our private contemplation, and in our communion with our brethren in society, may we ever remember the presence of God. In the day of rest, when we go up to the house of God to worship, may the presence of God be our delight. In the hour of more holy worship, when the prayer which we offer at Thy table and altar shall be poured forth, under the influence of a double portion of Thy Holy Spirit, may the sense of Thy presence so be with us, so be upon us, so dwell inwardly in our hearts, and in our souls, that we spiritually eat Thy flesh and drink Thy blood; and Thou be one with us, and we be one with Thee. So may we be guided and led by Thy power through the temptations, the troubles, the sorrows, and the sins of the pilgrimage of this world; till the day shall come when Thy presence shall be with us, to guide us through the valley of the shadow of death. When that fearful moment shall arrive, may the sense of Thy presence enable us to commit our bodies to the grave in peace; knowing that the dust of Thy saints is committed to Thy Providence, to be changed in the fulness of their time to the more glorious, the resurrection body. May we commit our souls to Thy hands, as to the hands of a faithful Creator. May the remembrance of the day when the body shall be again united to the soul,

and when our eyes shall see the presence of God openly manifested, in the clouds of heaven, to the gathered angels and the waking dead, be our comfort and our hope, our joy and our peace, when we bid farewell to the weeping friends around the bed of death. So may we live, so may we die in Thy presence. And because Thou hast been pleased to give unto us [children whom, when we are dying, we may bless ;] friends whom, when we are dying, we may comfort ; neighbours whom, when we are dying, we may influence by our example, our instruction, or our reproof ; grant us grace, we beseech Thee, before the day of death shall come, so to live among them all ; that as Thy servant Abraham commanded his children and his household to keep the way of the Lord, we may be now enabled, before we die, to convince [our children,] our friends, and our neighbours, that there is a reality of happiness in religion, a peace with God which the world cannot give, nor take away ; and that he who lives most constantly under the consciousness of the presence of God, lives and dies most holily and most happily. Grant us thy grace, we beseech Thee, that we be a blessing to our kindred and our friends, and to all who know and love us. And as Thy servant Abraham did presume, though he was but sinful dust and ashes, to draw near to Thee, and pray to Thee for Thy mercy upon his kindred and friends, so would we now conclude our imperfect petitions to Thee for Thy blessing upon our [children,] and friends, and kindred. O Lord ! hear our humble prayers for Thy mercy upon those we most fondly love. Pardon their sins. Give them Thy grace. Speak peace to their souls. Guide them through all dangers. Preserve them in all temptations. If it be Thy will, give them worldly prosperity, health of body, and success to their labours ; but bless them, more especially, with Thy better blessings, the health, peace, and prosperity of their accountable and immortal souls. Hear our imperfect petitions, which we offer to Thee, not in our own name, but in the name, and for the sake of Jesus Christ, our only Lord and Saviour, in whose most holy words we sum up all our prayers, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the Angels eating with Abraham.*
GEN. xviii. 8. "They did eat." אָכְלוּ.

On the appearance of the three personages to Abraham, see Pfeiffer, *Dubia Vex.* vol. i. p. 62. loc. xlv. I have adopted the usual and literal translation of the Jewish and Christian Church, that two of them were created angels, and one was the Jehovah, the Word of God.

With respect to the expression "they did eat," I have observed, in the introduction, "they ate, or seemed to eat." The difficulty stated in such improper and unquotable language, both by Gibbon and the late Sir William Drummond, respecting the supposition that the three superhuman personages who appeared to Abraham did actually eat of the provision he had prepared for them, has been met in various ways. As they were celestial spirits, who had assumed human forms for a short time only, it is said, they could not really

eat of the food before them¹. Jonathan, therefore, interprets the expression, "it seemed to Abraham as if they ate." אָכְלוּ כִּי הָיָה כִּי אָכְלוּ. Josephus², also, says the same, οἱ δὲ δόξαν αὐτῷ παρίσχεον ἐσθιόντων. And certain it is, that when Jehovah appeared unto Manoah, He did not eat with him (Judges xiii. 16).

The question is much discussed by some of the fathers, by Thomas Aquinas, and by Vasquez. "They did not really eat," says Theodoret, "because their bodies were not really human, but were merely ærial. The food, therefore, would be resolved into air, as the sun resolves the moisture of the earth into vapour³."

¹ "Quia coelestes spiritus erant, qui corpora humana duntaxat ad tempus induerant, qui igitur revera cibos sumere non poterant," &c. Rosenmüller, in loc.

² Antiq. lib. i. c. ii. s. 2.

³ "Non vera, nec vitalis fuit hæc angelorum comestio, quia non fiebat ab animâ informante, sed assis-

The same solution of the supposed difficulty is given by Vasquez. "Angels," he says, "assume a body formed of the surrounding air, with its component darker or more lucid particles. They thus are enabled to present themselves, as possessed of real bodies, to the senses of many; and when the object of their appearance is answered, they disappear. Their assumed forms are resolved into air⁴!"

I have alluded to the circumstance of our Blessed Lord's eating after His resurrection⁵. He ate to prove the reality of His body, though that body had the power of becoming unseen at one moment, by the persons who plainly perceived and touched it immediately before. The original of the expression in our translation, "He vanished out of their sight," is *ἀφαντος ἐγένετο*, "He became invisible." How He did so, is not explained to us⁶. The disciples, when gazing on Him, and perceiving Him before them, suddenly ceased to see Him. How these things can be, we know not. But we are, even now, in the invisible world. As the bud of a flower, in a beautiful bed of flowers, when it breaks forth from the calyx, leaves at once the darkness of the prison, in which neither the air refreshed it, nor the light gladdened it, nor its kindred flowers were known to it; so it is with the soul. We are in the prison of the body; we break the calyx at death. Then the air of heaven, and the light of heaven, in some new mode, breathes upon and illumines the soul; and then we shall find ourselves among kindred spirits, possessed of a frame like theirs, as they possessed once a frame like ours. The visits of invisible spirits from the unseen world, recorded by revelation, are designed to prove to us the certainty of the existence of the two-fold world, and the mystery of the nearness of other spirits than ourselves. As the soul and body constitute one man, the visible and the invisible constitute one universe. "The great

tente corpore aërio ab eis assumpto. Trajecerunt ergo angeli cibum hunc intra corpus a se assumptum, ibique eum resolverunt in aërem, perinde ac sol humorem terræ in vaporem resolvit et consumit, nec in se convertit."

⁴ "Quæres hic, quales pedes, et quale corpus assumant angeli, et quo modo? sibi corpus effingunt ex circumstante aëre, admixtis crassioribus exhalationibus, quibusdam obscurioribus, quibusdam lucidioribus, sic ut utraque ita inter se commisceant et condensent, ut solida corpora, verosque colores et figuras membrorum humanorum referant, ita ut oculis veritas discerni nequeat. Id ex eo patet, quod hæc corpora, disparentibus angelis, mox in aërem et vaporem resolvantur." Ita Vasquez, p. i. dis. 184. Apud Cursus Completus Scrip. Sacræ, tom. quintus, p. 423, Paris, 1841, where there is much curious discussion from Cornelius a Lapide on the subject.

⁵ "Secus est de Christo, qui post resurrectionem suam cum Apostolis vere comedit, sed simili modo atque angeli hi, cibum a se comestum in aërem resolvit, nec enim corpus gloriosum cibo alitur." Ita Sanctus Thomas, p. i. q. 51. art. 2. ad 5.

⁶ But see the commentators.

Teacher" is at hand with us all. May God prepare us for our great change⁷.

NOTE 2. GEN. xviii. 19. *On the meaning of the expression, "The way of the Lord."*

וַיִּשְׁמַע אֱבְרָהָם וַיִּשְׁתַּחֲוֶה. Selden interprets these words to mean that Abraham would observe all the duties of natural religion⁸. But the better interpretation of the word *וַיִּשְׁתַּחֲוֶה* is given in Exod. xxxii. 8. Deut. ix. 12. 16. xi. 28. Ps. v. 9. where it denotes the way in which men should act according to the revealed will of God. The prophecy is, that the posterity of Abraham should observe the way in which they were commanded to walk. To exercise and strengthen their motives to obedience, God reveals to Abraham His intention to destroy the Pentapolis. The account of the fulfilment of the prophecy is then recorded, as a picture of the manner in which history is the interpreter of prophecy. The remembrance, both of the prophecy and history, being the motive to the posterity of Abraham to remember God's revealed will and commandments. In this sense the word *וַיִּשְׁתַּחֲוֶה*, instead of referring to the laws of nature, must be supposed to include all the several ordinances, which are respectively called—

1. *מִצְוֹת* the Statutes; the law defined or marked out by God.

2. *דִּשְׁוֵנִי* the Judgments; the decided or determined laws which distinguish between right and wrong.

3. *מִצְוֹת* the Commandments; the laws ordained and decreed to the people.

4. *בְּרִית* the Covenant; the laws which separated the Jews, by their covenant with God, from other nations.

5. *עֵדוּת* the Testimonies; the laws of the religious ordinances, which bore testimony to something beyond their literal meaning; as the going of the high priest into the Holy of Holies, was the testimony to the going up of Christ into the true Holy of Holies.

⁷ I am not willing to illustrate the general theory of the appearances of superhuman beings from our dramatic poets. Shakespeare expresses in many passages the common opinions; and the lines of Milton also, on the subject of angels eating the food of man are no less known. The angels ate with Adam of the fruits prepared by Eve,

"not seemingly,
— nor in mist, the common gloss
Of theologians, but with keen dispatch
Of real hunger, and concoctive heat,
To transubstantiate: what redounds, transpires
Thro' spirits with ease," &c.

Paradise Lost, book v.

But we know nothing on the subject, and Milton's poetry may be questionable theology.

⁸ Johannis Selden de Jure Naturali et Gentium, &c. lib. i. cap. viii. apud Ugol. Thea. vol. vii. p. 587. "Sic custodia viæ Domini, Genes. 18. 18, dicitur tempore Abraham, id quod cuique ex officio præstandum erat."

6. **נִצְוֹת** Ordinances ; the laws of vigilance and carefulness, to keep and watch the heart and life, that the way of God was observed.

7. **דְּבָרִים** Precepts ; the laws which implied that God visited, overlooked, and noticed His people.

8. **אֱמֻנָה** Truth ; the laws which are unalterable and eternal, in contradistinction to those which were temporary.

9. **דְּרָכֵי** Righteousness ; the laws which give to all their due ; to God His honour, to man that which we should require or expect from him.

10. **דְּבַר** the Word of the Lord ; the

laws which the Almighty has spoken, whatever they be.

11. **מִצְוֹת** the declared particulars, or minutenesses of Revealed Will ; the laws which command the details of a general precept.

All these, and whatever other expressions may be found to describe the law or revealed will of God, may be said to be included in the way ; the **דְּרָכֵי** in which the children of Abraham should walk, according to the prophecy. They should keep the way of the Lord, to do justice and judgment, **כָּל** **דְּרָכֵי**, all the duties both to God and man, which I have commanded. They shall reject all the idolatries and evils which I have condemned.

SECTION LIV. GENESIS XIX. 1—38.

TITLE.—*Pride, fulness of bread, abundance of idleness, with contempt of others, and neglect of the poor, may reduce the soul to the worst degree of wickedness, and bring down hell from heaven.—The destruction of the cities of the plain.—The escape of Lot.—The punishment of his wife.*

INTRODUCTION.—When we read that a criminal has been executed for committing a deliberate and cruel murder, we too often confine our estimate of his guilt to the fearful action only for which he has been put to death. We forget that before the great wickedness had been attempted, the miserable sinner had probably received a religious education, had gradually departed from the guide of his youth, and forsaken the covenant of his God ; and become hardened by degrees, till his conscience was seared, and he perpetrated the deed at which he once trembled. No man is very wicked on a sudden. Every person who is guilty of known, wilful, deliberate crime is brought by degrees only to that sad degradation : and he who would be delivered from the worst sins, must pray for the grace of God to be delivered from the first steps to apostasy. So it was with the people whose punishment is recorded in the present section. We read of their great crime. We read of their utter destruction, by the coming down of fire from heaven. But we must not suppose that the inhabitants of the cities of the Plain had all at once arrived at the intolerable wickedness for which they were condemned. The sentence of destruction was passed upon them, and that sentence was executed to the utmost ; but a long time had elapsed before they had attained to that depth of heinous guilt, which called down the brimstone and fire from heaven upon them. “This,” says the Prophet Ezekiel, (chap. xvi. 49,) when he was expostulating with the idolatrous Israel, “this was the iniquity of thy sister Sodom. Pride, fulness of bread, abundance of idleness, haughtiness of spirit, and contempt of the poor ;” these things united, reduced the people by slow degrees from the humble and lowly state

in which alone they can hold communion with God, and be pure with their Maker, to that wretched condition, in which they could no more pray, than they could fly; and from which they sunk down lower, lower, lower still, till the soul was utterly disgraced, lost, and ruined. They were gifted with the prosperity, and wealth, and ease, which the world most values and envies. Instead of the humility which makes us grateful, they were notorious for the *pride* which imagines itself free from responsibility to God or man. They possessed the *fulness of bread*, which, though no crime in itself, ever becomes, if unsanctified, the temptation to security, and sloth, and luxury. *Abundance of idleness* made them dissolute. *Contempt of others* led them to despise public opinion, the last restraint on those who have thrown off the fear of God. *Neglect of the poor*, demonstrated by the cold selfishness which made them believe that the poor were their slaves, or their victims, or their toys, to be despised and ill-used with impunity; attended the haughty self-confidence that no punishment could overtake them, and no evil happen to them. They feared not God, they regarded not man. They were given up to their own hearts' lusts, and wrath came upon them to the uttermost. Lot sat in the gate of the city, either as a judge newly-chosen to that office, as some have believed, on account of his wealth; or, as others believe, to invite strangers to his house, who might visit the place. Two strangers approach to him. He salutes them, invites them, and welcomes them to his home. He endeavours to protect them to the utmost. The two strangers were two messengers from heaven, to deliver the patriarch from approaching destruction. They began the punishment of the people by smiting them with blindness. They then charge Lot to collect the members of his family, and to escape from the city. Lot went to his sons-in-law, who had married his daughters, and entreated them to escape with him. They laughed at the old man, as men still laugh when the day of God's judging the world is mentioned. The morning dawned. The angels hastened him. If the righteous would be delivered from the punishment which shall overtake the unrighteous after death, they must be separated from them now in life. God was merciful to Lot. While he lingered, as the best of men too often delay, they laid hold on his hand, they set him without the city, and they spare one of the smaller villages, which they were about to destroy, for his sake. Then that scene took place, on a smaller scale, which shall be seen on the great day, when the Son of man shall come in His glory to judge the living and the dead. The sun was risen. The people slumbered still, if not in sleep, yet in pride and security, in abundance and tranquillity; and the Lord Jehovah, to whom Abraham had prayed, the Lord Who afterwards appeared to St. Paul on his way to Damascus, to St. John at Patmos, and Whom our own eyes shall one day behold; rained down from heaven the fire and the lightning which kindled the slime and the bitumen which, even to this day, are found upon the surface of the Dead Sea, which covers the abodes of these wicked men. The thunder was heard from the glory, in which we have reason to believe the Lord Jehovah was now made manifest to the sinners whose hour had come. The ground was shaken with earthquakes and volcanoes. The fire ran along upon the ground. The cities

were destroyed. The people perished. The whole face of the country was changed, in a moment, from being like the garden of Eden for loveliness and beauty; first, to a smoking furnace, in which the detested and detestable criminals were consumed; and then to that lake of death, the memorial of this awful judgment, which still excites the curiosity and wonder of the traveller. May we take warning from the history before us, and because those alone are safe who give the heart to God, let our anxious care be, not only to be delivered from the greater crime, and the severer punishment; but so to give the heart to God, that we neither linger in the city, nor look back upon the world, when we have once escaped from its temptations. Lot's wife was delivered from the burning city, but she looked back. She gave her heart to the perishing world. May we give the heart as well as the outward obedience to God, and remember Lot's wife. Those alone are safe, who not only begin to set out from the city of destruction, but who never look back, and persevere to the end.

GENESIS XIX. 1—38.

<p>BEFORE CHRIST 1897. Hales's Chron. A.C. 2054.</p>	<p>1 And there ^a came two angels to Sodom at even; and Lot sat in the gate of Sodom: and ^b Lot seeing <i>them</i> rose up to meet them; and he bowed himself with his face toward the ground:</p>	<p>5 ^c And they called unto Lot, and said unto him, Where <i>are</i> the men which came in to thee this night? ^d bring them out unto us, that we ^e may know them.</p>	<p>BEFORE CHRIST 1897. Hales's Chron. A.C. 2054.</p>
<p>^a ch. 18. 22. ^b ch. 18. 1, &c.</p>	<p>2 And he said, Behold now, my lords, ^c turn in, I pray you, into your servant's house, and tarry all night, and ^d wash your feet, and ye shall rise up early, and go on your ways. And they said, ^e Nay; but we will abide in the street all night.</p>	<p>6 And ^b Lot went out at the door unto them, and shut the door after him,</p>	<p>^c Isa. 3. 9. ^d Judg. 19. 22. ^e ch. 4. 1. Rom. 1. 24, 27. Jude 7. ^f Judg. 19. 23.</p>
<p>^a Heb. 13. 2.</p>	<p>3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; ^f and he made them a feast, and did bake unleavened bread, and they did eat.</p>	<p>7 And said, I pray you, brethren, do not so wickedly.</p>	<p>^g See Judg. 19. 24.</p>
<p>^a ch. 18. 4.</p>	<p>4 ¶ But before they lay down, the men of the city, <i>even</i> the men of Sodom, compassed the house round, both old and young, all the people from every quarter:</p>	<p>8 ^h Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; ⁱ for therefore came they under the shadow of my roof.</p>	<p>^h See ch. 13. 5.</p>
<p>^a See Luke 24. 28.</p>		<p>9 And they said, Stand back. And they said <i>again</i>, This one <i>fellow</i> ^j came in to sojourn, ^k and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, <i>even</i> Lot, and</p>	<p>ⁱ 2 Pet. 2. 7, 8. ^j Exod. 2. 14.</p>

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came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 ¶ And they smote the men ^pthat *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^qbring them out of this place:

13 For we will destroy this place, because the ^rcry of them is waxen great before the face of the LORD; and ^sthe LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, ^twhich married his daughters, and said, ^uUp, get you out of this place; for the LORD will destroy this city. ^xBut he seemed as one that mocked unto his sons in law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, ^yArise, take thy wife, and thy two daughters, which [†]are here; lest thou be consumed in the ^{||}iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; ^zthe LORD being mer-

ciful unto him: ^aand they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, ^bEscape for thy life; ^clook not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, ^dnot so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (*is it not a little one?*) and my soul shall live.

21 And he said unto him, See, ^eI have accepted [†]thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither, for ^fI cannot do any thing till thou be come thither. Therefore ^gthe name of the city was called ^{||}Zoar.

23 ¶ The sun was [†]risen upon the earth when Lot entered into Zoar.

24 Then ^hthe LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

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^a Ps. 34. 22.

^{b1} Kings 19.3.

^c ver. 26:

Matt. 24. 16, 17, 18.

Luke 9. 62. Phil. 3. 13, 24.

^d Acts 10. 14.

^e Job 42. 8, 9.

Ps. 145 19.

[†] Heb. *thy face*.

^f See ch. 32.

25, 26.

Exod. 32. 10.

Deut. 9. 14.

Mark 6. 5.

^g ch. 13. 10. &

14. 2.

^{||} That is,

Little, ver. 20.

[†] Heb. *gone*

forth.

^h Deut. 29. 23.

Isa. 13. 19.

Jer. 20. 16. &

50. 40.

Ezek. 16. 49,

50.

Hos. 11. 8.

Amos 4. 11.

Zeph. 2. 9.

Luke 17. 29.

2 Pet. 2. 6.

Jude 7.

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¹ ch. 14. 8.
Ps. 107. 34.

25 And he overthrow those cities, and all the plain, and all the inhabitants of the cities, and ¹that which grew upon the ground.

² Luke 17. 32. 26 ¶ But his wife looked back from behind him, and she became ²a pillar of salt.

¹ ch. 18. 22. 27 ¶ And Abraham gat up early in the morning to the place where ¹he stood before the LORD :

² Rev. 18. 9. 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, ²the smoke of the country went up as the smoke of a furnace.

² ch. 8. 1. & 18. 23. 29 ¶ And it came to pass, when God destroyed the cities of the plain, that God ²remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

From verse 30 to 38 to be omitted in family reading.

² ver. 17, 19. 30 ¶ And Lot went up out of Zoar, and ²dwelt in the mountain, and his two daughters with him ; for he feared to dwell in Zoar : and he dwelt in a cave, he and his two daughters.

² ch. 16. 2, 4.
ch. 38. 8, 9.
Deut. 25. 5. 31 And the first-born said unto the younger, Our father is old, and *there is* not a man in the earth ²to come in unto us after the manner of all the earth :

32 Come, let us make our father drink wine, and we will lie with him, that we ²may preserve seed of our father.

33 And they made their father drink wine that night : and the first-born went in, and lay with her father ; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father : let us make him drink wine this night also ; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also : and the younger arose, and lay with him ; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab : ²the same is ²the father of the Moabites unto this day. ² Deut. 2. 9.

38 And the younger, she also bare a son, and called his name Ben-ammi : ²the same is the father of ²the children of Ammon unto this day. ² Deut. 2. 19.

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² Mark 12. 19.

PRAYER.—LET US PRAY, *that we be delivered from the beginning of evil—that we repent if we have fallen—that we be saved from perseverance in sin, and from the threatened judgments of God; and give the heart, as well as the life, to the God and Saviour of the soul.*

O Almighty and Merciful God, Who hast given to each of us, Thine unworthy servants, more, much more than we deserve, of temporal, as well as spiritual blessings; grant us, we beseech Thee, such grace, that we may never forget Thee, the Giver of all good; and never, never be guilty of the folly of supposing that our own merits, and not Thy providence, hath made us to differ from others. To Thy hand alone we owe the distinction between ourselves and the poorer members of Thy Holy Church. To Thine undeserved and mysterious mercy alone we desire to ascribe the abundance of the earthly blessings we enjoy, the fulness of bread, the freedom from want, the possession of food where others starve, of raiment where others perish, of comfort while others sigh and pine for bread. Thy blessing alone, God of the gold and silver of the earth! Thy blessing alone maketh rich, and Thou addest no sorrow with it. Take away from us, we beseech Thee, the pride which is the beginning of the turning away of the sinful heart from Thee. Keep us ever humble and lowly before Thee, that in the fulness of bread, and in the abundance of our freedom from the necessity of daily labour, we may never be lifted up, forgetting our unworthiness before God, and despising the low estate of the poor. Open our hearts to the wants of the poor. As Thou hast granted to us the means of blessing them, give us the willing mind, the liberal hand, the attentive and patient ear, and the constant remembrance, both that he who giveth unto the poor lendeth unto the Lord, and that the *Christian poor are committed to the care of the Christian rich*. May those who are rich prove their love to Christ, by their protection and their bounty to the poor. So keep us mindful, in the midst of our abundance, of Christ in heaven, and of the poor on earth, that we never be guilty of the pride, the security, and the thoughtlessness, which were the beginnings of the greater sins of apostasy, and wickedness, and every loathsome vice. If we have not been watchful over ourselves in time past, make us more careful and vigilant for the future. Give us true repentance, if we have fallen from Thee. Endue us with the grace of Thy Holy Spirit, that in all our thoughts, words, and works, begun, continued, and ended in Thee, we may glorify Thy Holy Name. Preserve us, we beseech Thee, from perseverance in sin. We live in the midst of the allurements and temptations of a sinful world. Guard us by Thy grace from so continuing to delay repentance, and to refuse obedience to the motions of Thy good Spirit, that our hearts be hardened, and our souls endangered. Make us ever mindful, we beseech Thee, of that day, when the angels of heaven shall separate the just from the unjust; when the Lord Himself shall descend from heaven, in His own glory, and in the glory of His Father; when every eye shall see Him, and they also which pierced Him; when the dead, small and great, shall stand before God; and we ourselves shall be present to behold our Judge, and hear our doom. Lord God of earth and heaven! God of revelation, providence, and grace! prepare, oh! prepare us for that day, when the elements shall melt, and the earth shall be burned at Thy feet! Suffer no allurements of the world, no temptations of prosperity, no self-deceit, no vain reasonings, to take away from our memory the remembrance, that as the Lord God fulfilled His declaration to Abraham, that the wicked cities

of the plain should be destroyed; no less has the same Lord God declared that He will come to judge the living and the dead. Too much we linger in the land of destruction. Too much do we delay our flight from the city which is doomed to destruction. Lord, be merciful to us! and as Thy angels did deliver Thy servant Lot from the ruin of the ungodly, so let Thy mercy put an end to our delay of repentance, and our lingering in sin and folly; and save, oh! save us from the wickedness and the ruin of a sinful and an apostate world. We thank Thee for the means of grace, and the hope of glory. We thank Thee for the revelation of Thy will, the communion of Thy Church, and the knowledge of the way of salvation. So bless these Thy mercies towards us, that we give our hearts and souls to Thy service. May we ever obey the command of Christ our Lord, and remember the example of her who, after she had been delivered from the ruin of the city wherein she dwelt, looked back from behind her, and became a monument of destruction, and a warning to Thy Church and people in all ages. May we remember Lot's wife, and give the heart and the affections to God. May we count the loss of all things to be a blessing, if that loss should be overruled to the good of the soul. May we be willing to resign all things for Him Who hath loved us. May we lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us. May we never look back to love, or desire to continue in, the society of unrepenting sinners; and pause in the way to heaven, in the midst of our journey thither. May we remember Lot's wife, and devote the thoughts of the heart, the affections of the soul, and the energies of the life, to God the Father, to Christ the Saviour, and to the Holy Spirit the Sanctifier; that we may live in holiness, and die in peace, and be received hereafter among the number of Thy faithful, as well as Thine elect people. We ask all in the name and for the sake of Jesus Christ, Thy Son, Who, in compassion for our infirmity, hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On Lot sitting in the gate of Sodom.*
GEN. xix. 1.

"Lothum judicandi atque concionandi gratia in portâ versatum esse, ac multis sermonibus delassatum, sedisse." Johan. Dan. Jacob. Dissert. De Foro in Portis ap. Ugol. vol. xxv. p. 1238.

NOTE 2. *On the sin of the cities of the plain.*
GEN. xix. 4, &c.

The true theory by which alone we can explain the cause of the old and young, from every quarter, surrounding the house of Lot, is, that the people of the cities of the plain were adherents of that abominable idolatry, in which men assumed the dresses of women, and women of men. They were the worshippers of the Hermaphroditic deity, the Androgynous divinity, whose service was crime, whose worship was unmentionable; and they desired to make the strangers the partakers of the orgies, by which infamy itself was made sacred. Their crime was not merely abstract wickedness, but it was the peculiar form of sys-

tematic atrocity, which resulted from the dark and horrible idolatries of the age¹.

NOTE 3. *On the blindness of the Pentapolitans.*
GEN. xix. 11. "The angels smote the men of the city with blindness."

The word עִוְרָא occurs only in this place, and in 2 Kings vi. 18, where Elijah smites with blindness the soldiers of the king of Syria. The origin of the word is unknown. It is derived by Lee from an Arabic root, signifying night, or darkness.

The Sept. translate it by ἀοραία: "non fuit enim," says Rosenmüller, "cæcitas, neque oculorum usu prorsus privati erant, sed potius scotomatis sive vertiginis species, quali percussi sunt vinolenti. Aben-Ezra עִוְרָא interpretatur לֵב חָשֵׁךְ תַּחַת עֵינָיו tenebras oculi et animi; i. e. cum quis oculorum usu quidem non privatus est, sed tamen non percipit aut discernit quod videt, nec agnoscit aut scit quid

¹ I refer the student, on this sad subject, to Faber's Pagan Idolatry, vol. iii. pp. 72—77.

videat. Onkelos *מִן־עֵינָיו* vertit, quam vocem Buxtorfius *fatuitates visus* exponit (est enim *מִן־עֵינָיו fatuus, simplex*), Mercerus autem *irradiationes*, cum quis immodica luce offuscatur." The blindness, perhaps, may be illustrated by the expression in St. Luke xxiv. 26, "their eyes were holden that they did not know him," *οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγινῶναι αὐτόν*, their eyes were restrained, acted upon, or influenced by some unknown power.

NOTE 4. *On the Lord, the destroyer of Sodom.* GEN. xix. 24. "The Lord rained from the Lord."

After considering the remarks of Rosenmüller on this passage, I think the student will do rightly in adhering to the faith of the Catholic Church, that the Son of God, the Jehovah manifested to Abraham, was the destroyer of the Pentapolis; and that the destruction of the cities of the plain was a type of His manifestation at the day of judgment. There is a distinction, says Eusebius, between the Lord and the Lord, the latter commissioned to execute the commands of the former as a superior; (*παρὰ τοῦ μείζονος ἐπιτραπέυντα*); which distinction must be understood οὐ ταῖς ὁμοίαις ἐπ' ἀμφοτέροις θεολογίαις, in a different view of these personal relations in the Divine Nature to one another; that is to say, with regard to the order of them (*ἐνσεβῶς τῇ τάξει χρώμενοι*), according to which we style the First the Father, God and Lord, as first and supreme in that order, and assert Him to be Lord and God of the Second; and the Second, the Word or Logos, to be the Lord, even Lord of all the Father is Lord of, *ὅτι αὐτόν*, in place or order of personality under Him, *οὐκ ἔτι δὲ ὁμοίως καὶ τοῦ μείζονος*, though not in that peculiarity of dominion which is proper to the first person considered as such. For God the Word is not the Lord of the Father, nor the God of the Father; but He is the Image of Him, His Word, His Wisdom, and His Power; as the Father is the Son's Father, Lord, and God: *ὅθεν εἰκότως ἀνατρέχουσιν εἰς μίαν ἀρχήν*: whence it follows that both are one physical essence and supreme principle; *καὶ εἰς ἓνα Θεὸν συνίσταται ἡμῖν τὰ τῆς εὐσεβοῦς θεολογίας*, and that Christianity admits of but one God². Justin, Cyprian, Cyril, Hilary, Epiphanius, Tertullian, Gregory Nazianzen, &c. are also quoted by Parker, *Biblica Critica* in loc., as affirming the same doctrine. The unanimous testimony of the fathers of the Church decides me in favour of the truth of the interpretation I have given of the passage. The substance of the criticism of Rosenmüller is, that the expression, "the Lord rained from the Lord," may be interpreted in another

sense. This is true; but the literal sense is the best: that sense is upheld by the Catholic Church. It demonstrates the Divinity of Christ, and it is the sense most consistent with the other passages which relate the Glory, the Dignity, and the Divinity of the Jehovah, who was so often manifested to the patriarchs.

NOTE 5. *On Lot's wife being turned into a pillar of salt.* GEN. xix. 26.

The general interpretations of the passage, with the various opinions respecting the meaning of *ἡ γυνὴ ἡ ἀλάτις*, are found in all the commentators. One of the most curious, though least noticed, is that of Von der Hardt, the author of the History of the Council of Constance, quoted by Buddæus³. V. D. Hardt supposes that the pillar of salt was a statue, or public monument, raised by Lot to his wife, or by his daughters, to the remembrance of the conduct of their mother, and of her death by fire from heaven. "In cujus rei memoriam," he observes, "vel Lothus ipse post incendium, vel postea, nepotes ejus ex filiabus, Ammonitæ ac Moabitæ, avise sue ex incendio ereptæ, et nihilominus flammis perditæ, monumentum publicum erexerint, quod ob materiam peculiarem, ex qua confectum sit, *ἡ γυνὴ ἡ ἀλάτις statua salis*, a Mose dicatur;" in *Ephemerid. Philolog. Discurs.* iv. p. 70.

On the present state of the Dead Sea, and the appearances of the surrounding country, see the testimonies of modern travellers, Robinson, Smith, John Mangles, and others, collected by Kitto, in his very useful work, *The Natural History of Palestine*, p. 110—187, &c.

NOTE 6. *On the incest of Lot and his daughters.* GEN. xix. 30—38.

The Church, in the exercise of its wisdom, has omitted this passage in its services. It is true that the same useful lesson may be derived by us in hearing or reading the melancholy narrative which was deduced by Gregory. We are scandalized, he observes, at the misbehaviour of our neighbours, and withdraw from them to a closer retirement, not considering that it is not situations and places, but the grace of God which succours and preserves us. Lot was a saint in Sodom, and a sinner in solitude. Place is no security: Adam fell in Paradise, and Lucifer in heaven⁴. But unless we could add notes of explanation as to the motives by which the daughters of Lot were actuated, it would be unadvisable to bring the lamentable transaction before the common gaze. They no doubt believed that there were none left on the earth by whom the human race was to be continued, but their own father, as we read in ch. xix. 31. The

² Hist. Eccl. Vet. Testam. Magdeburgh. 1726, 3rd edit. 4to, p. 238.

⁴ St. Gregor. in Ezech. l. i. Hom. 9. 1259. Bib. Crit. vol. i. p. 429.

³ Demon. Evang. l. v. c. 8, ap. Biblica Critica, vol. i. p. 423. See also Hales ap. Mant and D'Oyly.

last writer on the subject is Mr. Faber. The general opinion is, that the daughters of Lot desired to become the mothers of the line of the Messiah. "Calmet and Lyranus suppose," with Mr. Faber, "that Lot's daughters committed incest with a view to repeople the world, thinking it to have been destroyed; but the Bereshit Rabba (par. 23.) accounts for their crime on the ground of their wishing to become the parents, either more or less remote, of the Messiah. Dr. Allix rejects the first of these opinions, and adopts the second. Both opinions, however, are right, and both are intimately connected with each other. I understand the whole history," says Mr. Faber, "in the following manner: The tenth generation after the flood having now arrived, and having ushered in so terrible an event as the blasting and submersion of Sodom and the neighbouring cities, Lot's daughters believed

the world to have been destroyed, partly by fire, and partly by water. They conceived their own family to have been alone preserved, as that of Noah was preserved from the deluge, and they thence imagined (all the inhabitants of Zoar, with whom they took refuge, having disappeared), that their father was the only man remaining upon the face of the earth. Under these circumstances they were induced to commit incest with him, partly to repeople the world, and partly from an apprehension that the promise of the Messiah could not otherwise be fulfilled. Their crime, in short, seems to have originated from a mixed and contradictory feeling of faith and want of faith. They believed in the promise, but they could not trust God with the accomplishment of it in His own way⁵."

⁵ See Allix's Refl. on Scrip. part i. c. 15. Faber's Note, Origin of Pagan Idolatry, vol. i. p. 160.

SECTION LV. GENESIS XXI. 1—34.

TITLE.—*Known unto God are all His works, from the beginning unto the end.—The history of Sarah and Hagar may be regarded as a type of the history of the former prosperity, the past great crime, the present wanderings, and the future blessing of the Jewish people.—The weaning of Isaac. The expulsion of Hagar and Ishmael.—The covenant of Abimelech and Abraham, who establishes the worship of God at Beersheba.*

INTRODUCTION.—When the Apostles, after the ascension of Christ, assembled at Jerusalem to consider the question, whether the Gentiles should be admitted into the Church of God without adopting the Jewish customs, James, the Bishop of Jerusalem, decided, after hearing the arguments of Peter, Barnabas, and Paul, that they might be so received; for the words of the prophets had declared, that "the Gentiles should seek after the Lord," and that "the works of God were all known to God, from the beginning of the world." The Church of the Jews, with its high priest, priests, and people, had forsaken the spiritual worship of the God of their fathers. It had done more than this. It bitterly persecuted those of their number who had been convinced by the miracles of Christ, and by the testimony of the prophets, that Jesus of Nazareth was the promised Messiah. Six years after the decision of the council of Jerusalem, St. Paul wrote his Epistle to the Galatians, in which he gives an explanation of a part of the section before us, which demonstrates and illustrates the manner in which all the works of God are known to Him from the beginning of the world. The Holy Catholic Church of Christ has ever believed that we live in Christ's world, and that Christ rules, and will rule, the children of men, from the day of Paradise to the day of Judgment. The plan on which the rule of Christ is con-

ducted, is, that as the whole family of man once formed one Church, at the beginning; so the whole family of man shall again form one fold under Christ, the one Shepherd, and civilization become co-extensive with religion. And the manner in which this plan was begun, proceeded with, and will be completed, is developed in the history of the family of Abraham. After the earliest Catholic Church, the Church of the patriarchs, had apostatized from God, He selected the family of Abraham to be His Church; and He continued them as His Church, till they rejected the spiritual Messiah, who was the great object of all the institutions of their Church, and till they then persecuted his followers. At that time the foundation of the second, or later Catholic Church, the Church of Christ, was laid; and the persecution of that Church in its infancy, by the Jews at Jerusalem, was pointed out by the history before us of Ishmael and Isaac. We should have read the narrative merely as a singular event, if we had not the authority of the Apostle to prove to us, that while it is to be received in its literal sense as a fact or narrative, yet it is not only to be so received, but that it is to be interpreted as an illustration of the foreknowledge of God, and of the unity of the plan by which the world is governed. We are told, then, that Isaac, according to the repeated promise of God, was born. In due time he was weaned; and we have reason to believe was then acknowledged and declared, by Sarah his mother, to be the heir of the blessings which God had promised to his father. Ishmael, however, together with his mother, instead of yielding to the claims of Isaac, fiercely and bitterly mocked and derided them, and committed some action which St. Paul calls persecution. The consequence was, that Ishmael, as the son, and Hagar, as the servant of Abraham, were expelled from these privileges. Now St. Paul tells us that these events had been allegorized; that Sarah was a type of the spiritual or heavenly Jerusalem, and Isaac was a type of its children, the spiritual Church. He tells us that Hagar was a type of the earthly or Jewish Jerusalem; and Ishmael a type of its children, the persecutors of the Christian Church. This part, therefore, of the history of Sarah and Hagar, or of Ishmael and Isaac, may *first be regarded as a type of the former prosperity of the Jews, when, like Ishmael, they were as the son in the father's house.*—But Ishmael continued in his father's house only till he mocked Isaac. He was then expelled. That mocking is called by St. Paul, persecution. As Ishmael, the elder son, and Hagar, his mother, were the types of the Jewish people and the Jewish Church; and the mocking of Isaac by Ishmael and Hagar, he tells us, was the type of the mocking and persecution of the Christian and spiritual Church by the Jewish people and the Jewish priesthood; and the *history before us therefore is a type, not only of the prosperity, but of the crime of the Jews.*—But it may be regarded, also, as *a type of their present punishment, and of their future pardon and blessing.* The Jews now, even now, wander over the whole world, which is spiritually called Egypt, where, though they wander they are still mindful of the oath of God to their fathers. So also did Hagar and Ishmael wander in the wilderness of Beersheba, the wilderness of the well of the oath of Abraham.—And as the prophecies of truth *declare that the common God of the Jews and the Gentiles will appear to His people in the latter*

days, when their crimes shall be forgiven, on their deep and sincere repentance ; so also, when Hagar wept and Ishmael prayed, *the God of the Church heard the voice* of the lad ; and He pitied the sufferings of Hagar, and He called to Hagar out of heaven, and said, “ Fear not.”—Neither is this all. *Ishmael*, though he fulfilled his literal destiny in the wilderness, *no less fulfilled, in another respect, the spirituality of the type*. We read in another part, that he was united to Isaac, when he joined with him, as his brother, to bury Abraham in the cave of Machpelah.—So the meaning may be, the spiritual Jew and the spiritual Gentile shall meet as the children of the common Lord of the heavenly and earthly Jerusalem, to bury, as it were, the law of ordinances, and to rejoice in the common hope of the resurrection of the dead. “ I adore the fulness of Scripture,” says one of the ancient fathers ; and we know not yet one tenth of the depth of their meaning. Neither could we have imagined these things in the present case, if St. Paul himself had not given us the clue to the right interpretation of the passage.—The remainder of the section is also both interesting and important. Abimelech was the king of Gerar, which is a little to the south-east of Beersheba. Abraham was a rich and powerful prince. His son Ishmael settled in the wilderness of Paran, and made an alliance with Egypt. The country of Abimelech was thus placed between the home of the powerful Abraham, and the home of Ishmael ; and Abimelech, therefore, not only entreated Abraham to swear that neither he nor his children would injure Gerar, but he secured to Abraham, by solemn covenant, the wells of water which Abraham had digged, and which the servants of Abimelech had taken away. The consequence was, that Abraham lived in peace at Beersheba, and there he planted a grove of trees ; and there he preached the Gospel of God, by calling on the name, not of the gods that were said to be born of earthly parents, and whom the heathen worshipped ; he called only on the name of Jehovah, the everlasting God, the God whom we also worship, as the spiritual children of Abraham. There he remained among the Philistine idolaters, boldly professing the ancient faith, and openly serving the God of his fathers.—Blessed and happy shall we be, if we also, in the midst of an idolatrous and sinful world, build up an altar to the Lord of all, the everlasting God, Who gives us knowledge, searches the thoughts of the heart, and will bring us to His judgment-seat.

GENESIS XXI. 1—34.

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* 1 Sam. 2. 21.
b ch. 17. 19. &
18. 10, 14.
Gal. 4. 23, 28.
c Acts 7. 8.
Gal. 4. 22.
Heb. 11. 11.
d ch. 17. 21.

1 And the LORD ^a visited Sarah as he had said, and the LORD did unto Sarah ^b as he had spoken. 2 For Sarah ^c conceived, and bare Abraham a son in his old age, ^d at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^e Isaac. 4 And Abraham ^f circumcised his son Isaac being eight days old, ^g as God had commanded him.

5 And ^h Abraham was

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* ch. 17. 19.
f Acts 7. 8.
g ch. 17. 10, 12.

h ch. 17. 1, 17.

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¹ Ps. 126. 2.
Isa. 54. 1.
Gal. 4. 27.
² Luke 1. 58.

an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, ¹ God hath made me to laugh, *so that* all that hear ² will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck?

¹ ch. 18. 11, 12. ¹ for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

² ch. 16. 1.

³ ch. 16. 15.

⁴ Gal. 4. 29.
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1892.

⁵ Gal. 4. 30.
See ch. 25. 6.
& 36. 6, 7.

9 ¶ And Sarah saw the son of Hagar ^m the Egyptian, ⁿ which she had born unto Abraham, ^o mocking.

10 Wherefore she said unto Abraham, ^p Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

^q ch. 17. 18.

11 And the thing was very grievous in Abraham's sight ^q because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for ^r in Isaac shall thy seed be called.

^r Rom. 9. 7, 8.
Heb. 11. 18.

13 And also of the son of the bond-woman will I make ^s a nation, because he *is* thy seed.

^s ver. 18.
ch. 16. 10. &
17. 20.

14 And Abraham rose up early in the morning, and took bread, and a bot-

tle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and ^t sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And ^u God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

^u Exod. 3. 7.

18 Arise, lift up the lad, and hold him in thine hand; for ^v I will make him ^v great nation.

19 And ^x God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

^x Numb. 22.
31.
See 2 Kings 6.
17, 18, 20.
Luke 24. 16,
31.

20 And God ^y was with the lad; and he grew, and dwelt in the wilderness, ^z and became an archer.

^y ch. 28. 15. &
39. 2, 3, 21.

^z ch. 16. 12.

21 And he dwelt in the wilderness of Paran: and his mother ^a took him a wife out of the land of Egypt.

^a ch. 24. 4.

22 ¶ And it came to pass

BEFORE
CHRIST
about
1892.
Hales's
Chron.
A.C. 2053.
^t John 8. 35.

BEFORE
CHRIST
about
1897.
Hales's
Chron.
A.C. 2047.

^b ch. 20. 2. &
26. 26.
^c ch. 28. 28.
^d Josh. 2. 12.
¹ Sam. 24. 21.
[†] Heb. *if thou
shalt lie unto
me.*

at that time, that ^b Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, ^c God is with thee in all that thou doest:

23 Now therefore ^d swear unto me here by God [†] that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants ^e had violently taken away.

^e See ch. 26. 15, 18, 20, 21, 22.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ^f made a covenant.

ch. 26. 31.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, ^g What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that ^h they may be a witness unto me, that I have digged this well.

31 Wherefore he ⁱ called that place || Beer-sheba; because there they swore both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a || grove in Beer-sheba, and ^k called there on the name of the LORD, ^l the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

BEFORE
CHRIST
about
1897.
Hales's
Chron.
A.C. 2047.

^g ch. 33. 8.

^h ch. 31. 48, 52.

ⁱ ch. 26. 33.
¹ That is, *The well of the oath.*
about 1891.

^l Or, *was.*

^k ch. 4. 26.

¹ Dent. 33. 27.
Isa. 40. 28.
Rom. 16. 26.
¹ Tim. 1. 17.

PRAYER.—LET US PRAY, *that we be not contented with partaking of the outward privileges of the Church of God, but that we become a part of the Israel of Israel, and inherit the blessings of the spiritual Jerusalem—that we study peace with all—and so let our light shine before men, that they glorify our Father which is in heaven.*

O Lord God of Abraham, Isaac, and Jacob—God and Father of our Lord Jesus Christ—Father of the spirits of all flesh—our Father, which art in heaven—we, Thine unworthy servants, come before Thee, humbly to thank Thee for Thy great mercy towards us, in that Thou hast planted us in Thy Holy Church upon earth; and granted us the means of grace, and revealed to us the hope of glory. We praise and bless Thy holy name for all Thou hast done for our souls, for the knowledge of the Gospel, and for the institutions of Thy Holy Church; for our creation and redemption; for our admission into Thy Church by our baptism; for our continuance in the same by the sacrament of the bread and wine; for the preaching of Thy truth, and for all the ordinances of Thy

Holy Church. More could not have been done for the vineyard of our souls than Thou hast done. Have mercy upon us, O Lord! and enable us ever to lay to heart the remembrance of the Church in the days of old; how Thou didst give to Israel the adoption, and the glory, and the covenants; the giving of the law, the service, and the promises of God; the sign of circumcision, and the lamb of the passover; and yet did Thine own people forsake Thee, and deny the Lord that bought them, and persecute the spiritual Israel, that loved and feared Thy name. Our Father, which art in heaven! Head of the Church triumphant above! Head of the Church militant against Satan, sin, and evil, here on earth! so pour down Thy grace, we pray Thee, upon the means of grace which Thou hast given to us, that, *as we are the members* of Thy Church militant, we never be banished from Thy Church triumphant. *As we have been baptized in Thy name*, grant to us, we beseech Thee, the daily renewal and washing of the Holy Ghost, that we may have the true circumcision of the heart, in the spirit, and not in the letter; that we be cleansed from all our sins, and serve Thee with a quiet mind, knowing that we are justified and sanctified by the grace and mercy of the Spirit of the living God. *As we are blessed with the power and with the invitation* of going up to Thy holy altar, the table of the communion, where the souls whom Thou hast blessed may more especially meet their Saviour and their God; enable us so to eat the flesh of Thy Son Jesus Christ, and so to drink His blood, that our sinful bodies be made clean by His body, and our souls washed through His most precious blood; and that we may evermore dwell in Him, and He in us. Make us the members of His body, of His flesh, and of His bones; that we may ever abide with Him, and be one with Him, and one with Thee, O Father! and that we never depart from Thy temple, and never be separated in heart and soul from the beauty of holiness, the place where Thy honour dwelleth. On earth now, and in heaven hereafter, may we be as Thy spiritual children in the house of their spiritual Father. *As we are blessed with the other services* of Thy Church upon earth, as we join the assemblies of Thy saints, and unite in their praises and their prayers, grant, we pray Thee, that neither we ourselves, nor any of the congregation with whom we go up to hallow Thy holy name, be banished from the greater assemblies of Thy Church in heaven, where with angels and archangels, and with all the company of the redeemed, we may for ever laud and magnify Thy glorious name. *As we are favoured with the preaching* of Thy blessed Gospel, grant to us that the ministers and stewards of Thy mysteries may so prepare and make ready Thy way in our hearts, that at the second coming of our Lord Jesus Christ to judge the world, we may be found acceptable in His sight. *As Thou hast placed in our hands Thy Holy Scriptures*, grant to us that we may in such wise hear them, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life in Thy Church triumphant above. *So may the means of grace be blessed* to our souls, that we be found among the number of Thy spiritual children, and never, never hear the words, Depart, depart from the house of your Father, which is in heaven; depart, depart from Me! If we have fallen, restore us. Spare us, good Lord! Spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.—And because it has been Thy will that we should have duties to perform to our fellow men, as proofs of our faith and love to Thee, grant us Thy grace, we beseech Thee, that we may, as much as lieth in us, live peacefully with all men. May we rather suffer an injury than inflict one. May we remember the example of Him, Who, when He was reviled, reviled not again; but committed Himself to Him Who judgeth righteously, and endured grief, suffering wrong—

fully. For the sake of Christ, our Lord, and in remembrance of His patience, forbearance, and long-suffering, may we also learn to suffer, and to walk in the way which He hath set before us. So may we shine as lights in the world, and glorify God our Saviour in all things. While so many around us, though they profess to know and serve Thee, worship the God of this world, and devote and dedicate their whole souls to the love of money, the hope of advantage, and the cares of many things; grant Thy grace to us, that we may use the world, and not abuse it; that we so pass through things temporal, that we finally lose not the things eternal; and that at all times, and in all places, we may follow the example of the faithful Abraham, and build our altar to the Lord, the everlasting God, the Father, the Son, and the Holy Ghost, three persons, and one eternal God. So may we, Thy sons and servants in Thy Church on earth, be Thy sons and servants in Thy Church in heaven. Hear our imperfect petitions, which we offer to Thee, not in our own name, but in the name and for the sake of Thy Son, Jesus Christ our Lord, in Whose most holy words we sum up all our petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the song of Sarah after the birth of Isaac.* GEN. xxi. 6, 7.

The language of Sarah, on the birth of Isaac, is regarded by the Jewish author of a Hebrew commentary, quoted by Rosenmüller, to be a sacred song or canticle, which may be read thus:—

יְהוָה מְגַדֵּל לִּי
וְיְהוָה מְגַדֵּל לִּי
וְיְהוָה מְגַדֵּל לִּי

and it may be regarded as a type of the language of Hannah, after the birth of Samuel, 1 Sam. ii. 1—7; and of the subsequent song of the Blessed Virgin, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.”

NOTE 2. *On the mocking of Isaac by Ishmael.* GEN. xxi. 9.

I have endeavoured in the introduction to develope the real meaning of the typical actions recorded in this section, which could not, as I have said, have occurred to the mind, if St. Paul, as an inspired writer, had not enabled us to perceive that the Holy Spirit designed to impart more knowledge to the Church, in this chapter of Genesis, than we could have imagined. But whatever may be the typical meaning of the passage, we must not forget that it is first to be interpreted in the literal and historical sense. The meaning of the mocking of Isaac by Ishmael, the immediate cause of the expulsion of the mother and the son from the tents of Abraham, has consequently occasioned much discussion. The word translated “mocking” is *פָּרַח*, the Pihel participle of *פָּרַח*. The primary meaning, therefore, of the word in this place is,

“intensely laughing, or deliberately insulting.” It is translated by the Septuagint, *καίζοντα μετὰ Ἰσαὰκ τὸν υἱὸν αὐτοῦ*, and by the Vulgate, “ludentem cum Isaaco filio suo.” St. Paul interprets the word, as in our own translation, *ἰδιώκε*, persecuted. Many of the opinions of the rabbis are collected and discussed by Parker¹. The substance of his researches may be thus stated.—Sarah, as the wife of Abraham, claimed the heirship and inheritance of the blessings promised to Abraham for her son. The weaning-feast of Isaac is the first feast mentioned in the Old Testament. On the supposition that what was done at other festivals might be done on this, we may conclude that there was the morning burnt-offering by Abraham, as the priest of the family, to sanctify the day; there were changes of raiment for the guests; there was a peculiar robe or vestment for the child Isaac, by which he was declared the heir; there was some peculiar food also given to Isaac, of which others did not partake. Now Ishmael claimed the heirship, as the elder son of his father, or, at least, the joint-heirship; and he desired all these tokens of the exclusive heirship of Isaac. He made a party in the household, or among the retainers of Abraham, to uphold him in his contempt, and probably struck his brother, or aimed an arrow at him². Luther translates the word *פָּרַח*, “striking.” Sarah saw Ishmael striking Isaac³.

¹ *Bibliotheca Critica*, vol. i. p. 464, *Dissertation on the Weaning, or Initiation Feast for Isaac.*

² *Baal Turim* alique cabbalistæ fingunt, quasi Ismael Isaacum petierit sagitta, quâ eum occiderit. Hoc ille probat inde, quia *פָּרַח* et *פָּרַח* occidere in numeris utrinque faciunt.

³ See the references in Pfeiffer, *Dubia Vexata*, vol. i. p. 68.

NOTE 3. *On the conduct of Abraham in dismissing Hagar and Ishmael.* GEN. xxi. 11.

Abraham is supposed to have been guilty of great harshness in complying with the demand of Sarah, that Hagar and Ishmael should be sent away. This supposition is not warranted by the context. They were supplied with provisions sufficient to support them till they arrived among the friends of Hagar, who were probably to be found in the immediate neighbourhood of the wells of Beersheba. Hagar, however, would not, or did not join herself to them. She was probably overwhelmed with grief at the apparent disgrace of her second dismissal; and instead of going among them, she left the direct road, and wandered in the desert of Beersheba, the part where her friends did not reside, and where she expected to find other friends, but was disappointed. The γ before $\nu\mu\alpha$, in verse 14, may be translated "but," instead of "and."

NOTE 4. *On the typical parallel between Hagar and Ishmael, and the Jewish Church and the Jews.* GEN. xxi. 9—16.

The typical parallel between Sarah and Hagar, as the spiritual and literal law, and between Isaac and Ishmael, as the spiritual children and the persecuting children of Abraham; may seem to many to be fanciful, in spite of the clue to the meaning given to us in the fourth of Galatians, by St. Paul. So far, however, from carrying the typical parallel to a fanciful extent; I have not alluded to more than half the singular coincidences in this history; all of which may possibly have a typical meaning. Thus St. Paul tells us that Hagar represented the literal Jewish Church on earth, and that Ishmael represented the persecuting Jews, or the literal Jewish Church in the days of St. Paul. So far the student may be certain that he is not mistaken. Let him, then, consider the whole history of Hagar, and observe the circumstances which may be yet further, probably, though not certainly, typical.—I refer to the xvth chapter of Genesis. 1. Was Hagar an Egyptian? The people of Israel were called out of Egypt at the Exodus. 2. Did Hagar seek refuge from oppression in the wilderness? So did Israel when they left Egypt. 3. Did Hagar return from the wilderness, to dwell in the tent of Abraham, and become the mother of Ishmael? Israel went up from the wilderness, dwelt in Canaan, and became the parent of the Church, the literal Israel of God. 4. Was Isaac, the child of promise, born in the land of promise? Christ, the spiritual Isaac, is born at Bethlehem. 5. Was Isaac declared the heir? Christ was the Son in His Father's house. 6. Did Ishmael and Hagar persecute and insult the heir of the promise? The Jewish Church and people crucified Christ, and persecuted His followers. 7. Were Hagar and Ishmael condemned once more to be ex-

pelled from the tents of Abraham? The literal Israel is banished from Jerusalem and the covenant. 8. Was the matter grievous in the eyes of Abraham? Forty years were given to the Jews, from the baptism of Christ till the destruction of Jerusalem, that they might repent and live. 9. Were Hagar and Ishmael wanderers in the desert of Beersheba? The well of Beersheba was the well of the oath. The Jews, to this day, wander in the wilderness of the world, mindful of the oath which was sworn by the Almighty to Abraham, and to his seed for ever. 10. Was the water exhausted which was designed to refresh the mother and her son? Long, long since, has the Holy Spirit of God, which is so constantly typified by water in the desert, ceased to supply the spiritual wants of His ancient people. 11. Did Ishmael pray, and Hagar weep? The time shall come when the Church of Israel and her sons shall seek the Lord in the latter days, when they faint, and weep, and pray in the wilderness. 12. Did the Angel of the Lord, the manifested Jehovah, the one Messiah of the Church, before His incarnation, look down from heaven, and bid Hagar fear not, and command her to lift up her son under the shade of the tree, and promise to make him a great nation? So shall the God of Abraham, Isaac, and Jacob, the same Messiah, the Jesus Christ of the New Testament, look down from heaven, as He did to St. Paul at his conversion⁴, and raise up the Jewish Church, under the shadow of the cross, and make the Jewish people once more a nation on the earth. 13. Did God prepare a well of water in the wilderness for Hagar and Ishmael, after He appeared to them, to comfort them in their adversity, when they had prayed and wept? So shall the Spirit of God be poured forth, and the fountains of life shall spring up in the desert, to accomplish the promises of the God of their fathers. 14. Did Ishmael and Isaac meet together as brothers, when all thoughts of persecution by either had ceased, and when their father was committed to the tomb? So also shall the day come, when the Jew and the Gentile, occupying the same tents of their common Father, and acting together as one Church, shall bury the old law of ordinances, and meet as the children of the same spiritual Father.

The history of Hagar and Ishmael may thus be fairly deemed, what I have represented it to be, an outline of the history of the *former prosperity*, the *great crime*, the *present sufferings*, and the *future restoration*, of the people of God: and the whole narrative may be considered by the student as a wonderful demonstration of the truth, that "*known unto God*

⁴ See the typical meaning of the events attendant on St. Paul's conversion, in the notes to the arrangement of the New Testament, with the extracts from Mede and Jortin.

are all His works, from the beginning to the end of the world." So true is the remark of Augustine, that the New Testament lies hid in the Old, and the Old Testament is developed in the New⁵.

NOTE 5. *On the treaty between Abimelech and Abraham.* GEN. xxi. 22—32.

This is the first recorded instance of a treaty of peace between two neighbouring powers. The history seems to be, that Abraham and Abimelech, being adjoining chieftains, their servants quarrelled on the subject of the wells dug by Abraham, and therefore the property of Abraham. They had violently taken possession of these wells, ch. xxi. 25. Abraham had demonstrated his power in the war against Chedorlaomer; yet he appears patiently to have submitted to the present injury. Abi-

⁵ In vetere novum lateat; et in novo vetus pateat. Questiones in Exodum, lib. ii. q. 73. See also Dr. Pusey's Tract on Baptism, Tracts for the Times, No. 67.

melech probably mistook this patience, and imagined he was meditating revenge. He perceived the power of Abraham to be increased daily; and the establishment of Ishmael, as the son of Abraham, in the wilderness of Paran, on the other side of his territory, no less convinced him of his own weakness. He was anxious, therefore, to make this treaty, in which Abraham swore, for himself and his descendants, that neither he nor they would invade the kingdom of Gerar. This treaty was never broken. Bruce mentions the continuance of the same custom among the Arabs, of setting aside seven lambs, as a present to the person with whom they make a solemn treaty. The covenant was ratified by the present and its acceptance⁶.

⁶ See Rosenmüller on Gen. xxi. 23, &c. On the ownership of a country, acquired by digging and preserving wells, and on the treaty with Abimelech, see Kitto's Palestine, pp. 60, 61, and notes.

SECTION LVI. GENESIS XXII. 1—19.

TITLE.—*Christ is the Lamb of God, slain from the foundation of the world.—Faith submits its reason to the God of reason when convinced by evidence of the truth of revelation.—The faith of Abraham, the obedience of Isaac, and the mercy of Christ, are all displayed in the narrative of the offering of Isaac by Abraham, his father.*

INTRODUCTION.—The Religion of the Christian can never be understood, unless we constantly remember that *it began before the world was created, that it will be continued after the world is destroyed, and that Christ, the Lord, is the Author, the Object, and the End of our faith.* We read in the epistle to the Hebrews, that the *mercy of Christ to man began before the foundation of the world*, when Christ in the counsels of heaven declared, "I come to do thy will." I, in the fulness of time, will "come upon earth, to be the better sacrifice for man." The history of Abraham has related to us, that it had pleased God, by the voice of the Jehovah, who was so often manifested to the patriarchs, to declare to Abraham, that in him all the families of the earth should be spiritually blessed. He had "also opened to him the scheme of His dispensations by exact and regular steps: and the revelations of His will followed one another gradually, and in order." Abraham had been commanded to leave Ur and Charran, and to go to the land of Canaan. That land was then promised to him. Its boundaries were related to him. It should be possessed by his own children, the children of Sarah, and the posterity of Isaac; and the result of the possession of Canaan should be, that spiritual blessings should be granted to all mankind. Now there can be no doubt that this repeated declaration must have excited the greatest curiosity in the mind of Abraham. He must have longed to know in

what manner the original promise should be fulfilled, that the seed of the woman should bruise the serpent's head; and how it could be, that one of his descendants should be the bruiser. We accordingly find that this was so, for Christ expressly says, "Your father Abraham rejoiced that he might see, or that he was permitted to see, my day." The meaning is, that he had desired to see the day of Christ, and that God granted his desire.—Now the meaning of the word day in Scripture (as the ever memorable Bishop Warburton has argued) is "the period of the existence, and the peculiar office or employment of a person;" and "especially that one most remarkable circumstance of his life which is characteristic of such office and employment." But the laying down his life on the cross for the redemption of mankind was the one characteristic circumstance of the life, office, and work of Christ. The word day therefore denotes that wonderful and mysterious event: that is, it denotes the great sacrifice of Christ. The question then is, when did Abraham see the day of Christ, and rejoice that he was permitted to see it; and that question can only be answered by believing, with the best, and wisest, and most learned interpreters of the Church, whether Fathers, Romists, Reformers, or later theologians, that the offering of Isaac was the one action which pointed out the true nature of the bruising the serpent's head, and of blessing all the families of the earth; while it was, at the same time, the hardest trial of his faith which the patriarch was called upon to experience.—While he was pondering upon the promises of God, after *all* the promises relating to his own existing family had come to pass, the last great trial which proved his faith, while it increased his knowledge, was commanded by the word of God: "Take now him, thy son, thine own son, thine only son, the son whom thou lovest, and go for thyself, or by thyself (the same expression, in the Hebrew, is used, by which he was commanded to leave his father's house, to go at the first into the land of Canaan); go, take thy son, and offer him for a burnt-offering, on a mountain which I will point out to thee. Go, take thy son; slay him; offer him to Me, as thou takest, bindest, slayest, and consumest with fire, a lamb from the fold, or a bullock from the herd."—The history of his obedience is before us. Abraham believed that God could raise up Isaac even from the dead, and he obeyed. The mountain on which Isaac was to be offered, was the place on or about which the temple was built, and on another part of which Christ was crucified. As Isaac bore the wood, Christ bore the cross. As Isaac, who was about thirty-three years of age (the time when Christ was crucified), submitted to the decree of his father, though he could have resisted, Christ willingly poured out His soul unto death. As Isaac was bound on the altar, Christ was nailed to the cross. As the ram was substituted for Isaac, Christ was the victim for the Jewish Church and for the Christian Church at His crucifixion; and *thus the day of Christ was seen in the action, and in the circumstances of the offering of Isaac*.—One part, however, of the wonderful narrative before us has not been sufficiently considered. The angel who spake out of heaven to Abraham,—when, as the Jewish traditions relate, Abraham was gazing on the son whom his hand was raised to slay, and Isaac was gazing on the angel who prevented his death,—that angel is called Jehovah.

He was the Jehovah which, in the fulness of time, came down to deliver man. He was then, as now, and as He will ever be, the one Saviour, Lord, and Head, of the Universal Church; and He declared, therefore, by His present appearance to Abraham and to Isaac, that He well knew the manner in which He should fulfil the will of God, which before the foundation of the world He had said, "I come to do." He knew the cup of suffering which He was to drink; yet for us men, and our salvation, He completed His mysterious atonement. Glory be to God on high, that we, who are sinners before Him, have heard and received the wonders of His love; and that we have a Saviour, Who, though He was a man to sympathize, is a God to pardon; Who is touched with the feeling of our infirmities, and is at once the perfect Atonement and the future Judge, the only hope of man, the Wisdom and the Righteousness, the Sanctification and the Redemption, the Head and the King of His Church. Upon Him, Christ alone, may we depend for pardon, peace, and safety. Whoso cometh unto Him, He will in no wise cast away from His mercy.

GENESIS XXII. 1—19.

BEFORE
CHRIST
probably
about
1864 *.

* 1 Cor. 10. 13.
Heb. 11. 17.
Jam. 1. 12.
1 Pet. 1. 7.
† Heb. Behold
me.

† Heb. 11. 17.

* 2 Chron. 3. 1.

1 And it came to pass after these things that ^a God did tempt Abraham, and said unto him, Abraham: and he said, † Behold, *here I am*.

2 And he said, Take now thy son, ^b thine only son Isaac, whom thou lovest, and get thee ^c into the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide

ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and ^d laid it upon Isaac ^e his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, † Here *am I*, my son. And he said, Behold the fire and the wood: but where is the || lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound

BEFORE
CHRIST
1864.

* John 19. 17.

† Heb. Behold
me.

† Or, And.

* When Isaac was about thirty-three years of age.

BEFORE
CHRIST
1864.

* Heb. 11. 17.
Jam. 2. 21.

Isaac his son, and ^e laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

* 1 Sam. 15. 22.
Mic. 6. 7, 8.

12 And he said, ^f Lay not thine hand upon the lad, neither do thou any thing unto him: for ^g now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

* ch. 26. 5.
Jam. 2. 22.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

† That is, The LORD will see, or, provide.

14 And Abraham called the name of that place || Jehovah-jireh: as it is said to this day, In the

mount of the LORD it shall be seen.

BEFORE
CHRIST
1864.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, ^h By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

^h Ps. 105. 9.
Luke 1. 73.
Heb. 6. 13, 14.

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed ⁱ as the stars of the heaven, ^k and as the sand which is upon the sea [†] shore; and ^l thy seed shall possess ^m the gate of his enemies;

ⁱ ch. 15. 5.
^j Jer. 33. 22.
^k ch. 13. 16.

18 ⁿ And in thy seed shall all the nations of the earth be blessed; ^o because thou hast obeyed my voice.

[†] Heb. 4p.
^l ch. 24. 60.
^m Mic. 1. 9.

19 So Abraham returned unto his young men, and they rose up and went together to ^p Beer-sheba; and Abraham dwelt at Beer-sheba.

ⁿ ch. 12. 3. & 18. 18. & 26. 4.
Acts 3. 35.
Gal. 3. 8, 9, 16, 18.
^o ver. 3. 10.
ch. 26. 5.

PRAYER.—LET US PRAY, *that we place our only hope of salvation on the undeserved mercy of God, trusting in the atonement and sacrifice of Christ our Lord—that we imitate Abraham in his faith, and Isaac in his obedience.*

ALMIGHTY and Merciful God, who wast pleased to grant unto Thy servant Abraham the accomplishment of his heart's desire, that he might see the day of Christ, and he saw it, and was glad; we, Thine unworthy servants, do give Thee most humble and hearty thanks for a far more perfect and excellent knowledge of the same Jesus Christ, Thy Son, our Lord. We praise and bless Thy holy name, that Thou hast revealed to us by Thy servants, the Prophets and the Apostles, "that true saying, which is worthy of all men to be received, that Jesus Christ came into the world to save sinners." So grant us Thy grace, we beseech Thee, to know and to receive this holy truth, that we do not "presume at any time to come to Thee, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies." Our Father, which art in heaven! Thou, "in Thy tender mercy, didst give Thine only Son Jesus Christ, to suffer death upon the cross for our redemption, and to make there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and

satisfaction, for the sins of the whole world," and for our sins. We humbly hope and pray, that we ever place our whole trust and confidence for pardon and for peace in Thy mercy alone, through Christ our Lord, and not in our own imperfect service. Keep us, we beseech Thee, steadfast in this faith. May we ever submit our reason to the God of reason, Who hast been pleased to reveal to us this way of salvation alone. We thank Thee for the knowledge of a Saviour Who was God with Thee; Who came down from heaven, in the fulness of time, to do Thy will, to take our nature upon Him, to obey Thy law for man, and to die, the just for the unjust, that He might bring us to God. O Son of God, divine yet human! Thou Who art God to forgive, and man to know, the feeling of our infirmities, and to sympathize with the nature of Thy Brethren; grant to us Thy peace! Be Thou our great and only prevailing Intercessor in the world which is to us invisible. Bless the means of grace to our souls. Pour down Thy Spirit from on high upon us. Dwell in our souls, that we may love Thee. Come down from heaven to be with us, and to bless us. Grant us the communion of the soul with God our Father, and with Thee, the Son of God, our only Saviour and Redeemer. May the fellowship of the Holy Spirit be with us. May we receive the Holy, Blessed, and Glorious Trinity, in all the fulness of its mysterious influence and presence, in the affections and thoughts of the soul. O Lord Jesus Christ, dwell Thou within us, and be Thou within us, the hope and the earnest of the present blessing and future glory. Enable us, we beseech Thee, to remember and to imitate the faith of our father Abraham; and to be prepared, and willing, to sacrifice at Thy command, and to Thy service, all we value, esteem, and love. May we be able to part with the eye or the hand that offends us. May we be willing to part with the delight of our eyes, and the beloved of our hearts, if it be Thy will to separate us from those we most fondly love. As the Son of God became the sacrifice for us men, and for our redemption, so may we devote our hearts and our affections, our treasures and our wealth, ourselves, our souls and bodies, a reasonable, holy, and living sacrifice unto Thee. *As Abraham offered unto Thee his only son Isaac*, whom he loved; so may we be willing to sacrifice our lives to Thee, and to count the loss of all things as nothing, so that we may win Christ. *As Isaac submitted to the will of his father* and the command of his God, and made no resistance to the decree that he should bear the wood, and be bound on the altar; so may we submit in all things to Thy will; so may we patiently bear the cross; so may we be the willing sacrifice in body and soul to God. *As the Lord, the Angel of the covenant, accepted the faith of Abraham and the obedience of Isaac*, and spake from heaven the promise of the blessing; so look down from heaven, Thy mercy seat. Accept our faith. Make perfect our obedience. Speak the promise of peace and of pardon to our souls; and bless us in life, in death, and for ever, with the favour which Thou bearest unto Thy people. *And as Thy servant Abraham did declare unto Isaac his son*, that the Lord would provide Himself a lamb for the burnt-offering; so may it be, that when the hour of sorrow, of danger, or distress shall come upon us, we may put our whole confidence in Thy mercy, knowing that in the day of adversity, of affliction, and despair, Thou, Lord, wilt see our calamity! Thou, Lord, wilt provide a refuge for the weary, and peace, through Christ our Lord, to the faithful souls that serve Thee. In all our ways may we acknowledge Thee; and do Thou, the God of the covenant, direct our souls to Thee, for rest and peace for ever. Hear our imperfect petitions, which we offer to Thee, in the name, and in the words of Jesus Christ, Thine only Son, our Lord.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the design of the command to Abraham to sacrifice his son.* GEN. xxii. 1.

The pages of Rosenmüller, on this passage of Scripture, are redolent with the words mythos, vision, and German references, to justify the non-literal interpretation. He adopts the exploded theory, for which there is no sufficient evidence, that Abraham imitated the custom of the Phœnicians, who sacrificed their children to their gods, as an offering most acceptable, because most dearly loved by themselves¹: and I do not observe that he condescends to notice the only true interpretation of the narrative, that which is given by Christ in the Gospel of St. John; and which, therefore, the Christian student, whatever is the German neological self-conceit, can alone receive. I pass by, therefore, the labours of this learned man, to submit the preferable theory of Bishop Warburton. I trust the student will refer to the whole discussion in the Divine Legation. "God had now," says Warburton, "revealed to Abraham His eternal purpose of making all mankind blessed through him; and likewise to confirm this promise in a regular course of successive revelations, each fuller and more explicit than the other. By this time we cannot but suppose the father of the faithful must, from the nature of the thing, have become very desirous of knowing the manner how this blessing was to be brought about: a mystery, if we will believe the Author of our faith, that engaged the attention of other holy men, less immediately concerned than Abraham, and consequently less stimulated and excited by their curiosity. And Jesus turned to His disciples, and said privately, *Blessed are the eyes which see the things which ye see. For I tell you that many prophets and kings have DESIRED to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them*². But we are assured by the same authority, that Abraham had, in fact, this very desire highly raised in him; *Abraham rejoiced to see my day* (says JESUS), *and he saw it, and was glad*; or rather, he rejoiced THAT HE MIGHT SEE, "INA'IDH: which implies that the period of his joy was in the space between the promise made, and the actual performance of it by the delivery of the command; consequently, that it was granted at his earnest request³. In the second place, we shall shew from the same words, that Abraham, at the time when

the command was given, KNEW it to be that revelation he had so earnestly requested. This is of the highest importance for the understanding the true nature of the command. *Your father Abraham rejoiced to see my day, and he saw it, and was glad.* 'Αβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο "ΙΝΑ "ΙΔΗ: τὴν ἡμέραν τὴν ἐμὴν καὶ εἶδε, καὶ ἐχάρη. We have observed that ἵνα ἴδῃ, in strict propriety, signifies *that he might see*. The English phrase, *to see*, is equivocal and ambiguous, and means either the present time, *that he then did see*; or the future, *that he was promised he should see*: but the original ἴδῃ has only the latter sense. So that the text plainly distinguishes two different periods of joy; the first, when it *was promised he should see*; the second, when *he actually saw*. And it is to be observed that, according to the exact use of the words, in ἀγαλλιάσθαι is implied the tumultuous pleasure which the certain expectation of an approaching blessing, understood only in the gross, occasions; and in χαίρω, that calm and settled joy which arises from our knowledge in the possession of it⁴."

The sum, then, of the argument is this:—"Jesus expressly says, that *Abraham saw, and rejoiced to see, his day*, or the great sacrifice for the sins of mankind by representation. The records of sacred history must needs verify his assertion. But there is no place in Scripture which presents the least traces of this revelation, except the history of the command to offer Isaac. This history not only easily and naturally admits of such a sense, but even demands it. And reciprocally, this sense gives all imaginable light to the history, and removes the greatest difficulties attending the common interpretation of it. Hence, we conclude with certainty, that the command to *Abraham to offer up his son*, was only an INFORMATION IN ACTION, which, at Abraham's earnest request, God was graciously pleased to give him, of the *great sacrifice of Christ for the redemption of mankind*⁵."

NOTE 2. *On Mount Moriah.* GEN. xxii. 2.

For the derivation and meaning of this word, I refer the student to Rosenmüller, and to Lightfoot⁶. Both derive it from the Hebrew. Faber, however, believes Moriah to have been one of the Mount Meru of the patriarchal worship, and to have been a local Meru, or imitative Paradisiacal Ararat. "When Abraham," he observes, "was called away from the idolaters of Chaldea, we may be sure that he would retain genuine Patriarchism, rejecting only the superstitious corruptions of it. In the worship, therefore, of him and his

¹ For the discussion of the question, whether the remark of Philo be true, that Abraham imitated the practice of the Phœnicians in offering human sacrifices, see Witsius, *Ægyptiaca*, lib. iii. cap. vii.

² Luke x. 23, 24.

³ Thus all the Eastern versions understand it:—Syr. Cupidus fuit videndi.—Pers. Cupidus erat ut videret.—Arab. Exoptavit videre.—Æthiop. Desideravit, gavisus est ut videret.

⁴ Warburton's Works, edit. 1811, vol. vi. b. vi. sect. v. p. 31, 32.

⁵ Ibid. vol. vi. p. 23.

⁶ Works, folio edition, vol. i. p. 1049.

successors, we may trace the worship of Adam, and of Enoch, and of Noah. Now the great ancestor of the Israelites, immediately upon the Divine grant to him of Palestine, not only sacrificed to Jehovah upon an altar, but likewise studiously built that altar on the summit of a holy mountain; thus imitating the action of Adam and of Noah, when they sacrificed on the top of the paradisiacal Mount of Ararat. Nor was this circumstance purely accidental; the mountain of the sacrifice was clearly viewed as a consecrated high-place; for we find him afterwards returning thither from his journey to the south, and again calling upon the name of the Lord. Such a mode of worship was sanctioned by God himself, as we may learn by perusing the history of Abraham. In the most trying and awful transaction of his whole life, when he is directed to sacrifice his son, the choice of place is not left to his own discretion; but he is commanded to devote the victim on the mountain of Moriah. I greatly doubt whether the name of this hill be Hebrew⁷; with Mr. Wilford, I am much in-

⁷ Some of the rabbis render the passage, "Go into the land of worship." See the Dissertation of Michael Liebentant, in Ugolini, vii. p. 1035.

clined to believe that it was a local Meru, or imitative paradisiacal Ararat. By the act of the patriarch it was reclaimed from superstition, and solemnly set apart for the future mysterious sacrifice of the promised Saviour⁸."—Liebentant proves the probable derivation of the word from the root מִרְיָ with much learning, in a long and laboured section⁹. Aquila translates Moriah, *καταφανή*, a bright or shining land. Symmachus, *τῆς ὀρασίης*, the land of vision. The Jews tell us this was the mountain or mount where the temple was afterwards built, in the threshing-floor of Ornan the Jebusite, 2 Chron. iii. 1; and that this mount is called *enlightening* and *shining*, because there is Dabir, that is, the *oracle of God*, the law which teaches men truth, and the Holy Spirit, which inspires prophecies. S. Ter. Qu. Heb. in Genes. col. 526. *Critica Biblica*, p. 480.

⁸ For a complete dissertation on the land of Moriah and the derivations of the word Moriah, see the Dissertation Philologica of Michael Liebentant, in Ugolini's Collection of Tracts, vol. vii. p. 1034, &c. Faber's Origin of Pagan Idolatry, vol. viii. p. 619.

⁹ Ut supra, p. 1044.

SECTION LVII. GENESIS XXII. 20—24. XXIII. 1—20.

TITLE.—*As the union of Christian souls constitutes much of our happiness before the death of the body; so the same union may constitute a part of the happiness in the intermediate state, between death and the resurrection; and a part also of the happiness in the future state, after the resurrection.—The death of Sarah.—The grief of Abraham; and his purchase of a burial-place for himself and Sarah.*

INTRODUCTION.—When David invited the aged Barzillai to come up to Jerusalem, and partake of the splendours and luxuries of a court, "How long have I to live?" was the answer of the aged veteran, "that I should go up with the king to Jerusalem. Let thy servant, I pray thee, go back again, that I may die in mine own city, and be buried by the grave of my father and of my mother." In the present section before us, Abraham purchases a field and a cave, in which the body of his wife should be buried; and where himself, and Isaac, and Jacob might be committed to the grave. What is meant by these narratives, and what is the hope which Barzillai, and Abraham, and Isaac, and Jacob, may be alike supposed to express, when they desired to be buried near the bodies of those whom they loved; who lived and died in the same faith, and the same hope? Did they merely desire that their dead bodies might rest together in the same grave for ever? Or had they higher aspirations and better feelings? This question might lead us into discussions and speculations of unsuitable and inconvenient length. Yet it is of some importance to understand the nature of that one anticipation of the happiness of the state beyond death, which seems to have been common to the Church of God in all ages. It is true that life and

immortality have been brought to light by the Gospel alone; and that the resurrection of Christ from the dead alone demonstrated the truth of our own resurrection. But that which is *certainty* to us, was *hope* with the patriarchs. Job believed that his Redeemer lived, and would appear at the latter day upon the earth: and the conviction or faith of Job was the conviction or faith of Abraham and the patriarchs. There are then three states or conditions in which the human being does, may, or can exist. The *present life*, which is the union of a mortal body and a progressing mind, ending in the death of the body, and in the fixed and unalterable moral character of the soul. The *intermediate life*, between death and the resurrection, when the body is preserved by God's power for the resurrection, as the seed of a plant is preserved for the spring; and when the soul continues with its consciousness that identity of character which was previously formed in its state of trial; so that the soul that was holy at death, is holy still; and the soul that was unjust at death, is unjust still. And there is the *future life*, after the intermediate state is over, which begins at the resurrection, and which never ends, when the body is raised and changed; and when the soul is restored to that body; and the once mortal, but now immortal being that partakes of Christ's redemption, receives, as the Church declares, its perfect consummation and bliss, both in body and soul, in Christ's kingdom and glory. Now one part of the spiritual happiness of the soul, which believes in, and worships the God of the universal Church, consists in holy and spiritual communion with those it loves. Such communion begins in the present life; and the enjoyment of the communion of affection, holiness, faith, and prayer, constitutes a part of the moral character of the soul when death separates the soul from the body. Because then one of the best portions of our happiness in the present life proceeds from this communion; and because we can only reason from what we experience and know; and because the Church of God in all times has hoped that the death of the body was not the total extinction of the body and soul together; it was both natural and unavoidable that they should hope that the affectionate communion of souls might continue after death; and that if the body was to be ever restored to life, that communion might be revived in a still more perfect state. Hence it was, and is, and ever will be, that one part of our Christian hope is, that between death and the resurrection the souls which now rejoice in mutual communion with God may meet again; and another part of our hope is, that one portion of the perfect consummation and bliss which attends the union of soul and body, shall be the reunion of the bodies as well as of the souls of friends and kindred whom the grave has parted. Barzillai therefore, we may believe, trusted that he should meet again, when the grave gave up its dead, with his dear father, and his dear mother. Abraham, when he bought a burial-place, trusted that he should again bless the God of his fathers in the society and communion of the wife of his bosom; and whatever be our conviction of the manner in which the fulness of God will compensate, in the world to come, for the absence of those objects of our affection who hold no communion with God, and whom God will condemn; it is impossible for us to imagine any happiness whatever, unless it be shared by those we love. There-

fore were the dead honoured. Therefore was the grave sanctified. Therefore, when the loathsome laws of corruption and decay compel the most affectionate of us to bury their dead out of their sight; we honour the pale and mouldering clay, and we lessen the terrors of the grave by the hope of the Gospel. We drive away the shadows of death by the light of heaven. Therefore did the ancient, and therefore do the modern believers in the common God of Israel, hallow the sepulchres of fathers and mothers, of wives and husbands, of friends and children; praying and hoping that the communion of saints on earth may continue between death and the resurrection, and form a part also of that happiness that remains for ever. Therefore did Abraham purchase the field and cave of Machpelah, where Sarah, himself, and so many of his descendants were buried; and which is still shown in the Holy Land, a monument of the history, and a proof of the truth of these events.—Let all envy and hatred, and malice and uncharitableness, unkindness, upbraidings, and unamiable and unholy feelings be put away from among us; and let us strive, and resolve, and pray, to live together in spiritual communion and holy love in this world; that we may bless God in peace together when we are called upon to die; that we rejoice in the hope of mutual communion after death; and that we make the anticipation of our uniting as one holy family before God for ever, the foundation of improvement in our moral and spiritual character, and the source of increased and increasing happiness in our present affection for, and communion with, each other.

GENESIS XXII. 20—24. XXIII. 1—20.

BEFORE
CHRIST
uncertain.

Chap. XXII. 20—24 not to be read
in the family.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, ^a Milcah, she hath also born children unto thy brother Nahor;

^b Job 1. 1. 21 ^b Huz his first-born, and Buz his brother, and Kemu-
^c Job 32. 2. muel the father ^c of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

^d ch. 24. 15. 23 And ^d Bethuel begat
^e Called, Rom. 9, 10, Rebecca. ^e Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

1 And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in ^a Kirjath-arba; the same is ^b Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 ^e I *am* a stranger and a sojourner with you: ^d give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

BEFORE
CHRIST
1860.
Hales's
Chron.
A.C. 2016.
CHAP.
XXIII.

^a Josh. 14. 15.
^b Judg. 1. 10.
^c ch. 13. 18.
^d ver. 19.

^e ch. 17. 8.
^f 1 Chron. 29. 15.
^g Ps. 105. 12.
^h Heb. 11. 9. 13.
ⁱ Acts 7. 5.

BEFORE
CHRIST
1860.
Hales's
Chron.
A.C. 2016.

† Heb. *aprinces*
of God.
* ch. 13. 2. & 14.
14. & 24. 35.

6 Hear us, my lord : thou *art* † a mighty prince among us : in the choice of our sepulchres bury thy dead ; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight ; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field ; for † as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth : and Ephron the Hittite answered Abraham in the † audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 † Nay, my lord, hear me : the field give I thee, and the cave that *is* therein, I give it thee ; in the presence of the sons of my people give I it thee : bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, say-

ing, But if thou *wilt give it*, I pray thee, hear me : I will give thee money for the field ; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me : the land *is worth* four hundred ^b shekels of silver ; what *is* that betwixt me and thee ? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham ¹ weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 ¶ And ^k the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders roundabout, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre : the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, ¹ were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

BEFORE
CHRIST
1860.
Hales's
Chron.
A.C. 2016.

^b Exod. 20. 15.
Ezek. 45. 12.

¹ Jer. 32. 9.

^k ch. 25. 9. &
49. 30, 31, 32.
& 50. 13.
Acts 7. 16.

† Heb. *full money*.

† Heb. *ears*.

^f ch. 34. 2, 24.
Ruth 4. 4.

^s See 2 Sam.
24. 21—24.

¹ See Ruth 4.
7, 8, 9, 10.
Jer. 32. 10, 11.

PRAYER.—LET US PRAY, *that we may ever remember that death alone is certain—that the present life is only the first stage of a never-ending existence—and that we all so now live together in peace, and love, and spiritual communion with God, that we bless each other when we die, be united again after death, and partake together of a joyful resurrection.*

ALMIGHTY GOD, the Lord of life and death, who hast appointed unto all men once to die, and after death the judgment! O spare us a little before we go hence, and be no more seen; and so teach us to number our days, that we may apply our hearts unto the wisdom of preparing for our latter end. In all the changes and chances of this mortal life, may we ever remember the certainty of that hour when our bodies shall be committed to the grave, and when the souls of the faithful, after they are delivered from the burthen of the flesh, shall be in joy and felicity. “Keep us, we beseech Thee, from all things hurtful, and lead us to all things profitable to our salvation.” Keep us from the snare of the scorner, and the folly of the infidel, who would persuade us that death is an eternal sleep; and that after death is neither immortality, nor judgment, nor heaven, nor hell, nor joy, nor sorrow, nor the consciousness of a new existence, nor the resurrection of the body from the power of the grave. *Save us from the sin of indulging the love of evil, in the hope that we shall lie for ever in the grave.* So grant Thy Holy Spirit to our souls, that our hearts and consciences be deeply and solemnly impressed with the conviction, that the years of this mortal life are only the earliest years of an existence that shall never end, the beginning of an immortality which endures for ever. And because Thy holy word hath thus revealed to us the certainty of a life beyond death, and because Thy Providence has ordained that we should not live alone in this life, but that we should fulfil, in our several stations and conditions of life, the duties and the offices of children and parents, of wives and husbands, of masters and servants, of friends and neighbours; grant us such grace, we pray Thee, that we may so pass through things temporal, as members of the Church of Christ; that we build up each other in our holy faith, while life, and health, and strength remain; and that when we are summoned to die, we may follow the examples of Thy servants in the olden times, and speak the blessings of the believer in the Head of the Church, upon the faithful who hope in His name. Lord of life and death! *may our life instruct, and our death encourage,* the friends and the kindred whom Thou dost enable us to influence. When our fainting feet begin to walk through the dark valley of the shadow of death, may we speak the words of peace and hope to the survivors of the dying Christian. May we direct their thoughts for consolation to Him Who is the resurrection and the life. May we be enabled to charge them to follow us through a life of hope, to a death of peace, and to the better and holier state which Thou hast promised to them that love Thee. God of all the spirits of all flesh, have mercy, have mercy upon us, in the hour when the body shall submit to its great change. So let us live in peace with God, in fond affection and in love to the souls of each other, in spiritual and daily communion with Thee, that our hearts shall now, even now, burn within us, while we talk of Thee, and of the love of Christ, on our way to death and heaven. So let us die in the same love and peace with each other, and in such patience and holy submission to Thy will, that our death be the source of new hope, and peace, and joy, to the mourners we leave upon earth, when our spirits return to our God. Hear, Lord, and have mercy upon us, when Thy sinful, yet repentant creatures, thus presume to entreat for Thy

mercy. And because we believe that the souls of the faithful members of Thy Church militant here upon earth shall be united to each other as the members of the Church triumphant in heaven above; grant, oh! grant to us, we beseech Thee, that as we now pray to Christ for our salvation, we may hereafter praise and bless the name of Christ that our prayer is heard and answered. And as we now pray to Christ as one united family on earth, may we praise the Father, the Son, and the Holy Ghost, one Blessed Trinity in heaven. O let us not be parted from each other, after the death of the body. *Let not death be the beginning of an endless separation.* So sanctify Thy Gospel, Thy Church, and Thy Word; so sanctify the means of grace, the knowledge of Thy will, and the hope of glory, that there be none among us who shall be absent from the communion of saints, when our souls, washed by the blood of Christ, and sanctified by the Spirit of Christ, shall be united before the throne of the Highest. Let no child be parted from his parents, when the father and mother receive the crown of life. May neither friend, nor kindred, nor neighbour, of Thy flock, whom we love upon earth, be parted from us in the world to come. We thank Thee for all our friends and kindred who have already died in Thy faith and fear. May we with them, and they with us, and we with ours, and ours with us, be made partakers of a joyful resurrection; and live with Thee in Thy presence and glory for ever. Forgive the imperfections of our prayers. Pardon the sins of our souls. O "Merciful God, the Father of our Lord Jesus Christ, Who is the resurrection and the life, in Whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in Him shall not die eternally; so raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in Thee; and at the general resurrection we may be found acceptable in Thy sight, and receive that blessing which Thy well beloved Son shall then pronounce to all that love and fear Thee." With them may we rest for ever, the children of the kingdom of the saints of God, the Church of Christ, in Whose most holy name and words we sum up all our petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the cave of Machpelah.* GEN. xxiii. 9, &c.

For an interesting and learned account of the formation, extent, number, and uses of the caves in Syria and Palestine, see the article "Caves," in Kitto's Encyclopædia of Biblical Literature. The word Machpelah מַכְפֶּלֶה is derived from כָּפַל, a root signifying "to double." Pfeiffer, therefore, discusses the question whether the word is a proper name, or whether the expression מַכְפֶּלֶה דְּמַכְפֶּלֶה should be translated "the double cave." He refers to the LXX, Chaldee, Syriac, Arabic, Samaritan, Persian, Vulgate, Luther, Cornelius à Lapide, and others, in favour of this translation. The common opinion among the Jews was that the cave was so called because of the traditions (collected by Wagenseil from the German and Jewish books), that four pairs, Adam and Eve, Abraham and Sarah, Isaac

and Rebecca, Jacob and Leah, were buried in the cave of Machpelah¹! Procopius and Merochius² tell us that the name of the cave refers to the double burying-place, one for men, one for women. Aben Ezra and others suppose the name to be derived from the form of the sepulchre, which consisted of an inner and outer chamber: the inner, where the bodies were deposited; the outer, in which the friends came to weep. This was certainly the common form of the Jewish sepulchre; and it is not impossible that it was derived by tradition from the cave of Machpelah. "She goeth to the grave to weep there," was said of the sister of Lazarus. That is, She goeth to the outer chamber of the sepulchre, to weep before the stone which covered the door of

¹ Ap. Johan. Nicolai de Sepulchris Hebræorum, Ugol. Thes., vol. xxxiii. p. 404.

² Ap. Pfeiffer. Dub. Vexata, Cent. Prima, p. 70.

the inner chamber, where the dead was laid³. Mercer supposes that the cave was so called because there was one sepulchre above another, or because it was winding, and had many doors; Salmasius, that it had a double aperture, and was approached by different ways. The word Machpelah, however, has been always considered a proper name⁴. The words are not in apposition with each other, but must be construed as two substantives of different significations. If, however, we may interpret the expression as a Hebraism, signifying the double cave, or the cave of duplicity⁵, notwithstanding the more literal construction, we must acknowledge the remarkable corroboration to this translation afforded us in Purchas's version of an expression in the description of the cave of Machpelah by Benjamin of Tudela, who visited the country about 650 years ago. Purchas visited it in 1625, and Irby, Mangles, Leigh, Bankes, are referred to by Robinson as the latest travellers to Machpelah⁶. "In the valley of Hebron, says Benjamin of Tudela, "there is a field wherein there is a duplicity, that is, as it were two little valleys, and there the city of Hebron is placed; and there is a huge temple there," &c.; and then follows the description of the real or supposed sepulchre of Machpelah. Purchas translates the expression of Benjamin, of the two valleys forming one field, by the phrase, "the field of duplicity." It is possible that this might have been the ancient name. The holy land and the plain of Hebron are now in the possession of the Mohammedans, till the time of the Gentiles be fulfilled, and the Jews restored; and "the jealous bigotry" (to use Dr. Robinson's expression) of the Mussulmans of Hebron, precludes all admission of Franks and Christians to the interior of the mosque (over the cave of Machpelah) which is said to have been once a Christian Church, and into which even their own faithful are not permitted to enter. The height of the exterior wall prevents any view of the interior, even from the adjacent hill. Dr. Robinson, therefore, and all modern travellers, are unable to obtain any intelligible description of the mosque and its appurtenances, and know nothing whatever of the cavern which represents the cave of Machpelah. "The outer structure," says Dr. Robinson, "is of high antiquity, and there is no reason to doubt the correctness of the tradition, which regards

³ This is not the place to discuss the circumstances of the resurrection of Lazarus. Our painters, however, are bad commentators. For the most learned and interesting account extant of the meaning of many passages in the eleventh of St. John, see Chiffet de Linteis Sepulchralibus, &c. and the rude wood-cut of the reappearance of Lazarus, the forms of the sepulchres, &c. apud Ugol. Thes., vol. xxxiii. p. 404. 452. 847.

⁴ σπήλαιον διπλοῦν, ap. Græc. Nomen esse loci interpretet quidam existimant. Reland's Palestine, in voc.

⁵ Speluncam duplicitatis, pro duplici. Pfeiffer.

⁶ Robinson's Palestine, vol. ii. p. 434, &c. notes.

the site of the mosque as the place of sepulture of Abraham and the other patriarchs, as recorded in Genesis⁷.

NOTE 2. GEN. xxiii. 10.

On the tribunals at the gates of a city, see the Dissertation De Foro in Portis, of John D. Jacob, in Ugolini's Thesaurus, Antiq. Sacr. vol. xxv. p. 1244.

NOTE 3. On the first allusion to coined silver. GEN. xxiii. 16.

Abraham weighed (or shekeled) to Ephron the silver, four hundred shekels of silver, current money with the merchant. Gen. xxiii. 16.

This is the first passage of Scripture in which allusion is made to silver, as being either coined or weighed, as money. כֶּסֶף כֶּסֶף כֶּסֶף silver (which had been weighed), passing over from merchant to merchant⁸. The gold of Havilah is alluded to in the antediluvian age; but silver is not mentioned. The first allusions after the flood to silver, as a valuable metal, are found in the book of Job; and they are all expressed in general terms, without reference to the shekel. If Job had lived after Abraham, it is probable that the shekel would have been mentioned in some of the passages in that book⁹. The first of four portions of Scripture in which the earliest allusions are made to silver, are those in Job; in all of which the reference is made to silver in the aggregate. The second is in the description of the wealth of Abraham, in Gen. xiii. 2, where we are told that Abraham was rich in cattle, gold, and "silver;" but where no allusion is made to the shekel. The third instance in which silver is mentioned, is in Gen. xx. 16, where we read Abimelech gave to Abraham a thousand, or a mass of silver, כֶּסֶף כֶּסֶף, not a thousand pieces of silver. And the fourth is the passage before us, where we are told the silver was weighed, not as a mass of bullion, but as smaller portions, or shekels. The inference, I think, which we may draw from the scriptural allusions to gold and silver is, that gold was the original money; that larger heaps of silver were next brought into circulation, as substitutes for the more valuable, though smaller pieces of gold; and that the last and still remaining gradation, was the division of

⁷ Robinson's Palestine, vol. ii. p. 433—436.

⁸ Argenti transeuntis ad mercatores, i. e. probatæ monetæ publicæ. Hottinger de Nummis Orientalium ap. Ugol. Thes. vol. xxviii. p. 1345.

⁹ It may be said that the shekel is alluded to in Job xxviii. 15. כֶּסֶף כֶּסֶף כֶּסֶף. "Silver shall not be weighed as the price" (of wisdom). But the expression would then have been similar to this, in Gen. xxiii. 16. Job alludes to silver in the mass, not in the smaller coin. The expression is parallel to that in Gen. xiii. 16, where כֶּסֶף כֶּסֶף may be translated, not a thousand pieces of silver, but a mass of silver. See Lee on Job. He expresses כֶּסֶף by the word "aggregation." The word "pieces" is not in the original.

silver into smaller portions, which might probably be about the value of a lamb ; according to the well-known theory, that barter was the first kind of commerce, and that lambs, or cattle in general, were the first medium of exchange for the smaller commodities of life. In the antediluvian period, commerce was conducted by the exchange of gold, and probably of cattle. In the days of Job, by gold, cattle, jewels, and silver bullion. In the ear-

lier days of Abraham, and in the time of Abimelech, by the same ; and in the latter years of the life of Abraham, by gold, cattle, jewels, and larger and smaller portions of stamped or weighed silver¹.

¹ See on this subject the dissertation *De Vetustate Monetæ Signatæ, apud Prolegomena et Dissertationes, &c.* P. D. Augustini Calmet. a Joanne Dominico Mansi, &c. 2 vol. folio. Augustæ Vindelicorum, 1732. On the Shekel, see the Dissertation of Andr. Beyer in Ugolini Thesaurus, vol. xxviii. p. 724.

SECTION LVIII. GENESIS XXIV. 1—67.

TITLE.—*Marriage is the most important step in life ; and the union of faith, piety, and gentleness of temper, is the best security for happiness in marriage.—Abraham seeks a wife for his son among the worshippers of the one true God.—Rebecca an example to young unmarried women.*

INTRODUCTION.—One part of the inestimable value of the Holy Scriptures arises from their applicableness to the common events of life ; and the instruction, therefore, which we derive from God Himself, and not from man alone, in every situation in which man can be placed. Now the one most important event, both to man and woman, between the cradle and the grave, may be said to be their marriage. If the soul be immortal, the present happiness, or the present misery, which results from marriage, may influence our immortality. It is now, as when Adam was created before Eve ; and when marriage was instituted, before sin was committed. The young man, or the young woman, utter their prayers to God, but they offer only one soul to Him. Marriage alone is the founder and the builder up of the Church in the family ; and the Christian wife and husband offer their own souls, and the souls of their children to God, when they teach their children to bend their infant knees, raise their infant hands, and lisp their infant prayers, to the God and Father of the spirits of all flesh. And if there is one spot upon earth, next to the table and altar of the Lord, where the peculiar blessing of the Almighty is granted, and where the more especial blessing of the Head of the Church is to be found ; *it is that fireside, that holy home, where parents and children praise God, and pray to God together.* There is no happiness upon earth so perfect as that domestic religious happiness, which is so justly called, the “only bliss of paradise that has survived the fall.” In the beautiful service of the Church for the solemnization of matrimony, after the bride and bridegroom have given and received the ring, which is the token and pledge of their everlasting covenant—the perpetual monument of the vows they have taken, and of the promises they have made, as well as the silent and faithful monitor of their duties to God, and to each other—a prayer is offered to the Creator and Preserver of mankind, that He would send His blessing upon the bride and bridegroom ; that “as Isaac and Rebecca lived faithfully together, they also may surely perform and keep the vow and covenant then made ; and may

ever remain in perfect love and peace together ; living according to God's laws." This allusion in the Church Service is made to the chapter which forms the present section. And the narrative of the marriage of Isaac and Rebecca must be regarded, therefore, as the more peculiar illustration of the principles on which Christian marriages should be formed ; and the characters, both in women and in men, which afford the best founded hope of domestic felicity. *The first point* to be considered, in a matter of so much importance, is *union in religious principles*.—This was the case of the holy Abraham. He was blessed in all things. His great wealth, splendid possessions, powerful household, honourable name, and consequent influence, would have obtained for his only son the most splendid alliance among the royal houses of his neighbours the Canaanites. "Thou art a mighty prince among us," said the children of Heth, when he purchased the cave of Machpelah as the burial-place of his family ; and he might have secured to Isaac a title, to a part, at least, of the promised inheritance of the holy land, by marriage among any one of the powerful families who were in possession of its fertile provinces. But the example has been given to all religious parents, that, in the choice of a wife for their sons, or of a husband for their daughters, neither riches, honours, hopes, prospects, nor any other worldly advantages whatever, without religion ; should be put in competition with that only solid foundation of happiness in marriage, the power of bringing their children to the same altar at which both parents delight to join in worship ; and training them in the same faith which both parents believe to be essential to the present and future happiness of every member of the domestic Church in their house. He swore a solemn vow, and kept it, that his son should not marry among the Canaanites ; but that a wife should be sought for him among those who had not forgotten Jehovah, nor joined themselves to the idols of Canaan. Very beautiful is the history of the servant, who was sent, according to the custom, which seems to us so strange, but which is still continued, as travellers report, in the East¹. And no less beautiful is the portrait of Rebecca, as an example, in principle, of the demeanour most commendable in young women. The servant proceeds on his errand, praying for God's blessing on his mission. Rebecca met him at the well, where he hoped to obtain water for his camels. It was the custom of the daughters of the chief men of the country to attend the wells, with their servants, to draw water for the household. The servant of Abraham meets and petitions Rebecca for water. The results of the conversation were the hospitable reception of the servant of Abraham at the house of her mother ; his relating the causes of his coming ; and Rebecca agreeing to return with him, attended by her nurse, according to the custom of the country, when the consent of the parents was obtained to a proposal of marriage. In the narrative of the conduct of Rebecca, who was a worshipper of the God of Abraham and Isaac, we may observe her obedience to her mother, and her freedom from the indolence too often occasioned by the possession of wealth. She came down, with the daughters of her city, at the usual hour, to draw water for the house-

¹ See note in loc. in the Pictorial Bible.

hold. She did not needlessly indulge a vain curiosity by inquiring who the stranger, soliciting her assistance in watering the camels, might be ; but instantly, with simplicity, amiableness, and courtesy, labours to comply with his petition. When the servant declared that his master was her kinsman, she does not presume to invite him to the house, but cautiously informs her mother and her brother of the interview at the well. When the real errand of the servant was declared, and the invitation was given to her to go back with him, and his speedy return was affirmed to be necessary, Rebecca was not guilty of the affectation of useless suspense and delaying ; but believing the suitableness of the proposed marriage, consents at once to accompany him to the tents of Abraham. The humility and refinement with which she veiled herself, as a princess, to meet her husband, the prince of the district, completes the picture of the gentleness of temper, and dignity of demeanour, which has made the narrative of the marriage of Isaac and Rebecca so much admired, even among those who do not generally appreciate the beauties of the Scriptures.—If marriage is contemplated by any of us, let us remember the words of the Church, that holy matrimony was ordained for the mutual *society, help, and comfort*, that the one ought to have of the other, both in prosperity and adversity ; and that there is no *mutual society* without sincere and unfeigned affection ; no *mutual help* in the countless vexations of life, without that mutual desire to soothe anxiety which proceeds from the conquest over pride and self-love, as well as from gentleness of disposition and meekness of temper ; and there is no *mutual comfort* in gratitude to God for His mercy, in sorrow under trouble, in the hours of sickness, or in the prospect of the death of the husband, the wife, or the children, unless they have the power to pray together in the same faith, to kneel at the same altar, and to rest their hope of heaven upon the same immoveable foundation. *Those marriages alone are blessed, wise, and happy, which thus unite the remembrance of immortality with the plans of the present life.* Those wives and husbands alone can hope to secure domestic felicity, who offer for themselves, from the heart, the prayer which was offered for them by the servant of God, the priest who united them, “that they may so live together in this present life, that, in the world to come, they may have life everlasting.”

GENESIS XXIV. 1—67.

*Marriage of Isaac and Rebekah.*BEFORE
CHRIST
1857.Hales's
Chron.

A.C. 2013.

* ch. 18. 11. &

21. 5.

† Heb. *gone*
*into days.** ch. 13. 2.
ver. 35.

Ps. 112. 3.

Prov. 10. 22.

* ch. 15. 2.

† ver. 10.

ch. 39. 4, 5, 6.

1 And Abraham ^a was old, *and* † well stricken in age : and the LORD ^b had blessed Abraham in all things.

2 And Abraham said ^c unto his eldest servant of his house, that ^d ruled over

all that he had, ^e Put, I pray thee, thy hand under my thigh :

3 And I will make thee ^f swear by the LORD, the God of heaven, and the God of the earth, that ^g thou shalt not take a wife

BEFORE
CHRIST
1857.Hales's
Chron.

A.C. 2013.

* ch. 47. 29.

† 1 Chron. 29.

24.

Lam. 5. 6.

* ch. 14. 22

Deut. 6. 13.

Josh. 2. 12.

* ch. 26. 35. &

27. 46. & 28. 2.

Exod. 34. 16.

Deut. 7. 3.

BEFORE
CHRIST
1857.
Hales's
Chron.
A.C. 2013.

^h ch. 28. 2.
ⁱ ch. 12. 1.

unto my son of the daughters of the Canaanites, among whom I dwell :

4 ^h But thou shalt go ⁱ unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest ?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 ¶ The LORD God of heaven, which ^k took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, ⁱ Unto thy seed will I give this land; ^m he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then ⁿ thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed; ^o ¶ for all the goods of his master ~~were~~ in his hand: and he arose,

and went to Mesopotamia, unto ^p the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time [†] ^q that women go out to draw water.

12 And he said, ^r O LORD God of my master Abraham, I pray thee, ^s send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, ^t I stand *here* by the well of water; and ^u the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and ^w thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of ^x Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel ^y *was* [†] very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and fill-

BEFORE
CHRIST
1857.
Hales's
Chron.
A.C. 2013.

^p ch. 27. 43.

[†] Heb. *that women which draw water go forth.*

^q Exod. 2. 16.

^r Sam. 9. 11.

^s ver. 27.

^t ch. 26. 24. &

28. 13. & 32. 9.

^u Exod. 3. 6, 15.

^v Neh. 1. 11.

^w Ps. 37. 5.

^x ver. 43.

^y ch. 29. 9.

[†] Exod. 2. 16.

^z See Judg. 6.

17, 37.

¹ Sam. 6. 7. &

14. 8. & 20. 7.

² ch. 11. 29. &

22. 23.

³ ch. 26. 7.

[†] Heb. *good of countenance.*

⁴ ver. 2.
⁵ Or, and.

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CHRIST
1857.
Hales's
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A.C. 2013.

ed her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

¹ 1 Pet. 3. 8 & 4. 9.

18 ^a And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

^a ver. 12, 56.

21 And the man wondering at her held his peace, to wit whether ^a the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden ^b || ear-ring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

^b Exod. 32. 2, 3.
Isa. 3. 19, 20, 21.
Ezek. 16. 11, 12.
1 Pet. 3. 3.
^c Or, *jewel for the forehead.*

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

^c ch. 22. 23.

24 And she said unto him, ^c I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

^d ver. 52.
Exod. 4. 31.

26 And the man ^d bowed

down his head, and worshipped the LORD.

27 And he said, ^e Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of ^f his mercy and his truth: I *being* in the way, the LORD ^g led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* ^h Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, ⁱ thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and ^k gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, ^l I will not eat, until I have told mine errand. From here to verse 50 to be omitted in family reading.

And he said, Speak on.

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1857.
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Chron.
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^e Exod. 18. 10.
Ruth 4. 14.
¹ Sam. 25. 32, 39.
² Sam. 18. 28.
Luke 1. 68.
^f ch. 32. 10.
Ps. 98. 3.
^g ver. 48.

^h ch. 29. 5.

ⁱ ch. 26. 29.
Judg. 17. 2.
Ruth 3. 10.
Ps. 115. 15.

^k ch. 43. 24.
Judg. 19. 21.

^l Job 23. 12.
John 4. 34.
Ephes. 6. 5, 7.

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CHRIST
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^a ver. 1.
ch. 13. 2.

34 And he said, I *am* Abraham's servant.

35 And the LORD ^m hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

^a ch. 21. 2.

^a ch. 21. 10. &
25. 5.

^a ver. 3.

36 And Sarah my master's wife ^b bare a son to my master when she was old: and ^c unto him hath he given all that he hath.

37 And my master ^p made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

^a ver. 4.

38 ^q But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

^a ver. 5.

39 ^r And I said unto my master, Peradventure the woman will not follow me.

^a ver. 7.

^a ch. 17. 1.

40 ^s And he said unto me, The LORD, ^t before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

^a ver. 8.

41 ^u Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

^a ver. 12.

42 And I came this day unto the well, and said, ^v O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 ^w Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 ^x And before I had done ^y speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I ^z put the ear-ring upon her face, and the bracelets upon her hands.

48 ^a And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take ^b my master's brother's daughter unto his son.

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^a ver. 13.

^a ver. 15, &c.
^b 1 Sam. 1. 13.

^a Esck. 16. 11,
12.

^a ver. 26.

^a ch. 22. 23.

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CHRIST
1857.
Hales's
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* ch. 47. 29.
Josh. 2. 14.

49 And now if ye will
° deal kindly and truly with
my master, tell me : and if
not, tell me ; that I may
turn to the right hand, or
to the left.

† Ps. 118. 23.
Matt. 21. 42.
Mark 12. 11.
* ch. 31. 24.

50 Then Laban and Be-
thuel answered and said,
° The thing proceedeth from
the LORD : we cannot ° speak
unto thee bad or good.

* ch. 20. 15.

51 Behold, Rebekah † is
before thee, take *her*, and
go, and let her be thy mas-
ter's son's wife, as the LORD
hath spoken.

‡ ver. 26.

52 And it came to pass,
that, when Abraham's ser-
vant heard their words, he
§ worshipped the LORD,
bowing himself to the earth.

† Heb. vessels.
‡ Exod. 3. 22.
& 11. 2. & 12.
35.

53 And the servant
brought forth † † jewels of
silver, and jewels of gold,
and raiment, and gave *them*
to Rebekah : he gave also
to her brother and to her
mother † precious things.

† 2 Chron. 21. 3.
Ezra 1. 6.

54 And they did eat and
drink, he and the men that
were with him, and tarried
all night ; and they rose up
in the morning, and he said,

* ver. 56. & 59.

° Send me away unto my
master.

§ Or, a full
year, or, ten
months,
Judg. 14. 8.

55 And her brother and
her mother said, Let the
damsel abide with us || a
few days, at the least ten ;
after that she shall go.

56 And he said unto
them, Hinder me not, see-
ing the LORD hath pros-
pered my way ; send me
away that I may go to my
master.

57 And they said, We will

call the damsel, and enquire
at her mouth.

58 And they called Re-
bekah, and said unto her,
Wilt thou go with this
man ? And she said, I will go.

59 And they sent away
Rebekah their sister, and
† her nurse, and Abraham's
servant, and his men.

BEFORE
CHRIST
1857.
Hales's
Chron.
A.C. 2013.

* ch. 35. 8.

60 And they blessed Re-
bekah, and said unto her,
Thou *art* our sister, be
thou † the mother of thou-
sands of millions, and † let
thy seed possess the gate
of those which hate them.

* ch. 17. 16.

* ch. 22. 17.

61 ¶ And Rebekah arose,
and her damsels, and they
rode upon the camels, and
followed the man : and the
servant took Rebekah, and
went his way.

62 And Isaac came from
the way of the ° well Lahai-
roi ; for he dwelt in the
south country.

* ch. 16. 14. &
25. 11.

63 And Isaac went out
|| † to meditate in the field
at the even-tide : and he
lifted up his eyes, and saw,
and, behold, the camels
were coming.

† Or, to pray.
† Josh. 1. 8.
Ps. 1. 2. & 77.
12. & 119. 15.
& 143. 5.

64 And Rebekah lifted
up her eyes, and when she
saw Isaac, † she lighted off
the camel.

* Josh. 15. 18.

65 For she *had* said
unto the servant, What
man is this that walketh
in the field to meet us ?
And the servant *had* said,
It is my master : therefore
she took a vail, and cover-
ed herself.

66 And the servant told
Isaac all things that he had
done.

BEFORE
CHRIST
1857.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

BEFORE
CHRIST
1857.

ch. 38. 12.

PRAYER.—LET US PRAY, *that in all our ways we may acknowledge God, and that God will direct our paths—that those who intend to marry, may be so guided, that they hope for God's blessing on their union—and that those who are married may live together according to God's ordinance, as the heirs of the same immortality.*

ALMIGHTY and Merciful God, Who hast been pleased to conceal from us, Thine unworthy servants, the knowledge of the future prosperity or adversity that may await us in the present life; grant, we beseech Thee, in all the difficult and perplexing questions which may be presented to us respecting the way we should take, that we may ever remember the example of Thy faithful servants, and the directions of Thy holy word. May we ever believe and know that *the fear of the Lord is the beginning of that wisdom* upon which all our hopes of earthly happiness must be founded. O Thou, "Who by Thy mighty power didst make all things out of nothing, and didst institute and ordain holy matrimony, as an honourable estate in the time of man's innocency," grant, we beseech, to those who are purposing to adopt that honourable estate, such fear and love of Thy holy name, that no hope of worldly advantages alone, no mere prospect of wealth, advancement, rank, or change, may so influence them, that they forget the only solid foundation of all true happiness. Give such grace to the members of that Church, which the blood of Christ hath purchased, to present it to the Father, a glorious Church, without blemish and without spot, that they never be persuaded to marry the infidel or the profligate, the wicked or the profane. May they remember that they live upon earth as those who anticipate and prepare for, the immortality that shall follow the scenes of the present life; and that the *man or the woman who, on any temptation whatever, shall so marry that they dare not implore the blessing of the God of Heaven upon their union,* loses the best security for the mutual happiness, which marriage was ordained to bestow. Impress this truth upon their minds, that the solemn vow that they will *love and honour* each other, is a part of the unchangeable oath which they swear at Thy sacred altar; and that there can be no *love* for the profane, and no *honour* for the infidel and the wicked. May they remember that they marry according to God's ordinance, till death do them part. May they remember that they are to be declared to be man and wife together, in the name of the Father, of the Son, and of the Holy Ghost. May they remember that the blessing is pronounced upon them in these sacred names alone, that they may live together as the worshippers of God the Father, as the believers in God the Son, as the petitioners for the graces and influences of God the Holy Ghost, to guide them safely in mutual love and peace together through the changes and the chances of this mortal life; and that if they become the father and the mother of children, they should teach their infant tongues to bless the God Who created them, the Saviour Who alone can redeem them, and the Holy Spirit which prepares them for the better life before them. So may the families of earth still become, as at the beginning, the Churches on earth to worship Thee. So may the Church militant here on earth, receive its constant supply of the faithful servants of God. So may the Church triumphant in heaven, receive its count-

less additions to the numbers which none can number, from the blessing of the Head of the Universal Church, upon the fathers and the mothers who have married in the Lord; and brought up their infant children in the faith, and fear of God. And as we pray for Thy blessing upon those who have not yet adopted the holy estate of matrimony, so also do we pray for Thy blessing upon those who have been long united in marriage. May the prayers which were offered *by* them, and *for* them, when they went up to Thy holy altar, be heard and answered. Enable them, when their sons grow up as the young plants, and when their daughters are pleasing before them as the polished corners of the temple, to rejoice in the glorious hope; not only that they shall behold their children dutiful and affectionate, prosperous and respected, useful and honourable, here upon earth; but that when the day shall come in which they shall be parted from their children by death, they may be able to bless their sons and daughters, and charge them to follow their father and their mother to Thy blessed and glorious kingdom. May they not die in the fear that they shall be for ever separated from those they most fondly love; but in the hope that they, and the children whom God has given them, shall all meet again, to be parted no more for ever. When, too, the day shall come, in which the wife and the husband shall be separated, by the same death which shall part them from their children; may they find that, next to God's love upon them, their best consolation in sorrow, their best comfort in sickness, their best support against the fears and terrors of death, shall be their mutual affection for each other; and the mutual hope, and faith, and confidence, that they shall be united again in that better world, where there shall be no partings, nor sorrow, nor death, nor sighing, nor tears. "O God! Who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church;" so grant, we beseech Thee, to all wives and husbands in Thy holy Church, that their love to each other may now be perfect, as the love of Him Who gave Himself to die for His holy Church; and not only that their love be perfect, but that their affection for each other, like the love of Christ for His Church, be lasting as the soul itself, and survive the power of the grave. So bless the souls of those whom Thou, by Thine own ordinance of marriage, hast made one; and grant to them, and us, that we serve Thee faithfully upon earth, and inherit Thine everlasting kingdom hereafter, through Jesus Christ our Lord. In Whose most holy name and words, we sum up all our petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the mystical or typical meaning of the marriage of Isaac and Rebecca.*

The learned Jesuit, Cornelius à Lapide, has drawn out the parallel between *God and Abraham, Christ and Isaac, the servant of Abraham and the Apostles*, with their successors, the ministers of Christ, and between the *Church and Rebecca*. I shall endeavour to give a brief abstract of his curious discussion.

1st. *Abraham* had but one son, whom he made heir of all things; so God the Father has "made His only-begotten Son Heir of all things."

As *Abraham* desired a wife for his son, God has given the Church to Christ. "Ask of me, and I will give Thee the heathen for Thine heritage."

As *Abraham* first proposed the nuptials to Isaac, and sends his servant, and invites the bride; God is the author of salvation, and sends forth His prophets and apostles to invite the soul and the Church to Christ.

As *Abraham* adjured his servant, God sends His servants, under a heavy censure if they preach not faithfully. "Woe is me," says St. Paul, "if I preach not the Gospel."

As *Abraham* desired a wife of the same family and descent with his son ; He says of the Church, " Be holy, for I am holy."

2nd. As *Isaac* went forth into the field, to meet his bride ; Christ went down from heaven to His bride, the Church.

As *Isaac* set forth in the evening, Christ came at the end of the world ; and as he went to meet her, so Christ runs to meet all who come to Him.

As *Isaac* came from the way of the well Lahai-roi, that is, of the well of Him that liveth and seeth me, the ever-living and ever-seeing God ; so Christ came by the way of the Holy Scriptures, which were given by Him who inspired them, and who recorded in them all the events of the mysterious passion which Christ was to undergo ; so did Christ walk in the way which the Scripture pointed out, fulfilling first one scripture and then another, till all were accomplished, and He cried, " It is finished."

As *Isaac* received Rebecca, not as a servant, but as a wife ; Christ receives the Church and the soul.

As *Isaac* leads Rebecca into the tent of Sarah, his mother ; Christ leads the Christian Church into the tabernacle of His chosen people, the synagogue of the Jews.

As *Isaac* wept for the loss of his mother, but was comforted by Rebecca ; Christ wept over the spiritually dead Jerusalem, but was comforted by the Church of the Gentiles.

3rd. As the *servant of Abraham*, too, went forth in faith, not knowing whom he should find as the wife of Isaac ; so the apostles and servants of God went forth in faith, and committed their cause to God.

As the *servant of Abraham* took all good gifts with him, to adorn the bride of Isaac ; so the apostles and their successors take with them the gifts of the Holy Ghost, to adorn and beautify the Churches, and the souls whom they present as chaste virgins to Christ.

As the *servant of Abraham* stood at the well, and did not produce his pearls till he found who was worthy to receive them ; the Apostles did not cast their pearls before swine, but baptized and blessed those only who were disposed to eternal life.

As the *servant of Abraham* went not till he was sent ; the Apostles and the ministers of Christ take not the office of ambassadors of souls upon themselves.

As the *servant of Abraham* prayed before he spake to Rebecca ; the minister of Christ prays before he preaches. Preaching without praying is presumption.

As the *servant of Abraham*, soon after the delivery of his message, meets with success ; so did the word of the Lord prosper, so did the Churches welcome the preaching of the Apostles.

As the *servant of Abraham* returned thanks to God for the success of his mission ; St. Paul

returns thanks for his success among the Gentiles.

As the *servant of Abraham* gave ornaments to Rebecca, to adorn both her hands and ears ; so the ministers of Christ adorn the spouse, the Church, not with ornaments for the *hands* only, as the Pharisees, who taught the legal ordinances ; not for the *ears* only, as Simon Magus, and the heretics, who teach the doctrines which please the ears only ; but they teach both good works to the hands, and faith to the ears—the faith which cometh by hearing.

As the *servant of Abraham*, after Rebecca consented to the marriage, gave gifts still more splendid ; so do the ministers of Christ, the successors of the Apostles, give the better and holier gifts to the persevering faithful.

As the *servant of Abraham* returned home immediately that his mission was accomplished ; so the Apostles returned to Christ, so all their successors give up their account to God. As he brought Rebecca to Isaac from the house of her father, they brought the Church from paganism to Christ : and as the servant gave an account of his mission to his master, and not to Rebecca ; the ministers of Christ give up their account to God, and say, with St. Paul, to their people, " I have espoused you as a chaste virgin to Christ."

4th. Neither are these all the ingenious parallelisms which this learned Jesuit discovers in this beautiful narrative. He goes on to prove that the conduct of Rebecca is illustrative of the conduct most suitable to a faithful Church, and a pious and holy soul.

I omit all these, however, as too forced and fanciful, except the last—that as Rebecca no more returned to the house of her father, but continued the constant and faithful wife of Isaac ; so the Church, so the soul, which loves Him, no longer devotes itself to the world, nor to the indulgences of the first and corrupt nature ; but dwells with Christ, and loves Christ, and departs not from the tabernacle of the bridegroom for ever¹.

There are one or two other coincidences, which Cornelius à Lapide discovers, characteristic of his creed, as a member of the Church of Rome. I do not enumerate them. They are not so catholic as those I have selected. Mr. Simeon, in his *Horæ Homileticæ*, has also drawn a parallel between the actions of Abraham and the conduct of the Almighty towards His Church. But I am doubtful whether we are justified in thus allegorizing the simple facts of Scripture, unless we have scriptural authority to do so. It is certain that the love of God and of Christ to the Church is constantly represented to us under the emblem of

¹ Cornelius à Lapide, ap. Curs. Comp. Sac. Scrip. 4to, Paris, 1841, vol. v. and the references. Gregor. i. 35. Moral. c. 17. Eucherius, lib. ii. in Genes. cap. 40, &c. p. 502.

the love of the bridegroom to the bride ; and fathers, romanists, reformers, puritans, and all theological writers, justly dwell much on the analogies between communion with God, and a marriage ; and on the affection of God to the soul, and of the soul to God, under the type of the love of the bride to the bridegroom, and of the bridegroom to his bride. In all such cases, however, we must be so guided, I think, by the Scripture itself, that we should never allegorize the circumstances of any particular marriage, unless we have the highest authority for so doing¹.

NOTE 2. GEN. xxiv. 35.

Some controversy has arisen respecting the length of time during which the friends of Rebecca requested to detain her among them. The passage in the authorized version is, "Let the damsel stay with us a few days, at the least ten ;" and in the margin, "a full year, or ten months." The Hebrew is *וְעָרְבָה יָמֶיךָ*, that is, literally "days or ten." The Sept. translates the expression, "about ten days," *ἡμέρας ὡσεὶ δέκα* : the Vulgate, "at least ten days" — "dies saltem decem." But *וְ*, says Dathe, never signifies "saltem ;" neither are the particles placed in this manner between the adjective and substantive. The ellipse, too, of

the word *וְעָרְבָה* a month, after *יָמֶיךָ* seems harsh, as the servant of Abraham wished to return immediately ; and it is not probable that the selfish Laban would solicit him to stay a year or ten months. Neither is there any evidence that the delay of a year between betrothment and espousals was the custom in the days of Abraham. The probable reading, therefore, of the text, seems to be that of the Syriac version, *כִּי כִּי אֶחָד מִיָּמִים* a month of days, or a complete month. Houbigant supports this reading, and affirms that without it the sentence cannot be understood². The matter seems to be of little moment, if we did not know that every word and letter of Scripture may contain typical meanings, which must depend on an accurate knowledge of the text. Houbigant's critic, therefore, Sebaldi Ravius, is very angry at the proposed emendation, and discusses it at great length³.

³ "Ergo superest, ut is locus, nisi emendetur, explicari non possit."

⁴ See Sebaldi Ravii Exercitationes Philologicæ ad Car. Franc. Houbiganti Prolegomena, &c. p. 48, 49, 4to, Lugduni Batavorum, 1785. The student who considers Houbigant as too fanciful or arbitrary in his emendations, will do well to consult Ravius. "Tu mihi magnus eris Apollo, Houbiganti," he says at the end of his useful work, "si in tanta rerum confusione, et textus Græci calamitate, quas scriptioes veteres habuerint, in scribarum corruptionibus ubique possis distinguere," &c. p. 219.

² See Simeon, *Horæ Homileticæ*, vol. I. p. 202.

SECTION LIX. GENESIS XXV. &c.

TITLE.—*The pedigrees of the patriarchs and Israelites proved the truth of the Bible till the coming of Christ.—The godly consideration of predestination is full of comfort to the faithful.—The descendants of Abraham.—The birth of Esau and Jacob.—The death of Abraham.—Esau sells his birthright.*

INTRODUCTION.—Nearly eight hundred years ago a great battle was fought at Hastings, which placed the crown of England on the head of a Duke of Normandy. The truth of this event is made known to us by public documents, records, and histories, which are traceable back, from the day in which we ourselves now live, to the day in which the battle was fought. Let us imagine, however, the possibility, that all these public documents should be destroyed, and that there existed only the tradition of that battle. The question would then be, what were the next written sources of evidence that Harold was defeated, and William conquered? The answer would be, that not only the royal family, but that hundreds of families in England, and on the Continent, are able, by tables of pedigrees, of undoubted authenticity, to trace their ancestry, through all the changes of their governments, back to the period of the Conquest. The general truth of the history would be so interwoven with the numerous concurrent streams of biography, that it would be impossible to doubt the certainty of

the event. So it is with the truth of Christianity.—Even if the four Gospels had perished, the records of the numerous churches of Europe and of Asia would prove the general truth, that Christ had come in the fulness of time. So it was also with the truth of the establishment of the religion of Abraham and of Moses, in the days when Christ lived upon earth. Even if the books of the Old Testament had been then lost, there would have existed pedigrees, both those which related to the tribe of David, from which our blessed Saviour sprung, and innumerable others; to which reference might always have been made in support of the truth of the traditions of their fathers. But when we know that the public records of this country from the day of the Conquest to the present time have never been lost, and that they are supported by the records of families, and that the combined evidence therefore of biography and history, makes the certainty of the battle of Hastings undeniable; so also does the union of the four Gospels and the records of the Churches of Europe and Asia make the truth of the Gospel undeniable. So also in the time of Christ did the agreement of the Old Testament history, with the pedigrees of the Jews, render the truth of the religion of Abraham and Moses undeniable. And as one portion of the Old Testament consisted of the pedigrees themselves, therefore it was that the private records became a general testimony to the truth of the public records. The one upheld the other; and the numerous tables of pedigrees which are unfolded in the Old Testament, may consequently be regarded by us as one invaluable, internal evidence, that all is true which is related to us, from the Book of Genesis to the end of Malachi. I mention this as one reason of the insertion of so many pedigrees in the various books of the Old Testament; and of the account of the other sons of Abraham in this chapter. Whenever we read a pedigree in the Scriptures, we read a constant appeal to all the well-descended families of Israel, that the words of the God of Israel, whether for Life or Death, or Good or Evil, were all undeniably true.—Yet this was but one cause of their preservation. Another was, the power, which the whole Jewish nation possessed, of tracing the line of the Messiah, through all ages, from Adam to Christ, either through the first-born of their families, or, if the first-born were set aside because of any crime, through the brethren of the first-born. The section before us relates that instance of the setting aside of the first-born, which is more remarkable than any other in the Old Testament; first, because it was foretold to his parent before the child was born; next, because the declaration that he should lose the privileges of his birthright is urged by St. Paul as an illustration of the causes, why God set aside His first-born, the Jewish Church, as having ceased to accomplish the object of its election, and chose the Gentile Church to be the first-born in its place; and lastly, because the same setting aside of Esau, to put Jacob in his place, is still referred to by many persons; who embarrass themselves, with endeavouring to understand the difficulties respecting God's foreknowledge, the causes of human choice, the power which determines the will, the right way to reconcile the freedom of man's actions with the decrees of God, which they identify with His foreknowledge, and other curious topics of this nature. They read in this chapter the fate of a child before it is

born. They read in the Epistles of St. Paul, that the counsel of God, according to election, shall stand; and they say, "I shall be saved or condemned according to God's decree, and not according to my faith or works."—In answer to all such reasoning we affirm, that God certainly knows all things, but that He deals with all men, not according to His knowledge, but according to their spiritual condition; and that God's providence orders events, but enables man to decide wisely, and act rightly. And this answer may be illustrated, first, *by the facts of Scripture*; and, secondly, by the *present condition of our own souls*. The *facts of Scripture*, especially those before us, prove that God never decreed the spiritual birthright to those who sell, profane, or despise it; and *the condition of our own souls*, at this very moment, proves to each of us the nature of God's eternal decree, and its reconcileableness to our own power, freedom, and decision of action. God's decree placed each of us in the Christian Church. The counsel of God, according to election, has decreed to us our present position as the possessors of that portion of the birthright which consists of the means of grace, the Sacraments, the Scriptures, the ordinances of the Church, and the blessing of God's Holy Spirit upon all these. If we look into our own souls, we shall see that we are, or we are not, possessed of that part of the birthright, which consists in faith, love, hope, joy, peace, and inward happiness. *If we have not these*, our consciences tell us, that we are selling, profaning, despising our birthright; and that we have also the Holy Spirit warning us to beware. *If we have these*, our consciences no less tell us, that we are not selling, profaning, or despising our birthright; and, therefore, that He who has revealed to us the knowledge of the birthright, and promised us its possession, and given His Son to seal the covenant with His blood, and His Holy Spirit to strengthen and to comfort us in life; will also lead us safely to the end. *If we thus feel in ourselves the working of the Spirit of Christ* mortifying the flesh, and drawing up our minds to high and heavenly things, then is "our godly consideration of predestination, and this our election in Christ, full of sweet, pleasant, and unspeakable comfort." We have been called from darkness to light, and obeyed the calling. God's Holy Spirit has worked within us. We are freely "accounted righteous" through the faith which has worked by love. We are made sons of God by adoption. We are made like the image of His Son. We are predestinated to the good works of holy living, holy dying, and increasing love and joy, until at length, by God's mercy, the better birthright is ours, and we attain to everlasting felicity. Such is the doctrine our Church teaches to all its members. Happy shall we be, if we hold fast our profession. Happy shall we be, if we avoid the folly of the first-born Esau. Happy shall we be, if God's foreknowledge shall see that we never, never under any temptation, under any hunger and thirst after the things of this world, sacrifice for the morsel, which pleases for a moment, the birthright of present peace with God, through Christ, and future rest and happiness with God and Christ in heaven.

Marriage of Abraham with Keturah.

Genesis XXV. 1—7.

BEFORE
CHRIST
about
1853.
Hales's
Chron.
A.C. 2012
to 1972.
1 Chron. 1. 32.

1 Then again Abraham took a wife, and her name *was* Keturah.
2 And ^ashe bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
4 And the sons of Mi-

dian; Ephah, and Epher, and Hanoah, and Abidah, and Eldaah. All these *were* the children of Keturah.
5 ¶ And ^bAbraham gave all that he had unto Isaac.
6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and ^csent them away from Isaac his son, while he yet lived, eastward, unto ^dthe east country.

BEFORE
CHRIST
about
1853.
Hales's
Chron.
A.C. 2012
to 1972.
ch. 24. 36.
ch. 21. 14.
Judg. 6. 3.

Birth of Esau and Jacob.

Genesis XXV. 19—29. (The passages in brackets not to be read in the family.)

B.C. 1857.
Hales's
Chron.
A.C. 1993.
Matt. 1. 2.
1857.
ch. 22. 23.
ch. 24. 29.
1858.
1 Chron. 5. 20.
2 Chron. 33. 13.
Ezra 8. 23.
Rom. 9. 10.

19 ¶ And these *are* the generations of Isaac, Abraham's son: ^eAbraham begat Isaac:
20 And Isaac was forty years old when he took Rebekah to wife, ^fthe daughter of Bethuel the Syrian of Padan-aram, ^gthe sister to Laban the Syrian.
21 And Isaac intreated the LORD for his wife, because she *was* barren: ^hand the LORD was intreated of him, and ⁱRebekah his wife conceived.
[22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? ^kAnd she went to enquire of the LORD.]
23 And the LORD said unto her, ^lTwo nations *are* in thy womb, [and two manner of people shall be separated from thy bowels;]
and ^mthe one people shall

be stronger than *the other* people; and ⁿthe elder shall serve the younger.
24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.
25 And the first came [out red, ^oall over like an hairy garment;] and they called his name Esau.
26 And after that came his brother [out, and ^phis hand took hold on Esau's heel;] and ^qhis name was called Jacob: and Isaac *was* threescore years old when she bare them.
27 And the boys grew: and Esau was ^ra cunning hunter, a man of the field; and Jacob *was* ^sa plain man, ^tdwelling in tents.
28 And Isaac loved Esau, because ^uhe did ^veat of his venison: ^wbut Rebekah loved Jacob.

B.C. 1857.
Hales's
Chron.
A.C. 1993.
ch. 27. 29.
Mal. 1. 3.
Rom. 9. 12.
Hos. 12. 3.
ch. 27. 36.
1837.
ch. 27. 3, 5.
Job 1. 1, 3. & 2. 3.
Ps. 37. 37.
Heb. 11. 9.
Heb. venison was in his mouth.
ch. 27. 19, 25, 31.
ch. 27. 6.

Death of Abraham.

Genesis XXV. 7—11.

BEFORE
CHRIST
1822.
Hales's
Chron.
A.C. 1978.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred three-score and fifteen years.

8 Then Abraham gave up the ghost, and ^a died in a good old age, an old man, and full of years; and ^r was gathered to his people.

9 And ^a his sons Isaac

and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 ^a The field which Abraham purchased of the sons of Heth: ^b there was Abraham buried, and Sarah his wife.

BEFORE
CHRIST
1822.
Hales's
Chron.
A.C. 1978.

Esau sells his birthright.

Genesis XXV. 11.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the ^c well Lahai-roi.

Gen. XXVI. former part of ver. 1.

1 And there was a famine in the land, beside ^d the first famine that was in the days of Abraham.

Gen. XXV. 29—34.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, [†] with that same red pottage; for I *am* faint:

therefore was his name called || Edom.

about
B.C. 1822.

31 And Jacob said, Sell me this day thy birth-right.

¶ That is, Red.

32 And Esau said, Behold, I *am* [†] at the point to die: and what profit shall this birth-right do to me?

† Heb. going to die.

33 And Jacob said, Swear to me this day; and he swore unto him: and ^e he sold his birthright unto Jacob.

• Heb. 12. 16.

34 Then Jacob gave Esau bread and pottage of lentiles; and ^f he did eat and drink, and rose up, and went his way: thus Esau despised his birth-right.

† Eccles. 8. 15.
Isa. 22. 13.
1 Cor. 15. 32.

† Heb. with that red, with that red pottage.

PRAYER.—LET US PRAY, *that if we be of honourable descent, we may imitate the virtues of our ancestors; that whatever be our earthly pedigree, we may be found among the first-born of the children of God; and that we never, never sell the birthright of a Christian for the morsel of folly, wealth, or pleasure, which are offered to us by a profane and sinful world.*

ALMIGHTY and merciful God, Who hast appointed to each of us, Thine humble servants, the name we bear, and the family from which we descend; grant us such grace, we beseech Thee, that we regard the place, the rank, and the station, which Thy providence has assigned to us in the present world, to be the

peculiar scene of probation and of trial, in which we are to prove ourselves to be the children of our God, our Father which is in heaven. If we are the sons and daughters of parents whose names are distinguished among their countrymen for actions, illustrious, memorable, and honourable; may the remembrance of their good deeds be blessed to us, as one motive more for *avoiding* all that is base and unworthy; for *loving* all which is noble and excellent before Thee, and for *doing* all which Thy word has commanded as the best proof of nobility and greatness. May we be anxious, like the noble Bereans, to search Thy Scriptures daily. May we imitate the nobleman of Capernaum, and believe in Thy blessed Son as the Lord of life and death, and put our whole trust and confidence in His mercy. Never let us boast of the greatness of the names of our fathers without the solemn prayer to Thee, that we follow their examples in all that Thou hast commanded. Keep, O keep us, from the common folly, and pride, and vanity, *of boasting of those virtues and excellencies which become to us our reproach and scorn, if they adorn the fathers, and not the children.* If Thy mercy has bestowed on us rank and honour, may we regard the glories of this world as less than nothing and vanity, unless they are consecrated to God at the cross of Christ, and become the sources of useful influence to benefit the world, to bless the poor, and to cause our light so to shine among men, that they see our good works, and glorify our Father, which is in heaven. If Thy providence has made us rich and wealthy among our brethren; if the gold and silver, which so many millions of our poor brethren covet in vain, has been granted to us by Thy mercy; O give us such grace, we beseech Thee, that we devote to God and His glory, to Christ and His Church, to the poor and their sorrows, one part of the portion of earthly goods which fall to us. Keep us, we pray Thee, from the hypocrisy of the union of a cold heart and an uncharitable hand, with the profession of faith and hope, which are less than the charity we neglect and despise. But whether we be poor or rich, or high or low, whatever be our rank, our place, or station, may this be our first and anxious care, that we be the children of our Father which is in heaven; and inheritors of the birthright, which shall be perfected in the general assembly and Church of the first-born, which are written in heaven.—O all-seeing God! Thou Who knowest the end from the beginning, and Who hast elected us from before the foundation of the world to the knowledge of Thy grace and faith in Thee; and hast planted us in Thy kingdom, and given to us the means of grace and the hope of glory;—let Thine electing love, we pray Thee, so be with us still, that we continue steadfast in the faith of Thy Gospel, in communion with Thy holy Church, in the partaking of the memorials of the slaying of the sacrifice of Christ upon the cross, in rejoicing spiritually to eat the flesh of Christ, and spiritually to drink His blood; that Christ may dwell in us, and we may dwell in Him, and that we thus make our calling and election sure. May we remember that we are hereunto called by Thy grace and mercy, that we may inherit the blessing of the birthright. Make us kings and priests to God, the Father; and Jesus Christ our Lord. Whatever be the temptations of the world around us; whatever be the difficulty we may feel in replying to the objections of the infidel; whatever be the imaginations of our own vain and proud hearts: keep us ever mindful of this great and holy truth, that we have an immortal soul committed to our charge, for which Christ has died, for which the Church was founded, which the Holy Spirit blesses, and which must be returned from our own keeping upon earth, to the judgment seat of God, Who made it. We confess before Thee, that we cannot be the saviours of our own souls. We pray Thee, help Thy servants, whom Thou, O Christ,

hast redeemed with Thy precious blood. Grant, O Father, that the same electing love which has thus far blessed us, and led us on towards heaven, may so continue to preserve us, that joy and peace in believing be increased; that we love God more, hate evil more, believe more earnestly, and press forward to the prize of our high calling more zealously. May peace with the one God be the habit of our soul. May communion with God the Father, with Christ the Saviour, and with the Holy Ghost the Comforter, so be the food, the meat, the drink, the only happiness, and the birthright of our immortal spirit; that we may believe in Thine holy predestination, and feel within our souls the inward working of the Spirit of Christ; and that the constant consideration of predestination ever be to us, as it has ever been to Thy faithful and elect people, the constant source of sweet, pleasant, and most unspeakable comfort to our souls. So may the blessings of our birthright begin upon earth, that we be rendered unable by Thy preventing and preserving grace, from yielding to the temptations of the world, and from regarding the folly, wealth, and pleasure, which fascinate the hearts of those who sell their birthright, despise religion, count the blood of the covenant an unholy thing, and hate and scorn the people that follow Thee. Hold Thou us up, and we shall be safe. Guide us now by Thy counsel, and after that, receive us with glory. Whom have we in heaven but Thee? and there is none upon earth whom we desire in comparison of Thee. Thou, O God! art our birthright. Thou, O Christ! art the first-born among many brethren. We are Thy brethren. We are the members of Thy "body, of Thy blood, and of Thy bones." We are one with Thee in the electing love which has predestinated us to be the children of God. Guide us by Thy mercy through life, through death, to heaven; that the souls whom Thou hast called, and adopted, and justified upon earth, neither disappointed in their hopes of Thy mercy, nor in the assurance of their salvation, may rest with Thee glorified and blessed for ever. Hear our imperfect petitions, which we offer not in our own name, but in the name, and for the sake of Jesus Christ, Thy Son, our Lord, Who, in compassion to our infirmities, hath taught and commanded us thus to pray,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the arrangement of the events in the 25th and 26th of Genesis.*

As the history now proceeds to the account of Isaac, Esau, and Jacob, the death of Abraham and Ishmael, says Lightfoot, are mentioned by anticipation. The attention of the reader, therefore, is especially requested to the order and dates of the events, as they are related in this section. No date is assigned to the marriage of Abraham with Keturah, as there is no internal evidence to fix the time. Some suppose Keturah to have been the same as Hagar¹. The birth of Esau and Jacob took place twenty years after the marriage of their parents, Isaac and Rebecca, and sixty years after the birth of Isaac. (Gen. xxv. 20.

¹ For the places of settlement of her sons, the meaning of their names, &c., see the *Bibliotheca Biblica*, p. 535. Oxford, 1720.

26.) Isaac was born in the hundredth year of Abraham (Gen. xxi. 5), and Abraham was a hundred and seventy-five years old when he died (Gen. xxv. 7). He lived, therefore, fifteen years after the birth of his two grandsons, to rejoice in the prospect of the fulfilment of the promise, that in Isaac should his seed be called. The two boys, therefore, Esau and Jacob, were fifteen years old at the death of their grandfather Abraham: and the Jews have a tradition², that Jacob had prepared the *תבן*³, the lentile pottage, for the refreshment of his grandfather Abraham, who was then dying; and that he met his brother Esau by the way. Lightfoot, however, imputes the hunger of

² *Biblioth. Bfb. ut supra.*

³ Any viand prepared by boiling. Lee. For an account of this food, see a very good note (in loc.) of the *Pictorial Bible*, and *Kitto's Palestine*, p. 70.

Esau to the famine which compelled his father Isaac, after the death of Abraham, to leave his usual place of residence, near the well Lahai-roi (Gen. xxv. 11), and to go down to Gerar : and as the narrative of the sale of the birthright, the famine, and the dwelling of Isaac at Gerar, are all put together, I have preferred the order of the Scripture narrative to the Jewish tradition, and placed the selling of the birthright after, and not before, the death of Abraham. The order of events, therefore, and their dates, will be—

	B.C.	HALES.
Birth of Isaac	1897	2053
Marriage of Isaac	1857	2013
Birth of Esau and Jacob	1837	1993
Death of Abraham	1822	1978

The sale of the birthright followed. I wish to direct the attention of the reader to the probable date of the sale of the birthright, because of its illustrating the important doctrine of God's predestination. *The doctrines of Scripture are best explained by the facts of Scripture.* Esau did not lose his father's blessing because he was a foolish, impetuous, and profane youth ; but because, having begun his career in this character, he grew up to be in manhood the same as he had been in youth. He sold his birthright early in life. He married, twenty-five years after that selling of his birthright, among the families which were not the worshippers of Jehovah (Gen. xxvi. 34, 35) ; and he never valued the birthright till his father had pronounced its better blessings irrecoverable. This took place, either forty-four years before the death of Isaac, according to the common Bible chronology, or seventeen years, according to Hales. Isaac died at the age of a hundred and eighty (Gen. xxxv. 29, 30). If the former be the right date, the profaneness of Esau continued from the seventy-fifth year of his father's life, till the hundred and thirty-sixth year : a period of sixty-one years. If the latter, it continued eighty-eight years. In either case, *the profaneness of Esau lasted from youth to age.* This lesson, therefore, is given to the world ; that the *loss of the birthright was the result of continuousness in profaneness.* Even when he lost the birthright, his tears were those of grief and anger, not of contrition and repentance. His father wished to confer the spiritual blessing upon him, but he could not, and did not ; and when the Divine power compelled him to speak the fate and destiny of his sons, he yielded to the consciousness that he had been in error in desiring to give to Esau, contrary to the original promise of God to Rebecca, that birthright, which would have been profaned for ever by the Idumean posterity of Esau, to whom it would have descended. But on this solemn and fearful subject, see below, Section 61.

NOTE 2. *On Rebecca enquiring of the Lord.* GEN. xxv. 22.

It appears, from Gen. xxiv. 62, that Isaac dwelt at this time near the well Lahai-roi, "the well of the living and all-seeing God,"—the well near which the Angel Jehovah found Hagar, in her first expulsion from the house of Abraham, in the wilderness. I have no doubt that in commemoration of this event, Isaac, who dwelt here also after the death of Abraham (Gen. xxv. 11), had built or raised a tent, in which the God of Abraham was worshipped. In every tabernacle dedicated to Jehovah, there was, probably, a part called the holy place, and another the most holy ; and from the latter of these, an oracular answer was given, either by the manifested God, or by the invisible God of the patriarchal dispensation, in the same manner as He afterwards vouchsafed to establish the same mode of consulting, in the time of Moses (Exod. xxv. 22). This is more probable than that Rebecca went to Melchisedec at Mount Moriah, for which there is no evidence⁴. Rosenmüller metrically arranges the response to Rebecca⁵. The meaning of the answer is given by Bp. Newton⁶ ; and the testimony of all the history of Edom and Israel confirms the truth of the prophecy. De Wette⁷ abolishes at once the prophecy, the history, and the instruction derivable from the narrative, by calling it a mythos ; a theory which neither solves the supposed difficulty, nor satisfies the believer in the providence of the God of Israel and of Christianity.

NOTE 3. *On one great error in the reasonings of Archbishops King and Whately, and Bishop Copleston, on the nature of God, and the Scriptural doctrine of Predestination.* GEN. xxv. 23. "The elder shall serve the younger."

In the year 1702, Dr. King, the illustrious defender of the *righteous Revolution* of 1688, then Bishop of Derry, published his celebrated book on the origin of evil ; the substance of which may be said to be contained in the line, "And from this evil still educes good : " and in the aphorism, which he proves so plainly to be true, that, if we remove from the great mass of evil any one general form or class (such as the power of infants to fall down from great heights, and break their limbs), we establish only a worse form or class of evils in their

⁴ See the references in Cornelius a Lapide.
⁵ Responsio, quam Rebecca accipit, est, oraculorum more, poetice expressa ; nam observatur in ea et membrorum parallelismus, et rhythmus quidam, quo singuli στίχοι tria vocabula continent, excepto secundo, qui quatuor habet.

שָׁנָה גִּזְמָהּ בְּנִקְמָה
לְאִשָּׁה לְאִשָּׁה כְּמִשְׁכָּהּ יִשְׁכַּח
לְאִשָּׁה כְּמִשְׁכָּהּ יִשְׁכַּח
וְהָיָה כִּי יִשְׁכַּח יִשְׁכַּח
⁶ On the Prophecies.
⁷ Ap. Rosenm. in loc.

place (such as the destruction of the two best bonds which hold society together—the gratitude of children for the protection of their parents, and the tenderness of parents over the helplessness of their children). This invaluable work could not be said to be complete, unless there had been some inquiry respecting that foreknowledge of God which permitted evil at the beginning, and which knows its result and end.

Five years afterwards, therefore, when King was Archbishop of Dublin, he published a Sermon, from Rom. viii. 29, 30, on the great problem of the consistency of the Divine predestination and foreknowledge, with the freedom of man's will. The argument upon which his reasoning was founded was, that the language which is used in the Scriptures to describe the moral attributes of God, while they are necessarily and unavoidably the same as those which describe the moral attributes of man, describe attributes which no more resemble those of man, than the dark lines of a map (to use the Archbishop's own illustration)¹ are the real earth, mountains, valleys, lakes, and rivers, which they are so usefully employed to represent. "The nature of God," he argues, "is universally agreed to be incomprehensible by human understanding; that the descriptions we frame to ourselves of God, or of the Divine attributes, are not taken from any direct and immediate perceptions that we have of Him or them; but from observations we have made of His works, and from the consideration of those qualities which we conceive would enable us to perform the like. In this way we ascribe *wisdom* and *foresight* to Him, because He does what cannot be performed by us without the help of those faculties. That these faculties in Him are of a nature different from our own, we must be very sensible; but because of the similarity of their effects, we give them the same name. After the same manner, the language of Scripture ascribes *hands*, *feet*, and *eyes*, to God; and although in this case it is universally allowed that the terms are metaphorical, yet the principle of the application is the same as in the former case."

"Passions," says Bishop Copleston, in his summary of Archbishop King's argument, "are attributed to God, bearing the same name with human passions; not that we believe God to be really subject to mental perturbation, but because the effects upon mankind are similar to those which are produced by such passions in ourselves."

"The powers and operations of our minds are likewise ascribed to God in the same way of comparison or analogy. Purpose, contrivance, counsel, design, decree, are all attributed to Him, because things appear to be

done or directed by Him, which among men proceed from such causes; but a very slight reflection teaches us that these terms, which are suitable enough to human proceedings, are all imperfect expressions when applied to God; helping us only to form some notions, but those faint and inadequate, of His Divine perfection.

"They are not to be understood, then, in their literal sense, as *direct* and *proper* appellations."

Such is Bishop Copleston's summary of the Archbishop's argument², which is given, in some instances, nearly in the Archbishop's own words¹. Now, as I address these notes to students, and as Bishop Copleston² recommends the treatise of Archbishop King to all students who are conscious of confusion or perplexity upon these subjects; and as Archbishop Whately has also recommended the treatise to students, as a "*rule for interpreting rightly the Scripture accounts of God, and of His dealings with mankind*;"³ and as I believe these three profound metaphysicians, learned scholars, and good men, have committed one great error in the foundation of their reasoning, and therefore that the superstructure which they have built upon that foundation is weak and fragile in itself; I shall beg the attention of the student and inquirer to that error.

The question, to a Christian, is, not what is the *nature*, and what is the *foreknowledge* of God, in the abstract,—of a metaphysical God; of a God concerning whom the reflecting heathen might put the question, whether God could be said to be endued with virtue⁴? The question is, What is the *nature of the God of revelation and of Christianity*? and what is His *foreknowledge*? And the answer to this question leads us to the confession of that only true faith, to which neither of these eminent

¹ Copleston's Enquiry into the Doctrines of Necessity and Predestination, in four discourses before the University of Oxford, 8vo, London and Oxford, 1821.

² Compare p. 9. 73, &c. of Archbishop Whately's edition.

³ Enquiry, p. 115.

⁴ Archbishop Whately's Introduction to his edition of Archbishop King's Sermons, p. x. London, 1821.

⁵ "Qualem autem Deum intelligere nos possumus nulla virtute præditum? Quid enim? prudentiamne Deo tribuimus? Quæ constat ex scientia rerum bonarum et malarum, et, nec bonarum nec malarum? Cui mali nihil est, nec esse potest, quid huic opus est delectu bonarum et malorum? Quid autem ratione? quid intelligentia? quibus utimur ad eam rem ut apertis obacura assequamur. At obacurum Deo nihil potest esse. Nam Justitia, quæ suum cuique distribuit, quid pertinet ad deos? hominum enim societas et communitas, ut vos dicitis, Justitiam procreavit: temperantia autem constat ex prætermittendis voluptatibus corporis; cui si locus in cælo est, est etiam voluptatibus. Nam fortis Deus intelligi qui potest? in dolore, an in labore, an in periculo? quorum Deum nihil attingit. Nec ratione igitur utentem, nec virtute ulla præditum Deum intelligere qui possumus?" Cic. de Nat. Deor. lib. iii. sect. 15, quoted by Whately.

⁶ Sect. 8, p. 21. Archb. Whately's edition.

theologians have once alluded. Our God is revealed to us (and from revelation alone, and not from reason, which without revelation is mere imagination, we know Him) as One God, the Father, the Son, and the Holy Ghost. If God, had been only revealed to us, as God the Father (though, even then, it would be difficult to conceive the manner in which a father could have no actual love, nor positive mercy, to his children), we might believe that the love, hatred, and jealousy, which are ascribed to *Him*, are but terms to represent the immutability of a creating and preserving Providence; and also that as He cannot deliberate on the best mode of avoiding evil, He can have, in this sense, no wisdom; and as He must know all things, as one eternal present, so He can have no foreknowledge; but the past, the present, and the future, are one incomprehensible now, without beginning, succession, or end.—*But this is not the only development of the nature of Deity given to us in revelation.* The God of Christianity is revealed to us in language which seems to have been chosen expressly to overthrow the notion that the moral qualities ascribed to the Almighty are merely figurative expressions. We are assured (but not one, no, not one allusion is made, by these great men, to this view of Deity), “that the Word was God, and with God, and from eternity was God;” and this Word became flesh. And the nature of our God is shown by the tears of love at the tomb of Lazarus, and at the prospect of Jerusalem; by the blood of Gethsemane, and by the sorrows of the cross. *The nature of our God is manifested by the nature of Christ: and the God of revelation is a God, therefore, who can only be adequately described by the moral attributes which we assign to human beings.* As the hands and the feet which were pierced were not figurative, the love which brought Him from heaven, where He was God, to earth, where He was man; and which He has taken back with Him into heaven, as the glorified man, uniting in reality, and not metaphysically, the attributes of God with the sympathies of a man,—this love is not a figure. And if the love He bore to the souls of man is not a figure, His hatred to sin is not a figure; His jealousy of the evil which alienates the soul from God is a reality; His hearing prayer, and bestowing a blessing from the invisible world, in answer to that prayer, when comfort follows prayer, together with the power of the Uniter of the divine and human natures to become the visible Judge of the universe,—all these things prove to us that the nature of the God of revelation is something which cannot be adequately described by the metaphysical conclusions which divest Him of actual love, hatred, wisdom, and foreknowledge.

The same reasoning will apply to the Holy Spirit. He, too, is so revealed to us, that the

attributing to Him the actions of actually suggesting ideas to the mind, of influencing motives, and of interceding within the soul, in such manner that His operations upon the human mind are distinguishable, though with difficulty, from the mind itself,—can no more be resolved into mere figures of speech, than we can resolve our own existence into a metaphor. The nature of the God of Christianity is revealed to us in such language, and in such manner, by the existence of the Divine Christ, as a man once on earth, and now in heaven, by the descent of the Holy Spirit at Pentecost, and by His inward, real, spiritual power at this moment, that *we can only understand Deity by believing that He is actually offended by our sins, and pleased with our goodness; that He actually hates evil, loves good, will reward as a King, and punish as a Judge; and that He will do all these, not as an abstract, metaphysical, passionless, distant God; but as a Man-God, or a God-Man, a Theanthropic God, a God who was the Word made flesh, who now, even now, though He is in heaven, can sympathize with our present infirmities; and therefore is fit, by partaking of a two-fold nature, to be our future Judge.* Such is the nature of the God of revelation. He is not the abstract God, whose moral qualities are mere figures; the God of Aristotle, Cicero, and Plato; nor even of Christian metaphysicians. *The Christian knows no God, but that Trinity in Unity, of which the Father possesses attributes which the Son manifested on earth, and of which the Holy Spirit convinces the soul.* And as a man loves, hates, and is jealous of a man; so the Deity Himself is revealed to us, in our own nature, as the assumer of human flesh, that we may love Him as a brother, hate the offence which grieves Him, and be jealous of the separation of the soul from its God: and there is no other religion, no other God, but this. The foreknowledge, too, of such a God, proceeds from His nature. The foreknowledge of the abstract and metaphysical God, is a “binding nature fast in fate.” The foreknowledge of the God of Christianity varies according to the relation in which the Father, the Son, and the Holy Spirit, are revealed to the world and to the Church. *The foreknowledge of God the Father* is the decree of the deliverance of His creatures, to whom the Gospel is preached, from the curse of the fall. This deliverance, though future to the man, is mysteriously present to the Father. *The foreknowledge of the Son* is the knowledge of the conclusion of the succession of several actions which unitedly constitute redemption. With God the Father is no succession. With God the Son is a succession of actions, which began from eternity (we have no other adequate mode of expressing the period when the will of God was so manifested to the Divine Christ, that He said, “I come to

do Thy will, O my God") and which will end in eternity; and the foreknowledge of our salvation is the knowledge of the result of that succession of acts of mercy and government. And *the foreknowledge of the Holy Spirit* is the knowledge of the result of that continued agency, by which, as a man by words impresses an idea, so the Holy Spirit, by influences, impresses on the heart holy biasses, sweet comforts, consoling hopes, communion with its Maker and its Saviour, the full assurance of faith, and the depth of peace and joy. And the consideration of such predestination is as certainly a real and unspeakable happiness, as the pleasures of literature, of affection, of scenery, or of contemplation, or any mental good, are a delight and a gratification to the intellect and the heart.

This, then, is the error of the three great divines to whom I am alluding. The subject of which they have spoken erroneously is that before us,—the decree of election, and the nature of God. They have described a God which is the phantom of human reason and heathen philosophy. They have not described the God of Christianity; the Father, the Son, and the Holy Ghost; the Deity of the scriptural revelation.

It is not necessary to say more, than that *I earnestly warn the student and enquirer from supposing that the heart can be devoted, or the soul be grateful, to any other Deity, than one that can be touched with the feeling of our infirmities*—one who sympathizes with us, as the partaker of our own nature, while He is the God that created, preserves, and will judge His creatures. The iron metaphysics of Aristotle and his followers, even when guided by Christian hands, never converted a heart, nor saved a soul, nor soothed the sorrowful, nor comforted the afflicted, nor pointed the repentant to peace and hope. God in *Christ crucified* is not a metaphysical God. His moral attributes of love to the soul, hatred to evil, mercy to the penitent, and pardon to the sinner, cannot be resolved into figures. He is to the soul of man now, what He was to the soul of man when He lived as a man on earth. He is in the room where the student reads, speaking peace to the soul, as He spake peace to the tempest, and there was a great calm. This is He whom the soul desires. But *the God, whose moral attributes are figures, produces no motives, excites no love, kindles no fears, elicits no hope, affords no comfort.* He is neither a Rock, nor a Saviour, nor Wonderful, nor Counsellor, nor the Everlasting Father, nor the Prince of Peace. He is the God of the imagination, deceiving itself with the name of deep philosophy and profound wisdom. He is neither the God whom the Christian worships, nor the God whom revelation describes. The God of the Scriptures is the Divine and Supreme Creator, manifested to the human

senses, that the human reason might comprehend the nature which man possesses in common with God Himself; that man might love God, because God has loved him, by giving him a Divine Saviour to redeem him, and a Divine Spirit to sanctify him. And such a God is revealed to man, that he who believes in Him might also believe that he is predestinated to eternal life; that he is called to the means of grace, and the hope of glory; that by this faith working by love, he is accounted righteous; and that being thus justified on earth, he shall finally be glorified in heaven. I appeal to every student who has enquired into the nature of the God of revelation, whether these glorious hopes can result from belief in a metaphysical Deity, whose love, and anger, and sorrow, and jealousy, over man, are resolvable into figures of speech and modes of expression. I ask him if he can love any Saviour, but one whose actual love for man brought him, when He was God in heaven, to become man on earth? and whether he can worship any other God, but that Deity which was in Christ, reconciling the world unto Himself?

NOTE 4. *On the expression, Jacob was a plain man.* GEN. xxv. 27.

The Hebrew is *אִישׁ שָׂדֵה* Jacob was a plain man. Lee's version of the word is the best. *אִישׁ* signifies complete, perfect, blameless. The epithet, however, must be considered in contrast with the character assigned to his brother, who was *אִישׁ מְרִיב* a man skilled in hunting. Jacob was a man unskilled in these arts; that is, Jacob was what Esau was not. Jacob was free from his brother's faults. The metaphysical meaning of the word hunter, is one who is of the unspiritual character—as Nimrod, who was a mighty hunter. The word *אִישׁ* in this passage is rendered by the Sept. *ἀπλᾶστος*; by Aquila, *ἀπλοῦς*; Symmachus, *ἀμωμος*; Vulgate, simplex. Perhaps the word "gentle," or "domestic," would best express the meaning in this place. As David is called the man after God's own heart, because he was free from the crime of encouraging idolatry, though not from other offences; so Jacob was called perfect, or complete, because, whatever his other faults might be, he avoided the profaneness of the godless Esau.

NOTE 5. *On the request of Esau for the food prepared by Jacob.* GEN. xxv. 30.

The word *אִישׁ* is used only in this place. Parkhurst would derive from it the word glutton, the *y* being transposed, and translate the expression of Esau, "Let me glutton down," &c.

NOTE 6. *On one interpretation of the expression, "Sell me thy birthright."* GEN. xxv. 31.

Some of the Hebrew commentators explain

the words, "Sell me thy birthright," to mean, Sell me the sacerdotal robe, with which the elder-born among the patriarchs was clothed. The exchange of this robe for the pottage, involved the sale of the birth-right. They add, too, that Rebecca clothed Jacob with this dress, which Isaac felt and recognized, and which Esau had sold to him, when he obtained the blessing. Eucherius adopts this interpretation. See Cornelius à Lapide, in loc.

SECTION LX. GENESIS XXVI. &c.

TITLE.—*As the first promise, the seed of the woman shall bruise the head of the serpent, contains the germ of the whole of revelation ; so the histories of the patriarchs may typify the future history and destinies of the Church : and the four wells dug by Isaac, may represent the four chief states of the Church of Christ.—The blessing of Isaac.—The marriage of Esau.—The death and family of Ishmael.*

INTRODUCTION.—It is recorded of one of the most learned and illustrious of that noble army of martyrs, who perished in the flames rather than adopt the errors and the discipline which compel us, so long as they continue to exist, to rejoice in the name of Protestant ; that when one of his brethren solicited his opinion on the doctrine of predestination, he answered, "I am, sir, in these matters so fearful, that I dare not speak further, yea, almost none otherwise, than the text doth (as it were) lead me by the hand." So ought we to be guided in our interpretation of any part of the Holy Scriptures, or in the inferences we may derive from them ; more especially when such interpretation or inferences shall seem to be new, and therefore unsupported either by antiquity, tradition, or modern authority. We must, however, believe that it is in the word of God, which declares His wonders in redemption, as it is in the visible world, which declares His wonders in creation. Both are the works of God ; and both may present new truths to the mind, in proportion to the study we devote to them. Theology, therefore, may be as exhaustless as science ; and our great care and anxiety should be, if we assign any new or typical meaning to a passage of Scripture, stedfastly to keep in view the analogy or resemblance between the expressions which are used in the text we are considering, with the very same expressions in other parts of Scripture. Now we are told, in the book of the Revelation, by St. John (Rev. xi. 8), that the world is spiritually called Egypt. We have sufficient reason, also, to believe, that the wanderings of the Israelites in the wilderness, the journeyings of Abraham, and the various travels also of Jacob, may be all considered as typical of the Christian pilgrimage of the soul ; and as prefigurative of the events which took place in the history of the ancient Church of Israel. The land of Canaan, also, may be regarded as a type of the Church triumphant in heaven, as it was the land of promise to the Israelites, after their wanderings in the wilderness ; and it may be no less considered as the type of the Church of Christ militant here on earth, as it was the land to which the Israelites were conducted by Joshua, whose name is Jesus, and who may be said

to be acknowledged by all, to be an eminent type of Christ. If we make then these reflections our guide or key to the possible or probable interpretation of the circumstances in the life of Isaac recorded in this section, we have a new and beautiful typical prophecy of the whole history of the Church of Christ.—The whole of that history may be said to be summed up in these four points. *The Church was planted* in the world, amidst the bitter opposition and persecution of Jews and heathens, the two great holders of all the political and ecclesiastical power in the world. “I send you forth,” says our Lord to His Apostles, “as sheep among wolves.”—*It was the object of the ancient and ceaseless hatred* of the mysterious tempter of our first parents, the introducer of evil into this part of Christ’s world. “We wrestle not against flesh and blood,” says St. Paul, “but against principalities, and powers, and spiritual wickedness.”—In spite, however, of divisions within and enemies without, *the Church was to increase*. “I, if I be lifted up,” says Christ, “will draw all men unto me:” and out of eight hundred millions of men in the world, three hundred millions now name the name of Christ.—And fourthly, *this progress will continue till the kingdoms of this world*, with their long train of sovereigns, nobles, and people, shall become the disciples and the Church of our Lord Jesus Christ.—Let us now see how this remarkable development of the results of the eternal Word becoming flesh may be typified in this part of the history of Isaac. The section begins with the command of God to Isaac, that he should not go down into Egypt; that is, that the Church shall not be united with the world, which is spiritually called Egypt: and God renews to Isaac, if he does not go into Egypt, the three-fold promise, of the land of Canaan, of countless posterity, and the line of the Messiah. Isaac does not go down into Egypt. He remains at Gerar, which was a part of the holy land, and there he becomes great and wealthy; as Israel became great and wealthy in the time of David and Solomon. His posterity provoked the enmity of the king of Gerar, and Isaac was compelled to leave Gerar, and dwell in the valley near it. Here the more peculiarly typical meaning of this part of his history may be said to begin. He is represented as occupying four several stations, and digging four wells. The stations or degrees of his progress through the valley of Gerar, where he was persecuted by the herdsmen of Abimelech, to the place where his father had communion with God, most singularly and strangely correspond with the prophetic history of the Church of Christ.—*The first well he dug was called by him “Esek,” or the well of contention*, because of the opposition and persecution of the king and the people around him. *The second well he dug was called “Sitnah,” that is, hatred*. The word Sitnah is derived from the same root as the word Satan. Satan means an adversary, and an accuser. It is the same word which is used in the beginning of Job; and the meaning, therefore, of the hatred which was now borne against Isaac, was the hatred of an adversary who accuses; and this is the very description of that evil spirit, who is in all ages the enemy and the accuser of the brethren. It was hatred in perpetual operation. *The third well he dug was called “Rehoboth,” or “Room.”* The reason is mentioned. For that well the Gerarites strove not; and Isaac said, ‘The Lord

hath made room for me, and we shall be fruitful in the land. And from that place he went up to Beersheba, the place where his father had communed with God, and where Isaac was now permitted to be in peace. While he was there, the king, and his chief friends, and the captain of his army, come to Isaac, and make peace with him, and confess that they had acted unjustly; as the kings, and nobles, and great captains of the earth, in the days of the prosperity of the Church, when God has made room for it in the world, shall desire the blessing of its communion.—And the treaty of peace is no sooner made with them, than the servants of Isaac come to tell him of the fourth well to which he gave a name. *He called the fourth well “Shebah;”* that is, not merely the oath, or the oath of God to the Church, shall be fulfilled; but the word means also “fulness,” “satiety,” “satisfaction,” as if he meant the fulness of the satisfaction which the Church shall experience when all the promises of God shall be fulfilled, and when there shall be “no more curse.” We do not read that Isaac after this time suffered further persecution from any quarter.—The narrative then goes on to relate the second action in the life of Esau, which proved him to be unworthy of the spiritual birthright which Isaac had inherited from Abraham. He married into the worst of the families of Canaan, and his wives were bitterness of spirit to his parents, by despising, as the Jewish traditions tell us, the religious counsels of Isaac and Rebecca. The section concludes with the death and family of Ishmael, of whom we read nothing which may induce us to believe that he despised the God of Abraham.—May it please God to prepare us all for our own death, by conducting our souls in safety through the four stages of progress, which may be said to be represented in the history of Isaac. May He guide us safely *through the contentions and oppositions* to our salvation, which proceed from a hard heart within, and an evil world without. May we be saved *from the hatred of Satan*, the great adversary and accuser, and from all the power of that enemy. May our souls, like the vine which God brought out of Egypt, find room, and space, and freedom, and *rejoice in the blessings of the covenant* upon earth. And may it please God also, after this short life is ended, to give the soul *the fulness of joy*, and the pleasures which shall be for evermore; to perform all the mercy which He promised to our fathers; and to remember His holy covenant, the oath which He swore to our spiritual father Abraham. May we inherit the best blessing of the spiritual children of Abraham and Isaac in the present life, at the hour of death, and in the immortality of the Church triumphant.

GENESIS XXVI.

BEFORE
CHRIST
about
1804.

^a ch. 20. 2.

And Isaac went unto
^a Abimelech king of the
Philistines unto Gerar.

2 And the LORD appear-
ed unto him, and said, Go
not down into Egypt;

dwelt in ^b the land which I
shall tell thee of:

3 ^c Sojourn in this land,
and ^d I will be with thee,
and ^e will bless thee; for
unto thee, and unto thy

BEFORE
CHRIST
about
1804.

^b ch. 12. 1.
^c ch. 20. 1.
^d Ps. 39. 12.
^e Heb. 11. 9.
^f ch. 28. 15.
^g ch. 12. 1.

BEFORE
CHRIST
about
1804.

¹ ch. 13. 15. &
15. 18.
² ch. 22. 16.
Ps. 105. 9.
³ ch. 15. 5. &
22. 17.

¹ ch. 12. 3. &
22. 18.

¹ ch. 22. 16, 18.

¹ ch. 12. 13.
& 20. 2, 13.
= Prov. 29. 25.

¹ ch. 24. 16.

seed, ¹ I will give all these countries, and I will perform ² the oath which I swore unto Abraham thy father;

4 And ³ I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; ⁴ and in thy seed shall all the nations of the earth be blessed;

5 ⁵ Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

¹ From ver. 7 to 12 to be omitted in family reading.

7 And the men of the place asked *him* of his wife; and ¹ he said, She *is* my sister: for ² he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she ³ was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast

done unto us? one of the people might lightly have lien with thy wife, and ¹ thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that ² toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and ³ received in the same year ⁴ an hundredfold: and the LORD ⁵ blessed him.

13 And the man ⁶ waxed great, and ⁷ went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of || servants: and the Philistines ⁸ envied him.

15 For all the wells ⁹ which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for ¹⁰ thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: ¹¹ and he called their names after

BEFORE
CHRIST
about
1804.

¹ ch. 20. 9.

² Ps. 105. 15.

³ Heb. found.
⁴ Matt. 13. 8.
Mark 4. 8.

⁵ ver. 3.
ch. 24. 1, 35.
Job 42. 12.
⁶ ch. 24. 35.
Ps. 112. 3.
Prov. 10. 22.
⁷ Heb. went going.

⁸ Or, husbandry.
⁹ ch. 37. 11.
Eccles. 4. 4.

¹⁰ ch. 21. 30.

¹¹ Exod. 1. 9.

¹² ch. 21. 31.

BEFORE
CHRIST
about
1804.

the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of [†]springing water.

[†] Heb. *living*.

[†] ch. 21. 25.

20 And the herdmen of Gerar [†]did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well || Esek; because they strove with him.

|| That is, *Contention*.

21 And they digged another well, and strove for that also: and he called the name of it || Sitnah.

|| That is, *Hatred*.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it || Rehoboth; and he said, For now the LORD hath made room for us, and we shall

|| That is, *Room*.

[†] ch. 17. 6. & 28. 3. & 41. 52. Exod. 1. 7.

[†] be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, ^a I *am* the God of Abraham thy father: ^b fear not, for ^c I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

^a ch. 17. 7. & 24. 12. & 28. 13. Exod. 3. 6. Acts 7. 32. ^b ch. 15. 1. ^c ver. 3, 4.

^d ch. 12. 7. & 13. 18. ^e Ps. 116. 17.

25 And he ^d builded an altar there, and ^e called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, ^f and Phichol the chief captain of his army.

^f ch. 21. 22.

27 And Isaac said unto

them, Wherefore come ye to me, seeing ^g ye hate me, and have ^h sent me away from you?

28 And they said, [†] We saw certainly that the LORD

ⁱ was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 [†] That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace:

^k thou *art* now the blessed of the LORD.

30 ⁱ And he made them a feast, and they did eat and drink.

31 And they rose up sometimes in the morning, and ^msware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it || Shebah: ⁿ therefore the name of the city is || Beer-sheba unto this day.

34 ¶ ^o And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which ^p were [†] a grief of mind unto Isaac and to Rebekah.

BEFORE
CHRIST
about
1796.

^g Judg. 11. 7. ^h ver. 16.

[†] Heb. *Seeing we saw*.

ⁱ ch. 21. 22. 23.

[†] Heb. *If thou shalt, &c.*

^k ch. 24. 31. Ps. 115. 15.

ⁱ ch. 19. 3.

^m ch. 21. 31.

|| That is, *An oath*.

ⁿ ch. 21. 31.

|| That is, *The well of the oath*.

1796.

^o ch. 36. 2.

^p ch. 27. 46 & 28. 1, 8.

[†] Heb. *bitterness of spirit*.

Death of Ishmael.

Gen. XXV. 17, 18.

BEFORE
CHRIST
1773.
Hales's
Chron.
A.C. 1930.
† ver. 8.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and [†] he gave up the ghost and died; and was gathered unto his people.

18 [†] And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: *and* he [†] died [†] in the presence of all his brethren.

BEFORE
CHRIST
1773.
Hales's
Chron.
A.C. 1930.
† 1 Sam. 15. 7.
† Heb. fell.
Ps. 78. 64.
* ch. 16. 12.

Family of Ishmael.

Gen. XXV. 12—17. (To be omitted in the family reading.)

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, [†]whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

* ch. 16. 15.
about
1800.

* 1 Chron. 1.
29.

13 And [†]these *are* the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebajoth; and Kedar,

and Adbeel, and Mibsam,
14 And Mishma, and Dumah, and Massa,

15 || Hadar, and Tema, Jetur, Naphish, and Kedemah:

|| Or, Hadad.
1 Chron. 1 30.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; [†]twelve [†]princes according to their nations.

* ch. 17. 20.

PRAYER.—LET US PRAY, *that we ever keep the commandments, the statutes, and the laws of God—that God would preserve the Universal Church, as well as our own souls, from the contentions of heresy and schism, and from the power of Satan—and grant to the Church, and to ourselves, present peace on earth, and the fulness of the promised and future blessedness.*

ALMIGHTY and merciful God, Who, by the power of Thy Holy Spirit upon the minds of Thy servants the prophets, hast caused all Holy Scriptures to be written for our learning; give us grace, we beseech Thee, to follow the examples of the faithful in the ancient times, who valued above all earthly blessings the favour and the service of God. May we so follow the example of the Patriarch Isaac, that we never seek for happiness in the land which is spiritually called Egypt; where other gods than the Lord God are worshipped; where all things which God has commanded are despised and hated; and where all things which God has forbidden, are regarded, esteemed, and loved. May we so follow the example of the Patriarch Abraham, that we obey the voice of God in His Sacred Scriptures, and keep the soul, which is committed to our trust and charge, in faith and patience, stedfast to the end. Like him, may we keep Thy *commandments*, which Thou hast given alike to all mankind, and have no other gods but Thee, the One living and true God, the Creator, the Redeemer, and the Sanctifier; and love our neighbours as ourselves. Like Abraham in the olden time, may we keep the *statutes* of the Lord our God, which shall make us the chosen generation, the peculiar people, and Church of the living God. Enable us to walk in all the ordinances of Thy holy Church, as those who, at

the beginning of their life, when they were signed with the sign of the cross, and admitted by baptism into the Church, made their early covenant with God ; and who have ratified and confirmed that holy covenant at the table and the altar of the Son of God. Like Abraham, the spiritual father of the spiritual Israel, may we never be contented to keep Thy commandments and Thy statutes in the letter, and not in the spirit ; but grant us Thy grace, so to keep Thy holy *laws*, that we love to serve, obey, and fear Thee ; and that we give the affections, the powers, and the energies of the soul to God. Be Thou our God and our portion ; our chief happiness, and our only real good ; and may it be our meat and our drink, our delight and our joy, to do Thy will, and to walk with Thee in that communion, and friendship, and peace, which the world cannot understand—but which the world can neither remove nor destroy. So may we hear Thy voice and follow Thee, as the sheep of Thy pasture, which know the voice of that Shepherd who has laid down His life for the sheep. Neither pray we, oh Father in heaven ! for ourselves alone, nor for the sheep of that part only of the fold of God, in which Thy providence and mercy hath placed us. *Protect, we beseech Thee, the Universal Church.* Increase the blessing of Thy grace upon all those who love the Lord Jesus Christ with sincerity. May all Christian people dispersed throughout the world so receive the dew of Thy Spirit, that they join in one accepted prayer, for peace, unity, and concord ; and study to agree in the truth of Thy Holy Word. Raise up, we pray Thee, Thy power. Come among us. With Thy great might, succour Thy Spouse, the Church, from the *schisms* which destroy its peace, and from the *heresies* which pervert its truth. *Save us from the dissensions, and the contests*, which make the friends of Zion weep, and the enemies of Zion rejoice in mockery and scorn. Oh remove, we beseech Thee, from the Church universal upon earth, the stumbling block of the mutual contempt and hatred, which arises from the controversies of Christians, and the jealousy of Thy people towards each other. Keep us steadfast in the truth of Thy Holy Word—and may the love which we bear to the truth become within us the fountain of peace with God, and the source of ceaseless prayer for the unity and the enlargement of the Church of Christ ; and guard, oh guard our souls, we pray Thee, from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of Thy word and commandment. No less also do we pray Thee to preserve Thy Church universal, as well as our own souls, from all Evil, and Sin, and Mischief, of what kind soever it be ; from the crafts and assaults of the devil, and from all the power of the enemy. Let nothing by any means hurt us. Oh ! Son of God, Thou wast manifested to the world, and to the Church, that Thou mightest destroy the works of the devil. *Beat down Satan under our feet*, that we fall not away. Cast down the Destroyer of the souls of men, that he fall as lightning from heaven ; and that the fiery darts of the wicked no more wound and slay the souls of Thy people. Give peace in our time, oh ! Lord. Give peace to Thy Holy Church. *Enlarge the place of its tent*¹. Stretch forth the curtain of its habitations. Lengthen its cords, and strengthen its stakes, till the Gentiles shall come to its light, and kings to the brightness of its rising². May the sons of the stranger build up the walls of the Church. May their kings minister to it. Make its walls salvation to all people. Make its gates praise, to the Father, the Son, and the Holy Ghost. Fulfil Thy promises to Thy Church, in Thine own good time, oh Lord ; and may the peoples of the world so become the Church of the living God, that all nations know Thy saving health, and become one fold under one

¹ Isaiah liv. 2.² Isaiah lx. 3.

Shepherd, as Thy word hath spoken. Oh let not the hopes of Thy servants be in vain. Unite the hearts of all in this world to love and fear Thee, as the sheep of Thy pasture—and *grant to us, and to all Thy whole Church*, when our wanderings in the wilderness of this life be over, that we partake in the world to come of the *fulness and abundance of Thy blessings*, and ever dwell with Thee, the God of the everlasting covenant. Shew us now the path of life; guide us in safety, through death, and beyond death, to Thy right hand in glory—to the rest which remaineth to the Church and people of God. Hear our prayers, we beseech Thee, which we offer to Thee, not in our own name, but in the name, and for the sake, of Thy Son Jesus Christ our Lord, in whose most holy words we further call upon Thee, as—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. ON THE INTRODUCTION. “*One of the most learned and illustrious*,” &c.

Bradford, who was burnt in Smithfield. See the Remarks of Bishop Copleston, in his Enquiry into the Doctrines of Necessity and Predestination. Note, p. 116, 8vo, London, 1821.

NOTE 2. ON THE INTRODUCTION. “*Keep in view the analogy*,” &c.

See the *criteria* by which a probable typical meaning may be ascertained, in Murray’s Enquiry how far the Miracles of our Saviour are Typical of the Nature of the Christian Dispensation, p. 23. Cambridge, 8vo, 1837.

NOTE 3. ON GEN. xxvi. 8.

“*Videtur liberior contrectatio significari, quali frater erga sororem non utitur*,” says Rosenmüller. See also Pfeiffer, *Dubia Vexata*, p. 73.

NOTE 4. *On the allegorical or typical interpretation of the four wells dug by Isaac.* GEN. xxvi. 20—24.

The spiritual interpretation of the digging of the four wells by Isaac, which I have ventured to give in the introduction to this section, may be said to be confirmed by Origen. He considers the stopping up of the wells dug by Abraham, to be an allegorical representation of the manner in which the heretics, envying the Catholics, defile the wells of Catholic doctrine, the Holy Scriptures, the ancient traditions, and the sacraments themselves, with the filth of their heresies. Hugo Cardinalis, also, on ver. 32, interprets the three wells to be three stages or progresses of the Church. I omit his criticisms, though their conclusion is both pious and practical, because they are apparently not founded on a knowledge of the meaning of the Hebrew. Cornelius à Lapide gives nearly the same meaning to the fourth well as that which I have adopted. “*Beersheba*,” he says, “*is the Church triumphant in heaven, where there is the abundance of glory, and of all good*.” He quotes Rupertus, as interpreting the general hostility of the Philis-

tines to the digging of the wells, as typical of the opposition of heretics to the Church. It appeared to me that there was an union of typical meanings to the four words by which the four wells were called, and that the whole passage bears the spiritual interpretation I have given to it. But this conclusion did not result from the glosses of the authors quoted by Cornelius¹.

NOTE 5. *On the name of the fourth well of Isaac.* GEN. xxvi. 33.

The margin of the authorised version explains the word *בְּאֵר*, by “*an oath*.” But Jerome, Aquila, and Symmachus, read the word *בְּאֵר*, and not *בְּאֵר*, that is, as denoting “*abundance*,” and not, “*an oath*.” The well or city was called Beersheba by Abraham, in the sense of, “*the well of the bath*.” Isaac called it Beersheba, also, but in another sense, as, “*the well of abundance*.” He went up from Rehoboth to Beersheba, Gen. xxvi. 22, 23; and when his servants either cleared out the old well, or dug a new well, he called it by a new name, suitable to his new circumstances. “*בְּאֵר*,” says Dathius, “*h. e. jusjurandum. Sed est alia lectio apud antiquiores interpretes digna quæ observetur. Hieronymus auctor est in Hebræo legi Sin, בְּאֵר abundantia, et sic Aquilam et Symmachum legisse, sic quoque Syrus et Vulgatus, cf. Montefalconius in Hexaplis. Neque apparet cur Isaacus huic puteo nomen בְּאֵר dederit, cum propter eum foedus non pactum esset, uti factum fuerat propter alium quem Abrahamus effoderat. Cap. xxi. 31.*” p. 131.

NOTE 6. *On the digging of wells in the East, and the contest between the servants of Abimelech and Isaac.*

The causes of the contest between the servants of Abimelech and of Isaac, respecting the possession of the wells, is fully explained

¹ See his notes on the chapter.

by a modern writer. "To dig a well is, unless under very peculiar circumstances, the most arduous and important work which a person in such situations undertakes; and the benefits of such a work are so highly appreciated, that the property of it becomes vested in the person by whom it was dug, and in his heirs for ever². While his clan are encamped near it, no parties, not belonging to him, can draw its waters without his leave. The knowledge of the patriarchal law on this subject should be clearly understood, as it tends to throw some light on subsequent transactions and disputes. Abraham, then, had formerly dug a well near his encampment; and of the use of this the 'servants' (probably the herdsmen) of Abimelech had violently deprived him. As men seldom act without some reason which is deemed satisfactory to themselves, it may seem likely that Abimelech's people doubted the right of Abraham to apply the law of the desert to the common lands of an appropriated territory, and to claim the exclusive possession of the well he had dug in such land. If their view had been just, however, it could only have entitled them to a share of the water, and not have justified them in assuming that exclusive possession which they denied to the party, at whose expense the benefit had been secured. If, however, we consider the transaction related in this section, we must believe that the causes of the differences about wells, which we read of in the history of Abraham and of Isaac, lay deeper than this account supposes; and must he sought in a country more similarly circumstanced, than the open deserts, to that in which the patriarch was at this time sojourning. The best analogy is offered by Persia. There all waste land—that

² That is, as long as it is kept in good condition. If it gets out of repair, or is choked up, and remains in this state for any length of time; the property in it is transferred to the tribe or person, by whom it is restored to a serviceable condition.

is, all lands which are uncultivable from wanting the means of irrigation—are called 'God's lands;' and although the king is regarded as the general proprietor of the soil, such lands are free for any uses to which they can be applied; and whoever procures the means of irrigation, becomes the proprietor of the land which he thus renders cultivatable. Now, as among the immemorially ancient usages of the East, none are more ancient than those which relate to the occupation of land, it is not too much to suppose that a similar usage to this, existed in the time of Abraham; and if so, it is easy to conclude that the anxiety of the Philistines about the wells dug by Abraham arose from the apprehension that, by the formation of such wells, he would be understood to create a lien in the lands in which they lay, and would acquire an indefeasible right of occupation, or, rather, of possession; and it might seem to them inconvenient that so powerful a clan should acquire such a right in the soil of so small a territory as that which belonged to them. Hence, also, their care, when Abraham afterwards left their part of the country, to fill up the wells which he had dug; and hence, also, the renewed and more bitter strife with Isaac, when he, on arriving there, proceeded to clear out these wells, and to dig new ones himself. That Isaac also pursued cultivation to some extent in the lands for which he had thus secured the means of irrigation, is a remarkable corroboration of this view; as he certainly might in this way, but we know not how he could otherwise, acquire such a proprietary right as could alone entitle him to cultivate the soil." This explanation of the circumstances related in the present section was given to Mr. Kitto by Sir John Mc Neile, the present ambassador to the court of Persia³.

³ Bible History of Palestine, by Kitto, p. 61, and note.

SECTION LXI. GENESIS XXVII. 1—41.

TITLE.—*No interpretation of Scripture can be received as true, which justifies crime or defends error. Rebecca, misinterpreting a prophecy, persuades her son Jacob to treachery and falsehood. The birthright which Esau sold in his youth, is declared to be irrecoverable in his age. Sorrow for punishment is not repentance for sin.*

INTRODUCTION.—The present section relates one of those transactions which excites the surprise of the believer, and the scorn of the infidel; because the blessing of God appears to be given to the most unjustifiable fraud and deception. It informs us of the manner in which Jacob obtained the blessing of his father; and the solemn assurance also, that the spiritual privileges of the birth-

right, which were usually given to the eldest son, should be granted to himself, the younger. To understand the whole narrative rightly, and to appreciate the nature and extent of the indefensible conduct both of the mother and of the son ; and to reconcile the giving of the blessing, which seems to have been procured by treachery and falsehood, with the justice and wisdom of God ; we must consider carefully all the circumstances of the case. We shall then find, that the decree of God which promised the birthright to Jacob, and not to Esau, is vindicated by the conduct of the elder brother, who was totally unfit and unworthy of the spiritual blessings of the birthright.—We must first remember, that before Esau and Jacob were born, a prophecy had been spoken to their mother, “*that the elder should serve the younger.*” The word “to serve” in this passage does not necessarily mean that the elder should be the servant, or the subject, of the younger ; but that the elder should pay religious respect, or homage, to the younger, as the possessor of the priesthood ; or as the minister who should be chosen to continue the sacred office of instructor, and sacrificer, in the house, or church of God. One part of the birthright, which was generally given to the elder born of the family, was this spiritual privilege and dignity ; and it is evident that those elder sons who were not religious or pious persons would not much value this part of the birthright ; while those who were both religious and pious would prize it above all temporal good. Fifteen years after the prophecy had been spoken, Esau, as we have seen, sold his birthright, for the satisfaction of a moment ; and thus proved that, *as a youth*, he placed but little value upon its privileges.—Twenty-five years after he married among the irreligious and idolatrous women of Canaan, who would have despised and scorned the spiritual blessings of the God of Israel ; and their conduct was a bitterness of spirit to his father and mother. Esau thus proved that he retained *in his manhood* the same disregard to the spiritual privileges for which alone the birthright was given to the eldest son, as he had manifested when he was a youth.—By comparing the dates of all the transactions before us, we shall find that Esau, who had sold the birthright at fifteen, and married among the idolatrous Canaanites at forty, was now probably seventy-seven years of age, a time when his religious character must be said to be decided, either for good or evil ; and as no circumstance whatever is recorded to us, to make us believe that he even now repented of the errors of his youth, or of his manhood, we must believe that *he continued to be* what he had ever been, and what St. Paul calls him, an irreligious or profane person, who was neither fit nor worthy to inherit the succession to the priesthood, as the priest, chief, and first-born of his father’s household, after his father’s decease.—Now it was the custom in the patriarchal families that the head of the family solemnly conferred the succession to the priesthood, and all the blessings, temporal and spiritual, of the birthright, upon the eldest ; or, if the eldest behaved irreligiously, upon another chosen son, before he died. Isaac, who was now infirm, blinded, and in his 137th year, called Esau, and bade him prepare some food to strengthen him, that he might pronounce upon him the blessing, and give him the solemn inauguration to the birthright in their usual manner. Bring me the food, he said, that I may eat, and

that my soul, influenced by the spirit of prophecy, which shall declare to me the future destinies of thy children's children, may bless thee before I die.—Rebecca heard the words of Isaac. She pondered the words of the prophecy, which had been hid in her heart before the children were born. She thought of the unfitness of Esau for the priesthood. She knew that the word of God, which had foretold the succession of the priesthood to the younger son, could not fall to the ground; and rashly believing that there was no other way of accomplishing the prophecy, she instantly resolved to place her son Jacob before his aged father, in the room of Esau; to require him to speak falsely, to declare that he was Esau, and thus to elicit the blessing which was intended for Esau, the elder, upon Jacob, the younger. Her duty was, to believe that the spirit of prophecy would so be imparted to Isaac, that, whether he wished it or not, he would be compelled by the Divine power to confirm the former prophecy. She ought to have believed that *God, in His own way, and at His own time, would have accomplished His own word.* She committed, on the contrary, that crime which never can be excused. *She made her very belief in the word of God the foundation of error and crime.* She persuaded Jacob to take to Isaac the food she herself prepared. She covered him with the dress which assisted to deceive his father; and thus the blessing was pronounced upon Jacob.—It is generally supposed that Jacob was as indefensible as Rebecca. In the present day, it would have been so; but when we remember that Jacob at first refused to deceive his father; that he feared a curse instead of a blessing; that the authority of a mother hitherto most blameless, holy, and pious, was exerted to the utmost—and yet that he would not comply with her demand, till Rebecca used the strong language—‘On me be the curse, only obey *ME*,—obey thy mother, who was never known, either by thee or by others, to desert the service of God, to commit a crime, nor to depart from the holy religion of our father Abraham,—on *me* be the curse. Obey *me*, thy mother,’—we must conclude, that while *the conduct of Rebecca may be regarded as the result of a mistake in the meaning of the word of God*—the conduct of Jacob must be regarded as an act of obedience to an erroneous command; and it may therefore be palliated, though it cannot be defended.—But whatever may be our view of the conduct of Rebecca and of Jacob, this, this is certain, and it is the great lesson to be deduced from the narrative; not only that every word of the prophecy respecting the children before they were born, as well as every word spoken by Isaac, under the influence of the spirit of prophecy, respecting the future history of Esau and Jacob, have come to pass; but that the wicked, the irreligious, the apostate, and the profane, who have a religious education in the family of pious parents, and who begin, grow up, and live to old age, as enemies to the God of Israel, are in danger of losing the better birthright than that of Esau. Esau could not recover in his old age the birthright he had sold in his youth, and forfeited by his marriage; and when he would have recovered it, he was rejected, though he sought it carefully with tears. His tears were the tears of grief for benefits lost; they were not tears of repentance for sins committed. He never uses one expression, which implies that if he could recover

the birthright he would be the faithful servant of God; or that he would put away the idolatry of his wives; or train up his children in the faith and fear of God. He found no place of repentance, or change of mind, in his father, who had spoken only the decrees of God. He found no place of repentance in himself. He lamented his punishment, not his crime; and he vowed in revenge the murder of his brother, immediately that his weeping was over.—Let the sinner, who perseveres in sin, be assured, that it is possible he may so harden his heart, and grieve the Holy Spirit of God, that salvation may be impossible, and damnation certain. *He who never worships Christ on earth, cannot praise Christ in heaven.* He who hates God in life, cannot love God in death. He who by long and ceaseless sin renders the soul unfitted for the enjoyment of a better state hereafter, may die in peace with himself, for he may be ignorant of the danger. He may die in peace with the world, which mistakes outward decorum for inward religion. But he cannot die in peace with God; for the temporal blessings of Esau are not the spiritual blessings of Jacob; and the birthright of those who shall be kings and priests to God, in the world to come, must begin on earth with their spiritual service, as the peculiar people, the holy nation, the royal priesthood, of the King of kings.

GENESIS XXVII. 1—41.

Jacob obtains the blessing from his father.

BEFORE
CHRIST
about
1760.
Hales's
Chron.
A.C. 1916.

^a ch. 48. 10.
1 Sam. 3. 2.

^b Prov. 27. 1.
Jam. 4. 14.

^c ch. 25. 27, 28.

[†] Heb. hunt.

^d ver. 27.
ch. 48. 9, 15. &
49. 28.
Deut. 33. 1.

1 And it came to pass, that when Isaac was old, and ^a his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I ^b know not the day of my death:

3 ^c Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and [†] take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul ^d may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, ^e obey my voice according ^e ver. 13. to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ^f sa- ^f ver. 4. voury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he ^g may ^g ver. 4. bless thee before his death.

11 And Jacob said to Rebekah his mother, Be-

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^h ch. 25. 25.
ⁱ ver. 22.

^h ch. 9. 25.
Deut. 27. 18.

¹ ch. 43. 9.
¹ Sam. 25. 24.
² Sam. 14. 9.
Matt. 27. 25.

^m ver. 4, 9.

[†] Heb. *desirable*.
ⁿ ver. 27.

^o ver. 4.

hold, ^h Esau my brother is a hairy man, and I *am* a smooth man :

12 My father peradventure will ¹feel me, and I shall seem to him as a deceiver; and I shall bring ^ka curse upon me, and not a blessing.

13 And his mother said unto him, ¹ Upon me *be* thy curse, my son : only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother : and his mother ^mmade savoury meat, such as his father loved.

15 And Rebekah took [†]ⁿ goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son :

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck :

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father : and he said, Here *am* I ; who *art* thou, my son ?

19 And Jacob said unto his father, I *am* Esau thy first-born ; I have done according as thou badest me : arise, I pray thee, sit and eat of my venison, ^o that thy soul may bless me.

20 And Isaac said unto

his son, How is it that thou hast found it so quickly, my son ? And he said, Because the LORD thy God brought it [†] to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I ^p may feel thee, ^p ver. 12. my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father ; and he felt him, and said, The voice is Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because ^q his hands ^q ver. 16. were hairy, as his brother Esau's hands : so he blessed him.

24 And he said, *Art* thou my very son Esau ? And he said, I *am*.

25 And he said, Bring it near to me, and I will eat of my son's venison, ^r that my soul may bless ^r ver. 4. thee. And he brought it near to him, and he did eat : and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him : and he smelled the smell of his raiment, and blessed him, and said, See, ^s the smell of ^s Hos. 14. 6. my son is as the smell of a field which the LORD hath blessed :

28 Therefore ^t God give ^t Heb. 11. 20. thee of ^u the dew of heaven, ^u Deut. 33. 13. and ^v the fatness of the ^v 28. earth, and ^x plenty of corn ^x 2 Sam. 1. 21. and wine : ^x ch. 45. 18. ^x Deut. 33. 28.

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CHRIST
about
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[†] Heb. *before* me.

^p ver. 12.

^q ver. 16.

^r ver. 4.

^s Hos. 14. 6.

^t Heb. 11. 20.

^u Deut. 33. 13.

^v 28.

^x 2 Sam. 1. 21.

^x ch. 45. 18.

^x Deut. 33. 28.

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CHRIST
about
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Chron.
A.C. 1916.

† ch. 9. 25. &
25. 23.
* ch. 49. 8.
* ch. 12. 3.
Numb. 24. 9.

29 † Let people serve thee, and nations bow down to thee: be lord over thy brethren, and † let thy mother's sons bow down to thee: * cursed be every one that curseth thee, and blessed be he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and † eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau.

† Heb. trembled with a great trembling greatly.

† Heb. hunted.

* ch. 28. 3, 4.
Rom. 11. 29.

33 And Isaac † trembled very exceedingly, and said, Who? where is he that hath † taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, † and he shall be blessed.

34 And when Esau heard the words of his father, † he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

* ch. 25. 26.

36 And he said, † Is

not he rightly named || Jacob? for he hath supplanted me these two times: † he took away my birth-right; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, † Behold, I have made him thy lord, and all his brethren have I given to him for servants; and † with corn and wine have I || sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, † and wept.

39 And Isaac his father answered and said unto him, Behold, † thy dwelling shall be || the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and † shalt serve thy brother; and † it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 And Esau † hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, † The days of mourning for my father are at hand; † then will I slay my brother Jacob.

BEFORE
CHRIST
about
1760.
Hales's
Chron.
A.C. 1916.

† That is, A supplanter.
† ch. 25. 23.

* Fulfilled
2 Sam. 8. 14.
ver. 29.

† ver. 28.

† Or, supported.

† Heb. 12. 17.

† ver. 28.
Heb. 11. 20.
† Or, of the fatness.

† ch. 25. 23.
Obad. 18, 19, 20.
2 Sam. 8. 14.
= 2 Kings 8. 20.

* ch. 37. 4, 8.

* ch. 50. 3, 4, 10.

† Obad. 10.

PRAYER.—LET US PRAY, *that we never interpret the Scriptures to justify evil in the life, sin in the heart, hatred of our neighbour, sedition in the state, heresy in the doctrines, or schism in the communion of the Church; that we never be influenced by our dearest kindred to crime or error; that the blessing of the birthright be ours; and that we never persevere in sin till we find no place for repentance.*

ALMIGHTY and merciful God, who by Thy Holy Spirit hast caused Thy servants, the prophets and the apostles, to write in Thy sacred word the twofold examples of the virtues we are required to imitate, and of the vices we are commanded to avoid; grant to us, we beseech Thee, such grace, that we ever shun the example of those who believe in the truth and in the prophecies of Thine inspired page, yet gather from the word of God itself the motive to evil and the justification of sin. Thou by Thy Holy Spirit hast taught the hearts of Thy faithful people. Grant us by the same Spirit to have a right judgment, as well as a true faith, in the meaning and interpretation of Thy blessed word. May we never be guilty of the great and dreadful crime of *perverting the Word of God into the defence of evil in the life*. May we never believe that faith without works will save us; and that we can believe rightly, and become acceptable before Thee, when we wilfully break the least of Thy commandments. May we prove our faith to be sincere, by the performance of the works Thou hast commanded.—Keep us *from perverting the word of God to the encouragement of sin in the heart*. May we never make the promises of Thy mercy the cause of inward resolution, that we will continue in sin that grace may abound; and that we will delay our repentance, because Thy word has declared that “we have an advocate with our Father in heaven.” May we know and believe that there is forgiveness of sins with Thee, not that Thou shouldst be grieved by the impenitent, but that Thou shouldst be feared by the sinner. Teach us, we pray Thee, this truth—that Thy Blessed Son was given, that the sin which is pardoned may be the sin which is forsaken.—If our neighbour, or our friend, who believes in the truth of Thy Holy Word, shall deduce from its sacred pages other conclusions than those which we believe to be true, keep us, we beseech Thee, from the error of believing that we ourselves cannot err; and guard us from *perverting Thy Holy Scriptures into an encouragement of hatred to our friend and neighbour*, by clothing the bitterness of our censures, and our contempt of his conclusions, in the language of Thy Holy Word.—And because we be sometimes offended with the conduct of the people or of the government among whom we live, guard us from *perverting Thy Holy Scriptures into the encouragement of sedition*, by clothing our opinions on the questions which agitate the state in the language of the sacred Scriptures, and increasing the public evils by dishonouring the religion of peace.—And because the heretic who departs from the truth, and the schismatic who separates without cause from the communion of Thy Holy Church, defends the error of his doctrine and the guilt of his separation by wrongly dividing the word of truth; so grant us, by Thy Holy Spirit, to have a right judgment in all things, *that we never pervert the Scriptures to the upholding of any heresy in doctrine, nor schism in conduct*. While the love of truth alone is engrafted in our hearts, may our godly jealousy over our hearts and minds protect us from departing from the true faith of Thy Church, and from the communion of saints.—So may we be guided by Thy Blessed Spirit, that we unite the love of Thy word, the knowledge of Thy truth, and zeal for the Church, in the one acceptable and faithful profession of the religion of Christ

our Saviour.—And because Thy Holy Word hath informed us of the mother who commanded her son to be treacherous and deceitful, grant us, we beseech Thee, such grace, that neither the advice nor the example, the commands nor the influence of those whom we most affectionately and fondly love, may cause us to break Thy commandments, err from Thy truth, nor apostatize from Thy religion. Let not the fear of man cause us to sin against Thee. Whatever be our duty, our affection, or our love, for those to whom Thy providence hath united us, may we ever remember Thee and Thy truth, and love and serve Thee, the Father who created us, the Son who redeems us, and the Holy Spirit which sanctifies the soul.—And because Thy providence hath placed us for a few short years in Thy Church upon earth, that we may become the heirs of God and joint-heirs with Christ of the spiritual blessings of the first-born, whose names are written in heaven; so grant us Thy grace, we beseech Thee, that the blessings of heaven begin upon earth—that the happiness which shall be perfected in heaven commence in this stage of our immortal existence; that we become now a peculiar people, zealous of good works. Make us as *priests to God*, consecrated by the outpouring of Thy Holy Spirit, dedicated by our baptism, our communion, and our service to Thee—and sanctified by our holy separation from the sins and evils of an ungodly and apostate world, the offerers of spiritual prayer, that the sacrifice of Christ be not in vain. Make us as kings before Thee, in the holy dignity which scorns a sin, as a dishonour and disgrace. So may the spiritual birthright of the first-born be ours, that we dwell with Thee, as *kings*, and *priests*, in *Thy* temple and Church in heaven, and “go no more out” for ever. And because we cannot praise and serve Thee in heaven, unless we praise and serve Thee now—enable us, we pray Thee, *now, even now*, while life, and health, and opportunity, and the means of grace, and the blessings of Thy Holy Spirit be ours; rightly to value and earnestly to desire and seek to possess the birthright which the Son of God has restored to the souls of His people. Oh God of grace, God of mercy, God and Father of our Lord Jesus Christ! grant, oh grant! that we never, never be found among the number of those who so despise the birthright now that they persevere in sin, harden the heart, grieve the Holy Spirit of God, and render the possession of the everlasting birthright an impossibility. Save! oh save us from the condition of the profane Esau, who found no place of repentance, though he sought it carefully with tears. Oh! God the Father of Heaven, grant us the blessings of Thy chosen people.—Oh! God the Son, Redeemer of the world, grant to our souls the blessings, the pardon, the peace, and the salvation, which Thy precious blood was shed to secure to Thy Church.—Oh! God the Holy Ghost, grant us the blessing of that holiness, without which no man shall see the Lord.—Oh! holy, blessed, and glorious Trinity, grant us the blessing and the birthright, the present and the future glory, for which these great things have been revealed to us. Be not angry with us for ever. Let not the wrath of God abide on us. Let there be no more curse upon the souls of those who believe, and trust, and hope in Thee; but give us the birthright, which the first Adam lost, and which the second Adam has restored; that we may be now, and for ever, such as Thou, three Persons and one God, would ever have us to be. Pardon the imperfection, and accept the incense, of our humble prayers, which we offer Thee in the name and in the words of the first-born among many brethren, the words of our blessed and only Saviour Jesus Christ:

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On a conjectural emendation of GEN. xxvii. 5, by Houbigant.*

Houbigant would here read for נָחֵם "to bring" (venison) נָחַם "for his father." He defends this reading from the Sept. *παρὶ αὐτοῦ*. Houbigant seems always desirous to display his Hebrew learning in ingenious conjectures. His critic, Sebaldi Ravius, is justly angry with his boldness; and it is very amusing to read the pertinacity with which he tracks his path, as a hound the hare. Rosenmüller agrees with Ravius in rejecting the conjecture of Houbigant on this verse, though supported by the Sept. He has, however, omitted the chief argument, namely, that the expression refers to the third part of Isaac's direction to Esau: the first, was to hunt for the venison; the second, to prepare it; the third, to bring it; and therefore the conjectural alteration of the text is unnecessary. It seems to be a point of little moment; but I mention it as another proof of the accuracy of the authorized translation. The translators render the verse in its literal sense, and may be said, therefore, to be defended both by S. Ravius and Rosenmüller. I must observe here, to the student, that on verifying the reference to S. Ravius, in Rosenmüller, I found it wrongly printed. It ought to have been p. 105. I conclude, at least, that Rosenmüller refers to the 4th edit. of Sebaldus Ravius, printed at Leyden, 1785.

NOTE 2. *On the omission of the name of Rebecca from the examples of faith recorded in the 11th of Hebrews.* GEN. xxvii. 6.

I have defined faith, in the note to Section 32, in this Second Part, to be "religious belief, leading to religious motives, ending in religious actions." Rebecca had the two first, but not the last, of these three essentials to form a complete and perfect faith. I have shown that the definition is justified by all the instances of acceptable faith enumerated in the 11th chap. of the Hebrews. The faith of Rebecca was deficient in the third requisite. I believe it is on this account omitted from the list of worthies recorded by St. Paul. The mother of Jacob had firm belief in the faith of the prophecy, that "the elder should serve the younger." She had, probably, a pure religious motive only for securing the spiritual birthright to Jacob. She erred in doing evil that good might come. Her faith was wanting, not in belief, nor motive, but in judgment and action; and her name is not found among those who had the same belief, and the same motive, but wiser practice.

NOTE 3. *On the peculiar kinsuteness of Esau.* GEN. xxvii. 11.

See the brief dissertation of Pfeiffer, *Dub. Vex.* p. 73. His decision is, "Esavus non

modo pilosus instar vivi, sed prorsus villosus instar feræ, aut satyri, fuit."

NOTE 4. *On the invocation of the curse by Rebecca.* GEN. xxvii. 13.

"On me be thy curse, my son." *אֲחִיךָ יְיָ*. The Chaldee paraphraser supports, by his translation of this verse, the view I have given in the introduction to the conduct of Rebecca. "It has been declared to me by prophecy, that the curse (of thy father) will not come upon thee" — "dictum est mihi per prophetiam, non venturam super te esse maledictionem." See Houbigant, *Notæ Crit. &c.* vol. i. p. 36.

NOTE 5. *On Ambrose's interpretation of GEN. xxvii. 15.*

The remark of Ambrose on this passage is ingenious: the garment of Esau, taken and given by Rebecca to Jacob, is the prophecy, priesthood, and Scriptures of the Old Testament, taken from the Jews, and given to the Christians¹.

NOTE 6. *On the robe which Rebecca placed upon the neck of Jacob.* GEN. xxvii. 15, 16.

The assertion of Jerome is probably right, that the first-born in every patriarchal family was provided with a dress peculiar to himself; and that the robes produced by Rebecca were the sacerdotal robes pertaining to Esau. "Hieronymus in Quæst. Hebr. inquit: *Tradunt Hebræi, primogenitos functos fuisse officio sacerdotum et habuisse vestimentum sacerdotale, quo induti Deo victimas offerebant, antequam Aaron in Sacerdotium eligeretur. Quo voces Jacobi ex hac vita discessuri spectant ac referri merentur ex Gen. xlix. 3, explicata Chaldaeo Paraphrasta: Ruben, tu es meus primogenitus, et ad te pertinent tres portiones, jus primogenituræ, sacerdotii, et regium. Idem quoque pater ex Gen. xxvii. 15. 27. ubi Esau primogenito tribuuntur vestes sacerdotales, quarum fragrantiam Isaacus sensit.*" Ugol. *Thea.* vol. xii. p. 83.

NOTE 7. *On the blessing of Isaac on Jacob, GEN. xxvii. 19, and on the systems of Calvin and Arminius.*

The mode of pronouncing the patriarchal blessing by the heads of families, may be said to be the same as that which prevails at present. As a dying father at present, who desires to bless his children, will appoint an hour for receiving them, will strengthen himself by previous repose and food for the effort, will pray for a blessing upon them, and then speak his farewell of peace and goodwill; so it was with the patriarchs. The only difference between them and a Christian father is, that with them, after they had inwardly and silently prayed, the Spirit of God, which we have reason to believe rested upon such persons as Noah, Isaac, and Jacob; enabled them to

¹ Ap. Corn. à Lapide in loc.

speak the words of prophecy; whereas a Christian parent is now enabled only to utter the words of peace, farewell, good will, and affection. Isaac, therefore (ver. 1, 2), appointed the time of blessing Esau. He desired food to strengthen himself (ver. 3, 4). When Jacob brought the food, he was distrustful; but was satisfied, by certain supposed proofs, that he was not deceived. He prayed. The Holy Spirit of God, the Divine power which moved other minds of other prophets to speak, impressed upon his brain the thoughts which he uttered with his tongue; and the history of ages demonstrates that his expressions proceeded from a source more than human. When Esau came in, the grieved and astonished father, so soon as he recovered from the shock of finding that he had been deceived, still remembered that the words he had spoken were not his own, and He therefore confirmed their truth by the singular declaration which sealed their certainty: "I have blessed him (ver. 33); yea, and he shall be blessed." I have pronounced the blessing which God moved my mind to speak: moreover, also, blessed shall he be, *וְיִבְרַךְ אֱלֹהִים אֶת-עֵשָׂא*. Esau, probably remembered that as the patriarch Noah had a blessing for Japhet, though the spiritual blessing was given to Shem, so there might be also a blessing for himself; though his conscience told him that he had formerly sold, and that he had not for many years valued, or tried to recover, his birthright. "Hast thou but one blessing, my dear father, he said. Bless me, even me, also!" And the father, we must believe, prayed again inwardly that he might speak the words of his Divine Protector upon Esau, his eldest son by birth, though not his spiritually first-born.—Then the Spirit of God again visited the aged patriarch, and he pronounced other words, which the same pages of history, from that day to the present, prove to us to be no less the words of prophecy².—I may here observe, that the two predictions of Isaac relate wholly and solely to the earthly portions of his two sons. He does not predict whether the soul of Esau or of Jacob should be damned or saved. Both the brothers were sinners. Both needed the same atonement. Both may have received the same pardon. With respect, too, to their earthly blessings, the prediction that the elder should serve the younger³, the meaning is, as I have stated it, that the elder should deem the younger the chosen priest of the family, and in that sense should defer to him. This prediction was fulfilled in the history of the posterity

of the two brothers. But in their lifetime we have no evidence that Esau, even in this respect, deferred to Jacob; while in all external and worldly matters Jacob was compelled to defer to Esau, to submit to him, to appease him with gifts, to avert his anger—Jacob served Esau, more than Esau Jacob. When Esau, too, refused to accept his brother's presents, the reason was, that God had blessed him with abundance (Gen. xxxiii. 9), *וַיְהִי כִּי-יֵלֶךְ יַעֲקֹב מִבְּעֵל-שֵׁעַר אֲרָם*. Jacob, therefore, in his lifetime, obtained no benefit; Esau, in his lifetime, suffered no loss. The blessing was fulfilled in their posterity, by what the deist or the infidel would call the natural course of events. Jacob educated his children in the fear of God; and the succession of the spiritual blessing followed their obedience. Of Esau's family none are named as the servants of the God of the faithful Abraham. They were probably contaminated with the surrounding idolatry, and Amalek, the ancestor of the most bitter enemy of Israel, was his grandson⁴. They were the irreligious descendants of a profane person, and were unfit to continue a religious and spiritual priesthood⁵.—With respect to the argument derived by St. Paul from the fore-ordained purpose of God, in the election of Jacob, and in the rejection of Esau, the Apostle undoubtedly applies it to the defence of the sovereignty of God in choosing the Gentiles, and rejecting, for a time, His own people the Jews. This fact, however, by no means diminishes the difficulty, why the decree of God should have

⁴ Gen. 36. v. 12. Unless the theory of Calmet, derived from Arabian traditions, be correct, that the Amalekites were descended from a son of Ham, and that Amalek was the grandson of Noah, I believe them to have been the descendants of Esau—and that the former Amalekites occupied the same district to the east of Edom. But the question may be discussed hereafter.

⁵ The same view of the earthly condition of the two brothers is taken by Rivetus in Deylingius, Obs. Sac. "Certum igitur exploratumque est *וְיַעֲקֹב עָבַד אֶת-עֵשָׂא* et *וַיְהִי כִּי-יֵלֶךְ יַעֲקֹב מִבְּעֵל-שֵׁעַר אֲרָם* hoc loco non tam personas, quam populos notare, Israelitas nimirum et Idumæos. Hoc docent verba antecedentia et eventus oraculi, quippe quod in persona Jacobi, si a supplantatione Esau discesseris, non est impletum, nec Esau servivit Jacobo, quin potius hic se submitit majori fratri Esauo, et ab eo suppressus, ejusdemque dominatu et minis coactus est aufugere in orientem. Ubi ex patria domo exclusus, durum multorum annorum exilium et servitutem subit apud Labanem. Redux in patriam Esau dictis et factis pro Domino suo agnovit, Genes. xxxii. et xxxiii. Ne commemorem maximam Esau prosperitatem, divitiisque, Gen. xxxiii. 9. cum ipse profiteatur *וַיְהִי כִּי-יֵלֶךְ יַעֲקֹב מִבְּעֵל-שֵׁעַר אֲרָם* LXX. *ἐστὶ μοι πολλά, habeo multa*. Applausum meretur Cel. Riveti sententia l. c. "Si externa spectemus et temporalia, Esau nunquam servivit Jacobo; contra Jacobus coactus fuit cedere Esauo, et cum rediret ex Mesopotamia, ei se submitit, et muneribus, atque adeo omni submissionum genere, ut eum sibi placaret, laboravit, a quo maxime sibi metuebat. Ergo si servitutem externam et temporalem spectemus, potius Jacob servivit Esauo, quam Esau Jacobo. Quapropter si carnis prærogativam respiciamus, non est quod inter Esau et Jacobum id impletum fuisse videamus: 'major serviet minori.'"

² All the Commentators, Bishop Newton, Dodd, Clarke, &c. have given the interpretation of the two predictions. Mr. Keith especially has rendered great service to the Church of Christ by his illustrations of the prophecies respecting Edom and Esau.

³ See the Dissertation of Deylingius, Major Servitus Minori, Obs. Sac. Lipsiæ, 1735.

permitted the repulsion of Esau, because of the sin of Esau. We may justly say that God foresaw the sin, though the perversion of the freedom of action by Esau was the cause of that sin. We have no right to speculate on such subjects. The Calvinist is in error who makes the truth of God's foreknowledge the foundation of a theological system. The Arminian is in error, who makes the freedom of man's action the foundation of an opposite system. Both parties are wrong as systematizers, because they make the truths of the Gospel clash with each other. But both truths are to be received with the humble feeling that if we attempt to go further than the Scripture leads us, we shall certainly fall into some error. *We must admit the premises of both Calvinists and Arminians, and reject their systems and conclusions.* We must believe that the purpose of God, according to election, was decreed before Esau was born. We must believe that Esau was a profane person, and sold and disregarded his birthright; but Esau's sin, not God's decree, was the cause of Esau's loss. Our sin, not God's decree, is the cause why we enquire with a deep and bitter cry, whether there is a blessing in reserve for us. *Our hearts tell us that God's foreknowledge has not compelled us to sin,* nor induced our misery; though God's foreknowledge sees both.—Let us believe that there is a promised blessing for us, and strive to attain to it; and we shall then find that our repentance for Christ's sake has been accepted, and that God's foreknowledge has decreed to us the birthright of present peace, and ultimate salvation.

NOTE 8. *On the difference between a part of the temporal blessings promised to Esau and to Jacob.* GEN. xxvii. 28. 39.

One part of the temporal blessing to Jacob,

as rendered in our version, Gen. xxvii. 28, is, "God give thee of the dew of heaven, and of the fatness of the earth;" that to Esau, ver. 39, is, "Thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above." Houbigant, Purver, and many others, translate the latter verse, "Thy dwelling shall be remote from the fatness of the earth, and from the dew of heaven." They argue that the authorized translation gives the same temporal blessing to Esau as to Jacob; whereas the territory of Edom was not so fertile as the territory of Canaan.—I doubt the justness of this criticism. Precisely the same expressions, *דֶּבֶן הַשָּׁמַיִם* "from the dew of heaven," and *וְיָמֵי יִשְׂרָאֵל* "from the fatness of the earth," are used in both verses to describe the respective blessings. I cannot, therefore, with the great majority of the commentators, refuse to consider them as describing the same blessings. Our own translators so considered the passages; and Dathius translates them, ver. 28, "Det tibi Deus et coeli rorem et terræ pinguedinem," &c. Ver. 39, "Fertilem terram habitabis e coelo large rorata."

If *וְיָמֵי יִשְׂרָאֵל*, as Purver affirms, ought to be translated "from," in the 39th verse, the same translation should be adopted in the 28th; and this would give to both brothers the same temporal blessing. This view is confirmed by Rosenmüller: "Sed quis credat," he says, "patrem filio dilecto (vid. xxv. 28.) mali quid imprecatum esse! Rectum non dubitamus vidisse Salomonem Ben Nachman, qui dicit, 'Isaacum hoc voluisse; pingue solum quidem, et rore coelesti fecundatum, utrique vestrum concedere possum.'" Rosenmüller in *Vet. Test. Scholia* in Gen. vol. i. p. 440.

SCRIPTURAL COMMUNION WITH GOD;
OR, THE
HOLY BIBLE,
ARRANGED IN HISTORICAL AND CHRONOLOGICAL ORDER,
NEWLY DIVIDED INTO SECTIONS,
FOR
FAMILIES AND INDIVIDUALS;
WITH INTRODUCTIONS AND PRAYERS;
AND
NOTES FOR THE STUDENT AND INQUIRER.

BY THE
REV. GEORGE TOWNSEND, M.A.
CANON OF DURHAM;
AUTHOR OF "THE HISTORICAL AND CHRONOLOGICAL ARRANGEMENT OF THE
HOLY BIBLE."

PART III.

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DEDICATION

TO

THE BISHOP OF ROME,

ON THE REPENTANCE OF HIMSELF AND HIS CHURCH AS THE
FOUNDATION OF THE REUNION OF CHRISTIANS.

- I. *Introduction and proposition : that the union of Christians must be sought, NOT IN UNPROTESTANTIZING ENGLAND, BUT IN UNPOPERIZING ROME.*
- II. *Nature of Popery : it is the union of the Dictatus Papæ and of the Creed of Pope Pius IV.*
- III. *Obstacles to the progress of Popery : 1. The existence of the Antipapal Episcopal Churches. 2. The dispersion of the Scriptures. 3. The Protestant monarchy of the British empire. 4. The doctrine of toleration. 5. The harmony of Protestant Confessions. 6. The knowledge of the gradual rise of the Papal power ; with, 7. Many others.*
- IV. *Present state of the Churches, as the result of the past controversies.*
- V. *The repentance of the Bishop and Church of Rome is one remedy for existing evils. 1. The power assumed and exercised by the Bishops of Rome. 2. The Popes can make or rescind the laws or Bulls of their predecessors. 3. The Bishop of Rome urged to exercise the power of his predecessors, and to demonstrate his repentance, by rescinding the Bull of Pope Pius IV. 4. The history of that Bull. 5. Objections to its rescission considered. i. From the conduct of England. ii. From the supposed truth of its Articles. iii. From the nature of the papal supremacy ; and, iv. From the additions made by other Churches to the Creeds of antiquity.*
- VI. *Consequences of rescinding the Bull of Pope Pius IV. by the Bishop of Rome. "No peace with Rome,"—Bishop Hall, Mr. Melvill, Mr. Stowell. State of the Christian world which may compel the rescission of this Bull. Results to be anticipated from such rescission.*
- VII. *The consequences of not rescinding the Bull of Pope Pius by the Bishop of Rome will be, another universal war of opinion. Principles of the English and Papal monarchy compared.*
- VIII. *The certain final overthrow of Popery, and the establishment of scriptural Christianity.*

TO MAURO CAPELLARI, GREGORY XVI., BISHOP OF ROME, GEORGE TOWNSEND, AN EPISCOPALIAN TRINITARIAN PROTESTANT, CANON OF THE CATHEDRAL CHURCH OF DURHAM, WISHES GRACE, MERCY, AND PEACE; FROM GOD THE FATHER OF ALL, AND FROM JESUS CHRIST HIS SON, OUR ONLY LORD AND SAVIOUR, THE KING AND HEAD OF THE UNIVERSAL CHURCH, WHETHER TRIUMPHANT IN HEAVEN, OR MILITANT HERE UPON EARTH.

SECTION I.

INTRODUCTION AND PROPOSITION.—*That the union of Christians must be sought, not in unprotestantizing England, but in unpoperizing Rome.*

OUR Lord Jesus Christ, the same night in which He was betrayed, having instituted and ordained the holy mysteries, which are the pledges of His love to all; prayed for the union of all who should believe in His name. The prayer of Christ reveals to us our duty, that we should promote the union for which He prayed. The Holy Scriptures inform us of the principles on which that union must be established. Having been desirous to fulfil the duty of extending this union of Christians, and having devoted my time to the study of the Scriptures, I have dedicated one portion of my labours to those, who in this country, are not in communion with the Established Church. Because however the disunion of Christians is not confined to England alone, but Christians are alienated from Christians in other parts of Christ's Holy Universal Church,—he who desires to establish peace and truth among Christians, must extend his views to other countries than his own; and enquire on what foundation the union of Christians may be effected both at home and abroad. He will look to the Christians of America and of Asia, of the Greek Church and of the European Churches. His attention will be more especially directed to the Church in Italy, because that Church has passed a law, which declares itself to be the Mother and Mistress of all Churches¹; and because the Bishop of that Church is affirmed by many of its canons to be, Pope—the Father of Fathers—the chief Priest of Christians—High Priest—the Chief of Priests—the Vicar of Christ—the Head of the Body of the Church—the Shepherd of the Sheep of the Lord—the Father and Lord of all the Faithful—the Governor of God's House—the Keeper of God's Vineyard—the Bridegroom of the Church—the Chief Priest of the Seat of the Apostles, or of the Apostolic See—the Universal Bishop²: and he will desire more especially of *that Bishop*, that he endeavour to effect the union of the Universal Church; and thus to advance one great object, for which the Saviour of Man-

¹ “Sanctam Catholicam, et Apostolicam Romanam Ecclesiam omnium Ecclesiarum matrem, et magistram agnosco; Romanoque Pontifici Beati Petri Apostolorum Principis successor, ac Jesu Christi Vicario, veram obedientiam spondeo, ac juro.”—Creed of Pope Pius IV. *Bullarium Magnum*, ii. 128, fol. Lugd. 1692.

² Papa, Pater Patrum, Christianorum Pontifex, Summus Sacerdos, Princeps Sacerdotum, Vicarius Christi, Caput corporis Ecclesiæ, Pastor ovilis Domini, Pater et Dominus omnium Fidelium, Rector domus Dei, Custos vineæ Dei, Sponsus Ecclesiæ, Præsul Apostolicæ Sedis, Episcopus universalis.—Barbosa, *Juris Ecclesiastici Universi*, i. 29. fol. Lugd. 1718.

kind was crucified. It will be, no doubt, immediately said, that—"the submission of all who bear the name of Christ to the supremacy of the Church of Rome, and to the dominion of the Bishop of Rome, affords the only bond of this desired union;"—and this opinion, which was once nearly universal among the Christians of the West, is affirmed by some to be reviving among certain of our own brethren, who have not hitherto deserted the communion of the Church of England for that of the Church of Rome. Without calling upon Rome to change—without exhorting its Bishop to reconsider the History of the Past—they have ventured to declare that the remedy for the disunion among Christians, is the "*unprotestantizing*³ the Church of England."

I am of opinion (and I presume to submit that opinion to your Holiness) that other remedies for this disunion may be found; which, granting to the Church of Rome, and to the Bishop of Rome, all the power, privileges, and dominion which the Son of God, our Saviour and our Judge, has assigned to them; would also grant to all Churches, constituting His own Holy Catholic Church, the power, privileges, and dominion within and among each other, which are essential to their union in truth, peace, and holiness. I make no apology for presuming to address, therefore, this dedication to the Bishop of Rome. I write, as a sinful, dying, immortal man, to a brother sinner, who must soon die, and give up his account to God. I write with no reference to modern politics, national divisions, nor party questions, whether of an ecclesiastical or secular nature. I write with reference only to the last prayer of Christ, and to the best mode of humbly endeavouring, in some slight degree, to contribute before I die, to that union for which He prayed. I know not whether this work of faith and labour of love may be ever submitted to the Bishop of Rome: but I do know, that no well intended effort to serve the cause of union in the Universal Church of Christ, shall entirely fall to the ground.

The peculiar position which I hold in that Church encourages me thus to hope. The good Providence of that God, which orders all things, in heaven and in earth, has raised Mauro Capellari to the Bishopric of Rome. He assumed, according to the custom of his predecessors, on his ordination a new name. He took the name of Gregory XVI. A learned member of the communion of the Church of Rome has informed us, that, "to put themselves under the special patronage of certain saints, whose examples they propose to themselves for their models," was one reason with "the Bishops of Rome to assume a new name on their advancement to the Pontificate⁴."

Three Bishops of Rome of the name of Gregory, have been canonized by the Church of Rome, and have, therefore, been elevated in the opinion of that Church to the high rank of Brother or fellow Mediator with Christ, between God and man. Of the second saint of that name, Hildebrand, who assumed the name of Gregory VII., I shall not now speak. The first Gregory has been known and venerated by all England, as a man learned beyond his age, the dis-

³ I am not satisfied with the explanations which have been given of this very peculiar and offensive expression; and I use the word *unpoperizing*, as the antithesis to the word *unprotestantizing*.

⁴ Butler's Lives of the Saints. St. Peter. vi. 378, note. 3rd edit.

claimer of the universal supremacy of any Christian Bishop⁵, the laborious commentator on the Holy Scriptures⁶; the condemner of persecution for religious opinions, the sender (after the flight of Theonas, the last British Bishop of London,) of Augustine from Rome to England⁷. With this good and great man the infant Church of England willingly held communion, and submitted to his influence and authority; not as the Supreme and Universal Bishop of the Universal Church of Christ, a title which Gregory disclaimed; but as the wise and holy Bishop, by whom a large portion of the nation had been converted to God. Under this St. Gregory the Churches of Rome and England maintained uninterrupted and holy union; and to this very hour we offer up our public thanksgivings and prayers to God, and to Christ, in many of those forms and petitions, which were probably introduced into England by the first Gregory⁸.

The second Gregory was elevated to the Pontificate in a little more than a century after the death of the first. He also is raised to the dignity of a Mediator between God and man⁹. In this Pontificate, which was characterized by the commencement of those assumptions of authority over Princes, which I regret to observe are not so generally condemned even in our own day as they ought to be, the union of the Churches of Rome and England was still further cemented and strengthened. Ina, or rather Ine, the Saxon king, visited Rome, and imposed on England, the tribute which Offa confirmed, which William the Conqueror paid, and which Henry VIII. removed. The venerable Bede, or Beda, flourished in this Pontificate, and probably corresponded with Gregory II.¹ Bede died in the Pontificate of his successor, Gregory III.² It cannot be necessary that I should relate to the Bishop of Rome the merits and excellencies of the translator of St. John's Gospel, the compiler of the first Ecclesiastical History of the English Churches, whose writings were read in the Churches³, who

⁵ *Gregorii Opera Omnia*, ii. col. 741. lib. v. Ep. xviii. fol. Paris, 1705. In other edit. Ep. 38.

⁶ See his Commentaries upon Job, in the Benedictine edition of his works, i. col. 7 (folio, Paris, 1705); upon Ezekiel, i. col. 1173; and upon the Gospels, i. col. 1434.

⁷ "The site of St. Andrew's monastery, a spot so full of interest to Englishmen, is at present occupied by the church and monastery of S. Gregorio. In front of it are three detached chapels, built by St. Gregory the Great himself, and restored by Cardinal Baronius; the first dedicated to God, under the patronage of St. Sylvia, St. Gregory's mother; the second under that of St. Andrew the Apostle; and the third, of St. Barbara. The last of the three contains a statue of St. Gregory; and in it is preserved the table to which the saint was daily in the practice of inviting, through his sacristan, twelve poor pilgrims. On the portico of the church is an inscription, recording that from that house 'went forth the first Apostles of the Anglo-Saxons.'"—*Lives of the English Saints*. No. III. 72, St. Augustine. London, Toovey, 1844.

⁸ The Sacramentary of Gregory is the foundation of our modern Liturgy. (See Palmer's *Antiquities of the English Ritual*, i. 186; G. F. Townsend's *Churchman's Year*, i. *Introduct.* p. xi.) Gregory edited the Sacramentary of Gelasius. He sent to England "*codices plurimos*." (Stevenson's *Bede*, i. 77, and i. cap. xxix.) These might have been the Bible and the Sacramentary, the foundations of our present Prayer-book.

⁹ Butler's *Lives of the Saints*. Feb. 13. ii. 149. Third edit.

¹ See Baronius, in *An.* 726, § 48; and also Stevenson's Note on the Prologue to Bede's *Historia Ecclesiastica*, p. 3.

² A. D. 735.

³ See Pits, *De Scriptoribus Angliæ*, as cited by Butler, v. 403. Third edit.

died with expressions of joy and triumph, giving glory to the Father, the Son, and the Holy Ghost⁴. His body is buried in peace at Durham, though some of his bones have been removed by the venerators of the relics of the holy dead. With many of the opinions he expresses throughout the eight closely printed folio volumes of his works, the friends of the Churches, both of Rome and England, will not now agree. He lived and died in communion with the Church of Rome; but he protested against the evils, which were then only in their origin, and against which the English nation generally protested in an after age⁵. He implored the interference of Egbert, Archbishop of York, with Ceolwulf, King of Northumberland, to regulate the monasteries, diminish their wealth, and appropriate a portion of their revenues to the endowment of additional Bishoprics⁶. This student of Scripture invited the temporal Sovereign in that remote age, to undertake the offices and execute the duties, which are now affirmed to belong to the ecclesiastical authority alone. He desired that the king should do, what Henry VIII. effected. He remained in communion with Rome, while he thus spake like a Protestant, in the spirit and language of the Reformation. He did not depart from the communion of Gregory, though he resisted that evil in its origin, which the people of his nation rejected only in its maturity.

The body of the venerable Bede is with us at Durham. The same Providence of God which elevated Mauro Capellari to the Bishopric of Rome, as the successor of the Gregories, with whom the pious, learned, venerable Bede was in communion; has been pleased to raise the humble writer of these pages, to that canonry in the Church of Durham, which is endowed with a portion of the same lands which were formerly appropriated to his maintenance. Fed from the same estates—he would follow, so far as the cause of truth permits, the example of the venerable Bede. He would illustrate the same Scriptures; and he would hold communion, *if it be possible*, with the Gregory of the day in which he lives. Many years have elapsed since any language of courtesy or kindness has been proffered from a priest of the Church of England, to a Bishop of the Church of Rome. Though he is neither willing nor prepared to diminish for one moment the severity of the denunciation with which his fathers in the Church of England have condemned the refusal of the Church of Rome to repent and to change; yet he believes that *all our declamations* against its peculiar doctrines and its intolerant and unrelenting discipline, *should be mingled with exhortations to repentance*. It had been better, indeed, always to have expostulated with Rome in the temper, the spirit, and the manner, in which the Prophets, and Christ and His Apostles, appealed to the chosen, the divinely appointed, yet sinful and idolatrous Church in the former dispensation. When Isaiah con-

⁴ See Cuthbert's Letter to Cuthwin, ap. Introduction to Stevenson's Bede, p. xviii.

⁵ See the instances collected by Birkbeck, Cent. viii. Protestant Evidence, 4to. edit. London, 1635. See also Soames' Bampton Lectures for the Year 1830.

⁶ See Bede's Epistle to Egbert, in the second volume of Stevenson's Bede; Collier, Eccl. Hist. i. 124, fol. edit. But with it see also the qualified account of Lingard, Hist. of the Anglo-Saxon Church, p. 134.

demned his nation as “a people laden with iniquity, a seed of evil doers⁷ ;” he added the words of exhortation to the language of reproof, “Put away the evil of your doings from before mine eyes; cease to do evil⁸.”—Christ, after He had called the Pharisees of His elect, but murderous Church, “serpents and generation of vipers, who could not escape the damnation of hell⁹ ;” died on the cross to save them: and many of His murderers were delivered from the judgments which fell on the generation which crucified Him.—When Stephen denounced his persecutors as “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost¹ ;” and who were the “betrayers and murderers of the Holy One”—still, even in the agonies of his tormenting death he prayed for those who stoned him—“He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge².” So also do I now think that we who protest and reason against the errors of Rome, ought ever to have expostulated and reasoned, “speaking the truth in love³.”

In this spirit do I now make my present appeal in the “love of truth,” and in the desire of union among all Christians, to Mauro Capellari, Gregory XVI., Bishop of Rome. *I wish to prove to him, to his College of Cardinals, to the several congregations into which they are divided—to his Consistories, Officers, Bishops, Priests—to the members of the Society of Jesus—and to all the heads of his schools, and courts, and monasteries, and orders—to his clergy, and to his laity, by whatever name they may be known—that the time has come, when the union of Christians may be proposed, considered, and expected; but that such union cannot be established upon the basis of submission to the supremacy of the Bishop of Rome over all the Episcopal Churches which principally compose the One, Holy Catholic and Apostolical Church of Christ. It cannot be established upon the foundation of the “unprotestantizing” the “Church of England.” It can only be established upon the basis and foundation of the written truth of Scripture, as that truth is illustrated and developed by the Ante-Nicene Churches. It must be planned and built up on the principle of consigning to oblivion all the foolish, useless controversies which have divided the Churches between the early general councils, and the day in which we live. It must be projected on the attempt so to destroy the assumptions of Rome which compel jealousy—so to remove from all Churches the errors which oppose truth—so to reject the trifles which are the Shibboleth of factions—so to annihilate the distinctions which are the walls of separation between the souls of men—that the word *Papist* shall be disused as obsolete, and the word Protestant consequently, but then only, be discontinued as useless. Union among Christians*

⁷ “Populo gravi iniquitate, semini nequam.”—Isaiah i. 4.

⁸ “Auferte malum cogitationum vestrarum ab oculis meis: quiescite agere perversè.”—Isaiah i. 16.

⁹ “Serpentes, genimina viperarum, quomodo fugietis à judicio gehennæ?”—Matt. xxiii. 33.

¹ “Dura cervice, et incircumcisis cordibus et auribus, vos semper Spiritui Sancto resistitis.”—Act. vii. 51.

² “Positis autem genibus, clamavit voce magna, dicens: Domine, ne statuas illis hoc peccatum.”—Act. vii. 60; Vulgate, Act. vii. 59.

³ “Veritatem autem facientes in charitate.”—Eph. iv. 15.

may be only hoped for, by proposing some *principles which*, however novel or startling they may appear at their beginning, *may be the germ of continued movements for future centuries*; till the glorious prophecy be fulfilled, that "there shall be one fold, under one Shepherd;" and—that all the kingdoms of the world, with their long train of laws and institutions, shall become separately, yet unitedly, the kingdoms of our Lord and of His Christ. *Union among Christians can only be imagined, or attempted, on the hope, not of "unprotestantizing England," but of unpoperizing the continent, un-Trenting the people, un-Lateranizing the clergy, and protestantizing, so far as ancient, papal, unscriptural errors are concerned, the Bishop of Rome himself.*

SECTION II.

NATURE OF POPERY.—*It is the union of the Dictatus Papæ, and of the Creed of Pope Pius.*

MY words will appear to be the words of madness. Time will prove them to be the words of soberness and truth. *It is impossible to believe that the dissensions, and heresies, and schisms*, which have changed the love to each other, by which the primitive Christians were distinguished, into burning, deadly hatred, *can continue for ever*. And the Protestant Episcopalian Trinitarians had begun to hope, that while on the one hand their brethren, who uphold the divinity of Christ but reject Episcopacy, were beginning to reconsider the subject, and to diminish their hostility to primitive truth; so also that the adherents of the Bishop of Rome, on the other hand, had begun to wish for peace and truth, both on the basis of the Primitive Episcopacy; and on the silent rescinding of those opinions which they deemed to be the most objectionable portions of the papal creed. They had trusted that the Papacy had been instructed by the events of the last three centuries, and especially by those of the last fifty years, in England, France, and Spain, to discontinue the pretensions made by Hildebrand, Innocent, and Boniface to universal sovereignty over the Churches of Christ; and therefore over the sovereigns and people of the countries in which those Churches are established. The people of England more particularly have demonstrated their belief of this supposed truth, by repealing many laws which had been enacted as the result of their former jealousies. They proceeded so far in consequence of this conviction, that they even permitted the members of the Church of Rome to legislate in their Senate for the religious institutions which they now swear to cherish and preserve; but which it was believed they were resolute to destroy. Their astonishment therefore has been great, to discover that since the repeal of the laws, which were deemed by the Romanists to be so objectionable, and by themselves to be both useful and necessary; the ancient pretensions of the Holy See, to dominion over all other Churches, have not been rescinded—the severity of its canon law has not been modified—*none of the doctrines which have been deemed most objectionable have been reconsidered*. The consequence of this unchangeableness has been twofold.—With one large portion of the Protestant Episcopalian Trinitarians,

the ancient jealousy of the influence of Rome has increased, is increasing, and will increase. The other consequence is, that many Protestant Episcopalian Trinitarians, struck with admiration at the discipline, firmness, and consistency of the Church of Rome, have proceeded to the extreme opposite to that of hostility; and have begun to speak of Rome as "their mother," as "their elder sister in the faith," from whom we are estranged for our sins. They affirm that the language, in which we have been accustomed for three centuries past to boast of our emancipation from its dominion, is "bold and undutiful."—Hildebrand, Becket, and Innocent, names which the Bishops of Rome venerate, but which the Bishops of England abhor, are denominated the "lights of the Church." The doctrine of the presence, otherwise than spiritual, of Christ in the Holy Sacrament, is openly and unblushingly advocated in our chief seats of learning. We are encouraged to recede more and more from the principles of the Reformation; and if I rightly interpret the language of the persons to whom I allude, they recommend and urge their countrymen to seek communion with Rome, by submitting to its discipline, embracing its doctrines, and becoming once more such as we were, when the Holy Scriptures were not interwoven and identified with our religious worship, in the services of the Church. They urge this even now, when both the Scriptures are read and prayers are offered, in our own language, in all the Churches.—The enforcement of this retrogradation from the existing Protestant Episcopal Church of England, to the unprotestant papal Church of Rome, has excited deep grief with some, and bitter hatred with others; while many raise the ancient watchwords of strife and bloodshed, and seem to prepare for the renewal of those maddening conflicts which disgraced and convulsed the past.—"See," say the partizans of Rome, "see how these heretics are at length beginning to discover that there can be no rest, no union, but in the bosom of the infallible and unerring Church of Rome. Still let us patiently, yet resolutely, uphold our faith and discipline; and the heresy of those who are falsely called—the restorers of primitive Christianity, the rejecters of the yoke of Rome, the founders of the antipapal Church of England, shall be utterly and totally destroyed. See how their standard-bearers fall. See how their watchmen slumber. See how their leaders betray them. See how their best soldiers desert their panic-struck ranks. Rome! Rome! still persevere! and England shall again be conquered."

On the other side, the language is,—“ We will expel these traitors from our ranks. We will not suffer either perverted learning—nor sincere but mistaken piety—nor veneration for the errors as well as the truths of antiquity—nor regard for spurious as well as genuine tradition—nor the dreams of universal peace under an infallible and universal Pontiff; who establishes his dominion upon fraud and falsehood, and not upon the basis of eternal truth—to deprive us of the liberty wherewith Christ hath made us free, and which our country has established by its Protestant laws. We will value ecclesiastical authority for the manner in which it is exercised, and not for its apostolical descent. We are willing, we are anxious to see the restoration of the beautiful architecture of our churches. We will not contend against painted windows,

“ choral chaunts, the sign of the cross, and many things which have been needlessly
 “ identified with the superstitions we abhor, with the doctrines we reject, and
 “ with the cruelties at which our souls recoil ; and which we never will forget,
 “ because the principles on which they were perpetrated, are still unexpunged
 “ from the canon law of Rome.—These things are not Popery : but we will never
 “ endure, if God’s grace and mercy still be extended to our people—we will never
 “ endure, and no treason, no wiles, no plausible treachery shall make us endure,
 “ that union of irresponsible power, unscriptural doctrine, intolerant dominion, and
 “ arrogant assumption, which is called Popery ; and which one of our most illus-
 “ trious poets has denominated, ‘ the worst of superstitions, and the heaviest of
 “ all God’s judgments.’ We will endure every affliction and calamity rather than
 “ submit to that hateful yoke which the foreign priest, and the domestic traitor,
 “ would again impose upon our necks. We swear, and we vow,—by our duty to
 “ God, by our allegiance to the Son of God, by all our hopes of participation in
 “ the convincing, converting, and comforting influences of the Spirit of God on
 “ the soul ; by our value for the means of grace, which Christ commanded and His
 “ Apostles taught ; by our love to our country, by our affection to our children,
 “ by our regard to the present peace and the future happiness of our immortal
 “ souls ; by our certainty of death, and by our hope of Heaven ; by all that is, or
 “ which can be, dear to us as Christians, and as men,—we solemnly vow and swear
 “ that we do, and will, protest against the Popery which our fathers spurned and
 “ loathed, which still desires to ingulph us, and to which our own traitors would
 “ consign us. And we are ready, at all hazards, to maintain this protest.”—Such
 is the language which the two great divisions among Christians, in spite of the
 experience of the past, is adopting with respect to each other.

Before I survey the remedy then which may be proposed for these mutual ex-
 asperations, let us consider what all parties will acknowledge to be Popery, and
 what are the obstacles to its anticipated triumphs. Both the Papist and the
 Protestant are accustomed to indulge too much in declamatory and vehement
 denunciation, when they recommend either Papistry or Protestantism as the
 remedy for the calamities and disorders of the Church of Christ. Both are no
 less accustomed to accuse their antagonists of misrepresentation and calumny.
 To prevent the possibility of this accusation, I will describe the Popery which
 we are considering in a manner to which I trust no objection can be proposed
 by either party. I will not speak my own sayings, nor use my own words ;
 but the sayings and the words of the Church of Rome itself. *Popery then*
may be divided into two parts, the authority of the teacher and the doctrines
 which that teacher enforces ; and there are two undeniable statements or formu-
 laries in the Church of Rome which inform us of both these. One is the Dic-
 tatus Papæ of Gregory VII. ; the other is the Creed of Pope Pius IV. The
 Dictatus Papæ are the maxims of government and the summaries of the attri-
 butes assigned to the Pope and the Church. They are included by implication
 in those articles of the Creed of Pope Pius which affirm the Church of Rome to
 be the mother and mistress of all Churches ; and in which the affirmer of the
 truth of that Creed promises and swears true obedience to the Bishop of Rome,

the successor to St. Peter, the Prince of the Apostles, and the Vicar of Jesus Christ upon earth. The other doctrines too of the Church of Rome, which distinguish it from those of the Protestant Episcopalian Trinitarian Churches, are contained in the same Creed; and the two parts of Popery being thus made portions of one creed are identified together. I therefore subjoin both.

That the English reader may perceive from these two documents the real nature of Popery, I give them in English; and that I may not be accused of misrepresenting the Popery which I would describe, I give them also in their original Latin.

	MAXIMS OF GREGORY. <i>(Bower's Translation, from the Lives of the Popes, vol. v. p. 293.)</i>	DICTATUS PAPÆ. <i>(From Baronii Annal. A. D. 1076, § 24.)</i>
I.	The Roman Church was founded by none but our Lord.	Quod Romana Ecclesia à solo Domino sit fundata.
II.	The Roman Pontiff alone should of right be styled Universal Bishop.	Quod solus Romanus Pontifex jure dicatur Universalis.
III.	He alone can depose and restore Bishops.	Quod ille solus possit deponere Episcopos, vel reconciliare.
IV.	The Pope's legate, though of an inferior rank, is in councils to take place of all Bishops, and can pronounce sentence of deposition against them.	Quod legatus ejus omnibus Episcopis præsit in concilio, etiam inferioris gradus, et adversus eos sententiam depositionis possit dare.
V.	The Pope can depose absent Bishops.	Quod absentes Papa possit deponere.
VI.	No man ought to live in the same house with persons excommunicated by him.	Quod cum excommunicatis ab illo, inter cetera, nec in eadem domo debemus manere.
VII.	The Pope alone can make new laws, can establish new churches, can divide rich bishoprics, and unite poor ones.	Quod illi soli licet pro temporis necessitate novas leges condere, novas plebes congregare, de Canonica abbatiam facere, et è contra divitem Episcopatum dividere et inopes unire.
VIII.	He alone can wear the imperial ornaments.	Quod solus possit uti imperialibus insigniis.
IX.	All princes are to kiss his foot, and to pay that mark of distinction to him alone.	Quod solius Papæ pedes omnes principes osculentur.
X.	His name alone ought to be commemorated in the Churches.	Quod illius solius nomen in Ecclesiis recitetur.
XI.	There is no name in the world but his.	Quod unicum est nomen in mundo.
XII.	It is lawful for him to depose emperors.	Quod illi liceat Imperatores deponere.
XIII.	He can translate Bishops from one see to another, when thought necessary.	Quod illi liceat de sede ad sedem, necessitate cogente, Episcopos transmutare.
XIV.	He can ordain a Clerk in any Church whatever.	Quod de omni Ecclesia quocumque voluerit clericum valeat ordinare.
XV.	A Clerk ordained by him must not be preferred to a higher degree by any other Bishop.	Quod ab illo ordinatus, alii Ecclesiæ præesse potest, sed non militare, et quod ab aliquo Episcopo non debet superiorem gradum accipere.
XVI.	No general council is to be assembled without his order.	Quod nulla synodus absque præcepto ejus debet generalis vocari.
XVII.	No book is to be deemed canonical but by his authority.	Quod nullum capitulum, nullusque liber canonicus habeatur absque illius auctoritate.

	MAXIMS OF GREGORY— <i>continued</i> .	DICTATUS PAPÆ— <i>continued</i> .
XVIII.	His judgment no man can reverse, but he can reverse all other judgments.	Quod sententia illius a nullo debeat retractari, et ipse omnium solus retractare possit.
XIX.	He is to be judged by no man.	Quod à nemine ipse judicari debeat.
XX.	No man shall presume to condemn the person that appeals to the apostolic see.	Quod nullus audeat condemnare apostolicam sedem appellantem.
XXI.	The greater causes of all Churches ought to be brought before the apostolic see.	Quod majores causæ cujuscumque Ecclesiæ ad eum referri debeant.
XXII.	The <i>Roman</i> Church never has erred, nor will she ever err according to Scripture.	Quod Romana Ecclesia nunquam erravit, nec in perpetuum, Scriptura testante, errabit.
XXIII.	The <i>Roman</i> Pontiff, canonically elected, becomes undoubtedly holy by the merits of <i>St. Peter</i> , according to the testimony of <i>St. Ennodius</i> , Bishop of <i>Pavia</i> , and many of the Fathers, as is related in the decrees of Pope <i>Symmachus</i> .	Quod Romanus Pontifex, si canonice fuerit ordinatus, meritis B. Petri indubitanter efficitur sanctus, testante sancto Ennodio, Papiensi Episcopo, ei multis sanctis Patribus faventibus, sicut in decretis beati Symmachi Papæ continetur.
XXIV.	With his leave an inferior may accuse his superior.	Quod illius præcepto, et licentia, subjectis liceat accusare.
XXV.	He can depose and restore Bishops without assembling a synod.	Quod absque Synodali conventu, possit Episcopos deponere, et reconciliare.
XXVI.	He is not to be deemed a Catholic who does not agree with the <i>Roman</i> Church.	Quod Catholicus non habeatur, qui non concordat Romanæ Ecclesiæ.
XXVII.	The Pope can absolve subjects from the oath of allegiance which they have taken to a bad prince.	Quod a fidelitate iniquorum subjectos potest absolvere.

THE CREED OF POPE PIUS IV.

1. I most firmly receive and embrace the apostolical and ecclesiastical traditions, and all the other observances and constitutions of the same Church.

2. I do receive the Holy Scriptures in the same sense that Holy Mother Church doth, and always hath, to whom it belongs to judge of the true sense and interpretation of them; neither will I receive and interpret them otherways than according to the unanimous consent of the Fathers.

3. I do also profess, that there are seven Sacraments of the New Law, truly and properly so called, instituted by our Lord Jesus Christ, and necessary to the salvation of mankind, though not all of them to every one, viz. Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Marriage, and that they do confer grace; and that of these, Baptism, Confirmation, and Orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic Church in the solemn administration of the above said Sacraments.

4. I do embrace and receive all and every thing that hath been defined and declared by the holy Council of *Trent*, concerning original sin and justification.

5. I do also profess, that in the Mass there is offered a true, proper, and propitiatory sacrifice for the quick and the dead; and that, in the most holy sacrament

of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ ; and that there is a change made of the whole substance of bread into the body, and of the whole substance of wine into the blood, which change the Catholic Church calls Transubstantiation.

6. I confess, also, that under one kind only, whole and entire, Christ and a true Sacrament is taken and received.

7. I do firmly hold, that there is a purgatory, and that the souls there detained are relieved by the suffrages of the faithful.

8. I do likewise believe, that the saints reigning together with Christ, are to be worshipped and prayed unto, and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

9. I do most firmly assert, that the images of Christ, and of the ever Virgin Mother of God, and of the other saints, ought to be had and retained, and that due honour and veneration ought to be given them.

10. I do affirm that the power of indulgences was left by Christ in the Church, and that the use of them is very beneficial to Christian people.

11. I do acknowledge the Holy Catholic and Apostolic Roman Church to be the Mother and Mistress of all Churches ; and I do promise and swear true obedience to the Bishop of Rome, the successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ.

12. I do also, without the least doubt, receive and profess all other things which have been delivered, defined, and declared by the sacred Canons and œcumenical Councils, and especially by the holy Synod of *Trent* ; and all things contrary thereunto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church, I do likewise condemn, reject, and anathematize.

This true Catholic Faith, without which no man can be saved, which at this time I freely profess and truly embrace, I will be careful (by the help of God) that the same be retained, and firmly professed, whole and inviolate, as long as I live ; and that as much as in me lies, that it be held, taught, and preached by those under my power, and by such as I shall have charge over in my profession, I, the said *N.* promise, vow, and swear :—So help me God, and these His Holy Gospels⁴.

1. Apostolicas et ecclesiasticas traditiones, reliquasque ejusdem Ecclesiæ observationes, et constitutiones firmissimè admitto et amplector.

2. Item Sacram Scripturam, juxta eum sensum, quem tenuit et tenet Sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione Sacrarum Scripturarum, admitto ; nec eam unquam nisi juxta unanimem consensum Patrum accipiam, et interpretabor.

3. Profiteor quoque septem esse vera et propriè Sacramenta novæ legis, à

⁴ Hicckes's Translation, printed at the end of his *Letters to a Popish Priest*, Appendix III. 8vo. London, 1705.

Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licèt non omnia singulis necessaria, scilicet Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem, et Matrimonium, illaque gratiam conferre, et ex his Baptismum, Confirmationem, et Ordinem sine sacrilegio reïterari non posse. Receptos quoque, et approbatos Ecclesiæ Catholicæ ritus in supradictorum omnium sacramentorum solemnī administratione recipio, et admitto.

4. Omnia et singula quæ de peccato originali, et de justificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector, et recipio.

5. Profiteor pariter in Missa offerri Deo verum, proprium, et propitiatorium sacrificium pro vivis, et defunctis, atque in Sanctissimo Eucharistiæ sacramento esse verè, realiter, et substantialiter corpus, et sanguinem, una cum anima, et divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiæ panis in corpus, totius substantiæ vini in sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat.

6. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi.

7. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis juvari.

8. Similiter et Sanctos unà cum Christo regnantes, venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas.

9. Firmiter affero imagines Christi, ac Deiparæ semper Virginis, necnon aliorum Sanctorum habendas, et retinendas esse, atque eis debitum honorem, ac venerationem impartiendam.

10. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maximè salutarem esse affirmo.

11. Sanctam Catholicam, et Apostolicam Romanam Ecclesiam omnium Ecclesiarum matrem, et magistram agnosco; Romanoque Pontifici Beati Petri Apostolorum Principis successorī, ac Jesu Christi Vicario, veram obedientiam spondeo, ac juro.

12. Cætera item omnia à sacris Canonibus, œcumenicis Conciliis, ac præcipuè a sacrosancta Tridentina Synodo tradita, definita, et declarata, indubitanter recipio, atque profiteor: simulque contraria omnia; atque hæreses quascumque ab Ecclesia damnatas, et rejectas, et anathematizatas, ego pariter damno, rejicio, et anathematizo.

Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in præsentī sponte profiteor; et veraciter teneo, eandem integram, et immaculatam usque ad extremum vitæ spiritum constantissimè, Deo adjuvante, retinere, et confiteri, atque à meis subditis, seu illis, quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum, ego idem *N.* spondeo, voveo, ac juro: me Deus sic adjuvet, et hæc Sancta Dei Evangelia¹.

¹ Bullarium Magnum, vol. ii. p. 128, fol. Lugd. 1692.

SECTION III.

OBSTACLES TO THE PROGRESS OF POPERY: 1. *The existence of the Antipapal Episcopal Churches.* 2. *The dispersion of the Scriptures.* 3. *The Protestant Monarchy of the British empire.* 4. *The doctrine of Toleration.* 5. *The Harmony of Protestant Confessions.* 6. *The knowledge of the gradual rise of the Papal power ; with* 7. *Many others.*

VERY numerous are the circumstances which have enabled the Bishop and the Church of Rome, to overcome many of the effects of the Reformation, and to heal the deadly wounds inflicted by the continental and English Reformers. They may be thus enumerated :—The improvement in the characters of the Bishops ; the indefatigable labours of the Jesuits ; the compactness of the Papal discipline ; the mutual dissensions among the opponents of the Papacy ; the faults, follies, and vices of the professed adherents to a purer faith ; the cruelties exercised by Protestants towards Papists, in revenge for the cruelties of the latter ; the perversion by the Puritans of the doctrine that the Bible alone is the religion of Protestants ; the change of language respecting the doctrines of Rome, which was begun by Bossuet, continued by Gother⁶, and adopted by many Bishops and others, when they solicited in England a repeal of some laws which they deemed to be oppressive, (and which is still persevered in by the advocates of the Church of Rome) ; the perversion in France of the doctrines of the liberty, equality, and rights and privileges of men ; the hatred, by the persons who resolved to de-catholicize France, of the Bishops, priests, and clergy of the Church of Rome, together with the resolute spirit of martyrdom with which the French clergy, generally speaking, submitted to that bitter persecution ; the dexterity with which questions which relate principally to religion, are affirmed to relate only to temporal politics ; the sagacious system of *uniformly clothing the demands of ecclesiastical ambition in the language of lamentation for supposed grievances* endured ; the anxiety of a free and enlightened people, (who abhor persecution and tyranny,) to extend the utmost degree of freedom to all classes, and which will grant privileges, though with reluctance and suspicion, to the appearance of justice, rather than withhold them altogether ; the Infidelity and Neology on the continent, which are justly deemed to be more ruinous to the soul of man, than even the Trentine additions to the simplicity of ancient truth—These things, together with the increased activity of the whole mass of the members of the Church of Rome, have unitedly contributed to enlarge the influence of that Church within the last fifty years, in England alone, to such an extent, that the number of Romish Churches has increased from fifty to six hundred, while the seminaries, schools, and colleges have increased in the same proportion.

These are the encouragements to the revival of the Papal influence ; let us now consider some few of the obstacles which check its progress, and oppose or prevent its triumphs.

⁶ In his work entitled “The Papist Represented and Misrepresented.”

1.—The first is the *existence*, I do not say the political establishment, but the *existence of the Antipapal Episcopal Churches of England and Ireland, of Scotland and America*.—The strength of these Churches, as obstacles to the dominion of Rome, consists in their retaining from Scripture, antiquity, and tradition, whatever is useful in discipline and essential in doctrine; while they reject only the novelties which are the results of the controversies subsequent to the sixth general Council (680) and to the death of the venerable Bede (735). Their teachers derive their succession from the same divine origin as the Bishop of Rome. Their Liturgies are principally derived from the earliest rituals, and from the sacramentaries of Gelasius and of Gregory. They interweave the Scriptures in their services, both of which are given in their own language to the people. They receive the Canonical Scriptures (as the foundation and rule of faith), the three creeds, the decisions of the four first Councils which relate to the object of Christian worship; and the general though not the universal interpretation of the Scriptures, according to the consent of the early fathers and first Churches. They acknowledge the Bishop of Rome to be Patriarch of the West, according to the ecclesiastical and imperial constitutions, but not by divine right. They receive with the ancient Church two sacraments only, strictly so called, though they lay on hands in confirmation, bless in marriage, consecrate Bishops, ordain priests and deacons, and pronounce the absolution of the sins of the sick. They commemorate in the Eucharist the one mysterious sacrifice, and they believe in a sacramental, spiritual, indefinable, divine presence of the Son of God, to the souls of the faithful receiver. They thank God for the salvation of the souls of the departed, though they pray not for the dead. The two sacraments are administered. Festivals and days of fasting are observed as in the ancient Churches, and many canons and constitutions are provided which are neither repugnant to Scripture, antiquity, nor the laws of their country; while all such canons are open at all times to revision. These Churches present the first great obstacle to the triumph of Popery, because while they maintain authority, they permit liberty; and claim no other power to punish the heretic or the schismatic, than by declaring him to be separated from the worship and communion of the Church.

2.—The second great obstacle to the triumph of Popery is *the universal dispersion and consequent knowledge of the Holy Scriptures*, which is the unavoidable and most beneficial result of the interweaving of the Old and New Testament in the services of the Antipapal Episcopal Churches.—The people have been wisely instructed, while they respect and venerate antiquity, tradition, and much that is contained in the Fathers; to receive nothing as matters of faith which is not either immediately derived from, or certainly proved by, the Holy Scriptures. When, therefore, the adherents of the Papal Church inform them that the Bishop of Rome, as the successor of St. Peter, is the Vicar of Christ, Bishop of Bishops, and Ruler of the Church, they read the New Testament, and inquire whether Christ ordained St. Peter to be the ruler of the Apostles, St. Paul, &c.? whether the Apostles acknowledged that superiority? whether

St. Peter exercised such authority? whether he delegated it to another? and even if he did so, whether the assumptions of Nicholas, Gregory VII., Innocent, Boniface VIII., and Mauro Capellari are identical with the powers of St. Peter?—They find no shadow, no traces of such authority in the New Testament, whatever may have been the decisions of subsequent Councils, canons, or constitutions. They find that Christ prophesied that His Church should be founded upon St. Peter, and upon the declaration of St. Peter that Christ was the Messiah; and they read the fulfilment of this prophecy, in the honour bestowed on St. Peter of being the first Apostolical preacher of the Gospel, both to the Jews in Jerusalem, and to the Gentile Cornelius at Cæsarea. They read of the ancient Churches, that the Church of *Judea* was founded on the preaching of Christ, and of His Apostles, and of the Seventy; that the Church of *Jerusalem* was built on the same foundation, and on the preaching of St. Peter; that the Church at *Cæsarea* may be said to be founded by St. Peter, when Cornelius was baptized; that the Churches of *Samaria* and *Galilee* began with the preaching of the refugees from Jerusalem on the persecution in which St. Paul was active before his conversion; that the Church at *Antioch* was founded in the same manner. They believe that the Church of *Rome* was probably collected by the strangers from Rome, who were present at the miracle of Pentecost, and returned to their own country; and that St. Paul and the Apostles, including St. Peter, were the founders of the *Churches of the East and West*: but they do not read one word in the New Testament of the solemn conferment of the office of the head of the visible Church upon that Apostle, who was still the rock, because upon the truth of his declaration that Christ was the Messiah, the whole Church was built. They look in vain for the consecration of St. Peter to the headship of the Universal Church.—When the appeal is made to the modern doctrine of development, that the inferences deducible from the sacred writings are only to be gradually developed and understood; (while they acknowledge that one advantage resulting from controversy may be to define a doctrine more clearly, or to establish a point of discipline more effectually;) they look for facts alone, and reject such theory of development altogether.—If they are referred to the Fathers who immediately followed the Apostles, they find that Clemens and Ignatius, the contemporaries of St. John, the last survivor of the Apostles, unite the names of St. Peter and St. Paul as martyrs at Rome; and they conclude, therefore, that St. Peter was probably at Rome some short time before St. Paul was there beheaded; but that though both these Fathers urge upon the Churches to whom they write, the authority of their Bishops, neither of them allude to the exclusive authority of St. Peter.—Neither they, nor Polycarp, nor Irenæus, who likewise mention the authority of the Bishops, take notice of the supremacy of St. Peter. Nor was the celebrated passage—“*Tu es Petrus*,” ever applied to the defence of the exclusive power of the Bishop of Rome, till the day when Tertullian reproved Pope Zephyrinus (circ. 210) for acting as if he was the Bishop of Bishops, and for so applying the expression, “*Tu es Petrus*” to St. Peter, as to presume that he, the Bishop of Rome, possessed a power which

was not common to him with other Bishops of the Universal Church of Christ'. This is the first instance in which the Bishop of Rome is found to apply the words of Christ to St. Peter, as the foundation of the claim of the Bishops of Rome to supremacy over the Churches.—But this text is the basis of the whole assumption of those Bishops, from the time of Zephyrinus to the days of Nicholas, Hildebrand, or Gregory XVI.: and the student of Scripture, therefore, believes that the claim of supremacy is not sanctioned by Holy Writ, neither is it defensible from the testimony of antiquity or tradition, as they are ascertainable from the Fathers of the first and second centuries.

3. The third great *obstacle* to the final triumph of Popery is *the Protestant Monarchy of the British Empire*.

Before the Bishops of Rome can again acquire their former ecclesiastical or temporal ascendancy over the Churches of Christ, *that monarchy must be destroyed, or it must betray its trust*. The Sovereigns of Great Britain hold their high office, as its chief magistrates, upon *condition* that they are Protestant. The People, it is true, have the power to release the Brunswick-Coburg dynasty from their obligation, and still to declare that the possession of the Crown shall be theirs by prescription, to the exclusion of the descendants of the Stuarts; but the very agitation of the question would produce both the renewal of the civil wars, and the revival of that Protestant spirit, which produced the Reformation and the Revolution. We have endured, we are enduring, many aggressions; but we still depend upon the Protestant Monarchy. We believe that their religious observance of *the solemn compact, by which alone* they wear the most brilliant diadem on earth, will ever entitle our Protestant Sovereigns to the willing, as well as to the conscientious, loyalty of their Protestant subjects.

4. Another obstacle to the Triumph of Popery is *the doctrine of Toleration*.

On this point it will not be necessary to speak. One argument for the Divinity of our common Lord may be derived from the consummate wisdom by which He anticipated the general conclusion to which nations have only arrived after the experience and controversies of so many centuries,—that moral persuasion, and not extreme violence, is the right mode by which religious truth can be generally established, and religious error be destroyed. "Let both grow together till the harvest," was the reply to the disciples when they desired to root up the tares from the field of wheat.—Let both grow together. We encourage the growth of the wheat. We discourage the growth of the tares; but we do not imitate the Church which desired to exterminate the heretics, as well as to prevent heresy. We believe that the principle which permits the tares to grow together with the wheat, will be for the future even more powerful than the principle of the Church which has not yet rescinded one of the severe and hateful Canons; by which Churches were compelled to excommunicate, and

⁷ See the references at length in Bishop Hopkins's invaluable work, "The Church of Rome in her Primitive Purity compared with the Church of Rome in the present day."

by which princes were commanded and compelled to execute the excommunicated. Many of the Bishops and Clergy of Rome have advocated the doctrine of Toleration to the utmost; but *the laws of that Church itself must be rescinded*, before it can meet the Protestant on this vantage ground of Toleration, the necessity of which was taught by Christ, and is demonstrated by experience to be necessary; and which is adopted or improved in every system of jurisprudence of every civilized communion, excepting in the ecclesiastical Regulations and Canons of the Church of Rome.

5. *The Harmony of the Protestant Confessions of Faith among the principal Churches of the Reformation* is another obstacle to the Triumph of Popery.

On all the great subjects of the Christian Religion relating to the Object of Worship,—the Means of Grace,—the Truth of Scripture, and the Hope of Immortality,—they were united. The differences between them are not greater than those which have characterized the Church of Rome^a. They are unanimous in rejecting these three things,—the Papal Supremacy, the chief opinions which were subsequently embodied in the Creed of Trent, and the Canon law of Rome.

6. Another obstacle to the Triumph of Popery is *the testimony, by History, to the slow and gradual progress of the Power of the Church and of the Supremacy of the Bishops of Rome*.—We can trace the commencement of its influence over the other Episcopal Churches, from its adoption of the argument, “*Tu es Petrus*,” alluded to by Tertullian. We can account for that Supremacy, from such causes as the following, which we believe cannot probably recur:—the martyrdom of its Bishops under Heathen persecutions,—its protection of the orthodox, in the time of the Arian disturbances,—the deference justly paid to its Bishops for their integrity, learning, and the rank of their city,—the union of the legislative and executive power, by which appeals were made to the Bishops of Rome, by the Bishops of surrounding Churches; and by which the power of enforcing their decisions was granted by the Christian Emperors, till temporary authority was identified with permanent spiritual jurisdiction. We can trace the blending of the Canon law of the Churches with the civil law of the Empire, when the laws of Constantine and Valentinian, and the codes of Theodosius and Justinian, gave the sceptre over the consciences of men to the Bishops of Rome. We can assign other causes, also, for the Papal Supremacy than the Divine appointment. We know the long record of the advantages and the disadvantages attendant on the Papal power,—the eventual severity of its domination,—the groans of Churches, Kings, and People under its sceptre,—with the strenuous refusal of the Popes, long before the name of Luther spake only the indignation of Europe, to remove the evils of which English Parliaments, German Princes, and even Italian and Spanish Bishops alike complained. We study the necessity of the holy Reformation, and the glorious Revolution, in the long records of the Past. We rejoice in our deliverance, and we say with the servant of God in the olden time, if, “after such a deliverance as this, we again

^a Edgar's *Variations of Popery*, and Hall's *Harmony of Prot. Confessions*.

join with the people of these abominations, would not God be angry with us, till He had consumed us⁹." *We look to the history of the past, as the lesson of the present, and the guide to the future*; and so long as the pages of History exist, they present an insuperable obstacle to the triumph of the Supremacy of Rome.

7. Other obstacles might be enumerated:—the resolute determination of the masses of the people to possess the Holy Scriptures,—to value the Church, and the Bishops, and the priesthood, not for their authority alone, but for the manner in which that authority is exercised,—the deference to the public law which rules the Church as well as the State,—the deliberative Senates which are elected in America, France, and England by the people, and which must and will discuss, openly and publicly, all changes in religion,—the love of liberty, jealous of authority,—the love of truth, which seeks to fear God, and knows no other fear,—the love of order in religion, which desires peace and quietness, without compromising its independence:—all of which blessings are found among the Protestant Episcopalian Trinitarians, who seek for the salvation of the soul as the one thing needful.—*All these promise, by God's blessing upon them, to baffle the conspiracy of the Jesuit, the incipient treason which would unprotestantize us; and even the resolute perseverance of the boast, that Rome is infallible, unerrable, and unchangeable.* All seem to concur in proving, that whatever be the occasional or temporary successes of Popery, the utter retrogradation of the Churches of Christ cannot be anticipated; and that the final triumph of Popery is a consequent impossibility.

SECTION IV.

Present state of the Church, as the result of the past controversies.

I WILL not dwell on this. It is every where visible. It is seen in the contempt of the infidel, the mutual hatred of Christians, the wretched divisions among the worshippers of the Son of God. Six years have now elapsed since I visited the beautiful cathedral at Antwerp. Oh! I remember how I longed, how my heart panted to kneel down before the altar in that magnificent church, to offer my prayers to the holy, blessed, and glorious Trinity—the Creator, the Redeemer, and the Sanctifier of the souls of men. But how could I consent to be confounded with those, who I believe offended the One Mediator between God and Man, by withholding His exclusive honours from Christ the Lord; by bowing themselves down before the canonized man, the image of the Blessed Virgin, and the relic of the supposed or real saint? How could I endure even the appearance of the renunciation of that Religion which was given by the commandments of God; and which rested not on the commandments of Man? If it

⁹ Ezra ix. 13, 14. "Et post omnia quæ venerunt super nos in operibus nostris pessimis," &c. &c. "Numquid iratus es nobis usque ad consummationem?" &c. &c. Vulgate, 1 Esdras ix. 13—15.

had been possible that I could there have partaken of the memorials of the death of Christ, how could I have sanctioned the refusal of the holy cup? If I had there solicited communion with the Church of Rome, how could I have consented tacitly, yet certainly, to the denial of the validity of the English consecrations and ordinations, or unchurched the whole Church of England? In the discharge of my duty to God, I dared not kneel; but I offered my inward and fervent prayer to the common Father of the souls of all, that He would remove, in His own time, the divisions which curse the Churches. I left the sacred walls in deep and silent sorrow. I pondered over the possibility of a remedy for this separation of Christian from Christian. *I appeal to the Bishop of Rome, by his conviction that he must give his account to Christ his Lord*, for the right use of the powers he assumes in the Universal Church, to commence the removal of these evils: and by the revision of the Decrees and Canons of his Church, to commend to his Bishops, their clergy and their people, the reunion of the believers in the Trinity, the Incarnation, and the Atonement of the Son of God.

SECTION V.

THE REPENTANCE OF THE BISHOP AND CHURCH OF ROME, IS ONE REMEDY
FOR EXISTING EVILS.

1. *The power assumed and exercised by the Bishops of Rome.*—2. *The Popes can make or rescind the laws or Bulls of their predecessors.*—3. *The Bishop of Rome urged to exercise the power of his predecessors, and to demonstrate his repentance by rescinding the Bull of Pope Pius IV.*—4. *The History of that Bull.*—5. *Objections to its Rescission considered: i. From the conduct of England. ii. From the supposed truth of its Articles. iii. From the nature of the Papal Supremacy; and, iv. From the addition made by other Churches to the Creeds of Antiquity.*

WE are brought, then, to the consideration of one chief remedy for these evils. This is to be found in the use which your Holiness may be persuaded to make of the powers which have been claimed and exercised by the Bishops of Rome for many centuries; and which have been claimed by your Holiness more especially, since the elevation of your Holiness to the Pontificate.

The claims of the Bishops of Rome to the dominion over the Churches has been already given in the *Dictatus Papæ*¹. In this list of privileges, the Bishop of Rome is declared to be superior to a Council. Though this great power has been refused to the Bishops of Rome by many of their own communion, it is granted to them by others; it is sanctioned by the Canon law², and it has been expressly asserted by your Holiness in the encyclical letter which your Holiness addressed

¹ See the list in Baronius, xi. 475. In Ann. 1076. § 24. Antwerp Edit. fol. 1642. They are found in Gregory's Letters, lib. ii., between Ep. 55 and 56. See the note in Murdoch's and Soames' Edition of Mosheim, vol. ii. p. 336, in which the genuineness of the Maxims of Gregory and the arguments of the French writers are discussed.

² Decretal. Greg. lib. i. tit. iv. cap. iv. ap. Boehmar. vol. ii. p. 40.

to the Patriarchs, Primates, Archbishops, Bishops, &c. of the Universal Church, in the year 1832. In that letter your Holiness declares that the power of dispensing with the Canons is granted to the Bishops of Rome alone³. In that letter, also, your Holiness affirms that “the government and administration of the Universal Church belongs to the Roman Pontiff, to whom, as the Fathers of the Council of Florence have expressly declared, Jesus Christ has committed the full power to feed, and to rule, and to govern the Universal Church.” Now I am not willing to believe that your Holiness would be anxious to accept the “earthly Almightyness” attributed to the Bishop of Rome by some, who declare that he bears the place of Christ as a mortal God upon earth; or, that he possesses the attributes of Divinity assigned to him in the Canon law, that he can command the angels of heaven to obey him, or that he holds, with Christ, all power in heaven and in earth.—I do not believe that your Holiness would permit yourself to be called Omnipotent; nor to be addressed as the equal of the Almighty. These lofty expressions have been adopted to describe the prerogatives of the Bishops of Rome; and I am convinced that they would be disclaimed by your Holiness⁴. It will be sufficient to consider your Holiness in the double character of a Temporal Prince in Italy, and as the Spiritual Ruler both of the Italian Churches and of other Churches which deem your Holiness to be the Vicar or Substitute of Christ upon earth, possessed with the same authority as your predecessors;—and *the argument, therefore, which I derive from these premises may be thus stated.*

If your holiness is a Sovereign, and the Supreme Bishop of the Universal Church, you must believe that you possess those powers which are essential to all sovereigns, the power of making and repealing laws. The predecessors of your Holiness, as the Canon law expressly asserts, have no power to prevent the Bishops of Rome from making new laws; they have no power to impose their own laws on their successors; nor to limit their authority⁵. Whatever, therefore, they did, your Holiness can do. They were accustomed, according to the circumstances of the Church, and a real or supposed necessity, to add to the laws of their predecessors, to remove, to change, to modify, or to rescind them. Neither was the exertion of this prerogative in the least degree detrimental to their claim to infallibility. The Government of England is monarchical. The

³ “Perpendant vero—uni Pontifici Romano, ex S. Leonis testimonio, canonum dispensationem esse creditam.”

⁴ “Earthly Almighty! wherefore tarriest thou!”—SOUTHEY, *Curse of Kehama*.

⁵ On the subject of the powers, titles, privileges, and honours of the Popes, see the *Dissertatio de Summo Pontifice* of Barbosa, *Jus Eccl.* i. 3—23. Lugd. 1718. Bellarmine de Rom. Pontif. lib. ii. cap. 31. And for a long collection of such claims and titles see the list selected from the Canon Law with the references in Foxe, iv. 145. Edit. 1837. And the chapter in Edgar’s *Variations of Popery*, 2nd edit. p. 128, &c. &c. with the references.

⁶ “Successori legem non potest imponere; nec potestatem ejus limitare.” Boehmer, ii. Cajetan, p. 49. That the successors of one Pope may alter the decrees of his predecessor, see Barbosa in *Jus Eccl.* i. 40. § 70. C. Apostolicæ, 35. 9. 9. in C. Sententia eadem caus. et quæst. The Pope cannot be bound by positive laws, neither can he bind his successor by the same laws. Barbosa, *Jus Eccl.* i. 82. § 182-3.

principles of monarchy are not compromised because Queen Victoria, by the advice of her Council and with the consent of her Senate, rescinds, or changes, or adds to, the laws of George the Fourth or any other of her predecessors. Queen Victoria and George the Fourth both claim the supremacy over their subjects. Both are acknowledged by the written law to be supreme. Both prove their supremacy, and increase rather than lessen their power, by altering the laws of their ancestors. So it is with your Holiness. If the Bishop of Rome is a sovereign, if he is superior, as he affirms, to a council—if he possesses the privileges of his predecessors—then the Bishop of Rome must be able to revise the laws of his predecessors,—to change, add to, abrogate, or alter them, as he in his wisdom shall deem fit, and right, and prudent.

But the laws of the Church of Rome are the bulls of the Bishops of Rome. The repealing or the alteration of a law is merely the publication of a new bull. It may be desirable to consider some of the precedents which demonstrate this truth, however self-evident it may appear to be. As the Church and the Bishops of Rome are said to claim the three divine attributes or properties of infallibility, unerrableness, and unchangeableness; and as also the union of these may at first sight appear to render the changing of a law impossible, when that law had once been enacted by an infallible, unerrable, and unchanging tribunal, it may be advisable not to rest on the abstract question whether the Sovereign Pontiff possesses in theory the power to alter laws, but to inquire whether he possesses it in practice; whether it has ever been exercised; and whether the laws of the Church of Rome have been changed, rescinded, or modified, whenever the Bishops of Rome deemed such alteration to be useful or advisable.

Symmachus then (499) annulled the acts of Anastasius.

Gregory I., surnamed the Great, the sender of Augustine to England, dispensed with a Canon of the first and greatest of the general Councils, the Council of Nice¹.

Sabinian burnt the books of his predecessor Gregory I.

In the year 768 Stephen deposed the bishops consecrated by Constantine.

Stephen (768) reversed the decrees of Formosus.

John VIII. revoked the decree of St. Nicholas, in the matter of Photius.

Marinus (884) reversed the decrees of Hadrian and John.

Romanus abolished the laws of Stephen, as Stephen the laws of Formosus.

Pascal II. (1102) declared that no acts of Councils should bind him.

Cœlestine II. (1144) rescinded the decrees of Innocent II.

¹ “De dispensationibus exemplum habemus in Epist. I. Gelasii, (nam recentiora infinita de industria prætermittimus,) ‘Necessaria, inquit, rerum dispositione constringimur, et Apostolicæ sedis moderamine convenimur, sic canonum paternorum decreta librare, et retro præsulorum decessorumque nostrorum præcepta metiri, ut quæ præsentium necessitas temporum restaurandis Ecclesiis relaxanda deprecatur, adhibita consideratione diligenti, quantum potest fieri temperemus;’ et ibidem in multis dispensat.” Item Gregorius, lib. xii. Epist. xxxi. “Felici Episcopo Siciliæ dicit, se dispensasse cum Anglis circa matrimonia in gradibus prohibitis, et rursum cum Siciliis, ut semel tantum in anno Concilium celebrent, cum alioqui regulæ præcipiant bis in anno concilia celebrari. Porro regula ista, in qua Gregorius dispensabat, est can. 5. Concilii I. generalis.” Bellarmin. de Romano Pontif. lib. ii. cap. xix. p. 670 and 671.

Leo X. approved the New Testament of Erasmus. Paul IV. placed it on the list of books prohibited.

Alexander III.⁸ decrees that marriages should be indissoluble. Innocent III.⁹ decrees the contrary.

Gregory IX. granted liberty to the faithful to confess their sins to the mendicant orders. Innocent IV. repealed the bull. Alexander IV. and Clement IV. confirmed the bull of Gregory IX. Martin IV. confirmed it also, provided the people confessed once a year to their own clergy.

Martin IV. repealed the bull of Gregory X. and his successor in the matter of the Court of Anjou.

The bull "Unam Sanctam" of Boniface VIII., one of the most imperious and solemn ever promulgated at Rome, which declared the supremacy of Rome over France, was rescinded by Clement V.

Clement V. rescinded also the bull of Boniface VIII., "Clericus Laicos, &c.," which declared the laity to be inferior to the clergy.

Sixtus V. published an authentic version of the New Testament. Clement VIII. condemned it.

Other instances might be selected from the history of the Bishops of Rome; but these are sufficient to prove, that while as sovereigns they possess in theory the power of rescinding laws, they have no less exercised that power in practice¹. They have rescinded and altered their laws; and they never imagined that by so doing they compromised either their supremacy or their pretensions.

Such then is the power of altering the laws of the Church possessed by the Bishop of Rome. If this power is denied; if the Bishop is an automaton who is not able to wield the sceptre of a sovereign, nor to issue decrees, nor to make laws,—if his Consistories, his Rota, his Cardinals, his Councils, by whatever name they be called individually or collectively, advise the Bishop of Rome that he has no such authority, no more can be said. Our controversies must proceed till they be terminated by another universal war, or till the Protestant Episcopal Churches perish, or till Rome itself be neglected, deserted, or destroyed. If, however, the Bishop of Rome possesses the power which I now ascribe to your Holiness, as claiming to be the Sovereign and Supreme Bishop of the Universal Church, my only task must be to inquire in what manner your Holiness may now exercise this power for the common benefit of the Churches of Christ. Is there, or is there not, any one bull which your Holiness is enabled to rescind, the rescinding of which would be the commencement of a new æra among Christians, the throwing down of the barriers which separate the Episcopal Churches from each other; and the beginning of that reunion among Christians which the worshippers of Christ, the believers in His Holy Gospel, the members of the Episcopal Churches, so anxiously desire, and for which they so zealously pray? *Is there any one peculiar bull, the rescinding of which would*

⁸ C. ex parte De Sponsal. et Matrimonio.

⁹ C. Quarto de Divortis.

¹ These acts of power may be verified in the common lives of the Popes.

be the beginning of that repentance of the Bishop of Rome and of the Church of Rome, which would become the solid foundation of such reunion? There is such a bull. It is the bull of Pope Pius IV., which that Bishop of Rome promulgated in the year 1564, in the year¹ after the Council of Trent had ceased to sit, and two years after the Church of England had attained its present form. The fixed and settled faith of the Church of England, is prior by two years to the fixed and settled creed of the Church of Rome. The decisions of the Church of England, both as to doctrine and discipline, may be said to be contained in the Thirty-nine Articles, which were drawn up in the year 1562. The creed of the Church of Rome may be said to be contained in the bull of Pope Pius IV., which was promulgated in the year 1564. The Church of England, we shall see, has always reserved to itself the power to rescind any article of discipline or doctrine which may be deemed unscriptural. The Bishop of Rome, who is the Church of Rome, for there is no authority but that which is exercised by him, possesses the same power. *The Church of England is always willing to exercise this power. The Church of Rome is able to do the same.* I call upon your Holiness to demonstrate to the world, that the Bishop of Rome and the Church of Rome are willing as well as able to do so. That I may more effectually urge upon your Holiness the arguments by which the expediency of rescinding this bull may be demonstrated, I shall submit to your Holiness and to the other members of the Church of Rome, the circumstances under which that bull was passed, the nature of that bull, and the several objections to its rescission which may be derived from—

1. The conduct of the Church of England.
2. The Articles of Faith (appended to the Nicene Creed) contained in that bull.
3. The nature of the papal supremacy : and
4. The conduct of all Christians in adding to the Articles of the Primitive Creeds. I shall then urge the advantages and disadvantages of adopting or rejecting this act of repentance on the part of the Church of Rome.—If it can be shown that the *first step towards peace and union, founded on truth, must proceed from the consent of the Bishop of Rome to act on his own received principle of being able to reconsider any law or laws of his predecessor*; and if he will therefore more especially consider the bull of Pope Pius;—if it shall so be, that in revising that bull the Bishop of Rome shall come to the conclusion that it may be rescinded;—then the whole controversy between the Church of Rome and the other Churches of Christ may begin to be placed in the same state in which it existed before the Councils of Trent, Constance, and Lateran;—then obnoxious novelties may be permitted to become matters of discussion, and not be enforced as Articles of Faith. They may then become gradually obsolete. And because the Dictatus Papæ would be no longer enforced by the last clause in

¹ The two Bulls of Pope Pius are dated the Ides of November, 1564. The fathers of the Council subscribed its decrees, 4th of December, 1563. The Bull of Conformation is dated 4th calendæ of February, 1563-4. The Articles of the Church of England were signed in convocation, 1562.

the Creed of Pope Pius, one stern necessity of our *Protestant resistance to Papal claims of supremacy would cease with the cessation of those claims*. Popery and Protestantism might begin to decline together; and the Apostolical Christianity which preceded both, might again pierce through the storms and tempests, the clouds and the darkness of our controversies, our hatreds, and our persecutions. Christians, with hearts united by scriptural faith, might kneel at the same altars, and bless the same Saviour, and again love one another.

We shall first consider the circumstances under which the bull of Pope Pius IV. was enacted; and the nature of the bull as the law of the Church of Rome.

The Council of Trent had now sat at intervals from the year 1544 to 1562. When it concluded its sittings, it left the confirmation of its decrees to the Bishop of Rome; and it referred to him all decisions respecting the prohibition of books, the compiling of catechisms, breviaries, missals, and rituals³. *The Council, however, and this is the one circumstance which more especially demands attention, gave no authority to the Bishop of Rome to draw up an additional Creed*. Whatever might be the mode which Pope Pius should adopt in recommending, confirming, sanctioning, or enforcing the decrees of the Council, or in complying with the wishes of the Council, he exceeded all the powers ever granted to any Bishop of Rome, when he added twelve articles of faith to the ancient creeds of the Church. His doing this was an unwarrantable act of usurpation. It was a violation of the canons and decisions of the most venerable of the primitive Councils. The Council of Ephesus had expressly decreed that no article of faith should be added hereafter to the then existing creeds. The Council of Trent defined articles explanatory of the real or supposed doctrine of the Churches, but they drew up no creeds, and they gave no power to the Bishop of Rome to draw them up. The bull of Pope Pius therefore, which subjoins twelve additional articles to the Nicene Creed, has not the authority of the Council of Trent, but must be regarded as the act of the individual Pope only who issued the Papal bull. Even if it had possessed the authority of the Council, the precedent of Pope Gregory I. would still sanction your Holiness in revising and rescinding the bull. How much more then is your Holiness justified in revising it, when it must be regarded as the act of an individual Bishop of Rome⁴. That the Council never intended to give the Pope authority to make a new Creed, appears from their decision in their third session⁵. They introduce

³ Concil. Trident. Sessio xxv. cap. 21. De Indice Librorum, Catechismo, Breviario, et Missali, ap. Le Plat. p. 323. 4to. Antw. et Louv. 1779.

⁴ "Quod si in his recipiendis aliqua difficultas oriatur; aut aliqua inciderint, quæ declarationem, quod non credit, aut definitionem postulent; præter alia remedia, in hoc concilio instituta, confidit sancta synodus beatissimum Romanum pontificem curaturum, ut vel evocatis ex illis præsertim provinciis, unde difficultas orta fuerit, iis, quos eidem negotio tractando viderit expedire, vel etiam concilii generalis celebratione, si necessarium judicaverit, vel commodiore quacunque ratione ei visum fuerit, provinciarum necessitatibus, pro Dei gloria, et ecclesiæ tranquillitate, consulatur." Canones et Decreta Conc. Trid. p. 325. edit. Le Plat. See on this point Dr. Hawkins' Bampton Lectures (1840), p. 27, and the additional notes in the 2nd edit.

⁵ Chap. iii. Le Plat. p. 16.

that session by resolving to imitate the example of the Fathers of the earlier⁶ Councils by repeating the Nicene Creed. This was done. They voted that Creed also to be the one only firm foundation of faith⁷. And neither in that, nor in any subsequent session, is there the remotest allusion to the permission of the Bishop of Rome to draw up a new creed for the Churches of Christ.

This precise view of the question was taken also by Pope Pius IV. himself. Two bulls were published by him, in both of which he commands the adoption of the twelve additional articles. In the first of these bulls he alludes to the stormy times of the Church in which he lived, as his reason for promulgating the bull. He deemed the law he was about to enact to be a *temporary remedy for the disorders of the period*; and he expressly adds, that he published the bull and creed as the result of his own knowledge of those disorders, and from his own will alone⁸, that it might be sworn to by all persons who were admitted to office in any university⁹. Four days after, a second bull, the counterpart of the first, was published, commanding the adoption of the twelve additional articles to the ancient creeds by all ecclesiastics. In this second bull he considers these articles to be the result only of his interpretation of the request of the Council, that the Bishop of Rome should confirm and promulgate its decrees; but he does not say that this gave him authority to draw up a creed. He declares that he will punish the opposers of the bull as the enemies of the Council of Trent; but he does not affirm the creed to be the actual decision and decree of the Council. The first part of the Nicene Creed, from the words "I believe," down to the words "in the Holy Ghost¹," were voted in the Council of Nice by the Fathers to be the faith of the Council. The creed of Pope Pius was never voted in the Council of Trent by the Fathers as the faith of that Council.

The Congregations, or the Councils in the Court of your Holiness, represent the Council of Trent¹. Your Holiness no less represents the Pope of that day, Pius IV. The power, therefore, rests with your Holiness, and with your Councils, to exercise, in reconsidering and in repealing the law, the very same authority which enacted the law. It is in the power of Gregory XVI. alone to do so. It is no less, may we not say it is much more, in the power of Gregory XVI., in conjunction with his Consistories, Congregations, and Councils, to throw down the middle wall of partition which divides from each other the chief masses of Christians? It is with them to begin the innumerable benefits which must be the consequence of reconsidering and repealing the bull;

⁶ *Sacratioribus Conciliis*, Le Plat, ut supra, p. 15.

⁷ "Fundamentum firmum, et unicum." Le Plat, ut supra.

⁸ "In Sacrosanctâ B. Petri Principis Apostolorum Cathedrâ," (the bull begins,) "meritis licet imparibus, hisce procellosis militantis Ecclesiæ," &c. &c. And in the second section: "Motu proprio, et ex certâ scientiâ nostrâ, ac de Apostolicæ potestatis plenitudine," &c. *Bullarium Magnum*, ii. 127. folio. Lugd. 1692.

⁹ This bull is dated Dec. 4, 1564.

¹ There it originally ended, for the remainder, excepting the "Filioque," was added in the second general council.

² See, for an account of these congregations, the *Bullarium Mag.* vol. ii. p. 677. Soames' *Mosheim*, vol. iii. p. 258, and references; and the *British and Foreign Review*, No. 15, January, 1839, p. 27—33.

which has perpetuated many divisions which by this time would possibly or probably have become obsolete. If the Bishop and the Church of Rome profess indeed that they are invested with the powers, the privileges, and rights of ecclesiastical legislation, which were granted by Christ the Lord to their predecessors and to St. Peter, may not the world and the Church believe that this superhuman dominion which they so claim, would be rightly exercised in removing one great cause of the mutual bitterness of Christians, and making one attempt at restoring peace to the Universal Church of Christ³?

But let us consider the objections to this revision.

1. *The first will be derived from the conduct of England.*

This kingdom, it will be said, departed first from the faith of the Church of Rome, and it becomes the duty, therefore, of the first Church which departs from the general communion of all the Churches, to retrace its steps.

To this we reply, that the Church of England, in every period of its history, has proved itself willing to do that very thing which is now urged upon your Holiness. It has ever been willing to revise its decisions. When it drew up the Thirty-nine Articles, it adopted them, it is true, as articles of faith and of discipline, but *as terms of communion which might be reconsidered, not as clauses of creeds which must ever be deemed immutable*. Those articles of communion, which are also articles of unchangeable faith, are contained only in the three ancient creeds, and are common to Rome itself, with England, and with the Primitive Churches.

Till the bull of Pope Pius made the decrees of Councils articles of a creed, those *decrees were open to constant discussion*. One Council, says Augustine, can rescind what another has determined⁴. England only adopted certain conclusions before the Council of Trent ceased to sit, which that Council might have

³ Möhler (in his Symbolism, or Exposition of the Doctrinal Differences between Roman Catholics and Protestants, i. 17) affirms, that neither the catechism of the Council of Trent, nor the creed of Pope Pius IV. possess any symbolical authority. His theory of development, mirabile dictu, makes the Church independent of any written formularies. It possesses the inherent power, according to controversies, to declare what is truth. To such a theory of development there can be no very great objection. But Möhler confines this power to the Church of Rome. The Episcopalian would extend it to all Churches in the Catholic Church, and in this consists the difference between Möhler and his opponents.

⁴ "Episcoporum autem litteras quæ post confirmatum canonem vel scriptæ sunt vel scribuntur, et per sermonem forte sapientiorum cujuslibet in ea re peritioris, et per aliorum episcoporum graviolem auctoritatem doctioremque prudentiam, et per concilia licere reprehendi, si quid in eis fortè à veritate deviatum est: et per ipsa concilia quæ per singulas regiones vel provincias fiunt, plenariorum conciliorum auctoritati quæ fiunt ex universo orbe Christiano, sine ullis ambagibus cedere; ipsaque plenaria sæpe priora posterioribus emendari; cum aliquo experimento rerum aperitur quod clausum erat, et cognoscitur quod latebat; sine ullo typho sacrilegæ superbie, sine ulla inflata cervice arrogantie, sine ulla contentione lividæ invidiæ, cum sancta humilitate, cum pace catholica, cum caritate Christiana." Augustini Opera, tom. viii. ix. Antwerp, 1700. De Baptismo contra Donatistas, lib. ii. p. 66.

"Concilia posteriora prioribus apud posteros præponuntur, et universum partibus semper jure optimo præponitur." Augustini Opera, tom. viii. ix. Antwerp, 1700. De Baptismo contra Donatistas, lib. iii. p. 70.

also adopted ; or which, if it did not, might have been decreed by subsequent Councils between Trent and the present period, if they had been called by the proper authority. When the necessity of a law ceases, the law ceases. The decisions of the Church of England might have been by this time changed, if the Churches on the continent had resolved to adopt the decisions of another Council. This creed of Pope Pius alone prevents the present possibility of such decision—and it prevents, therefore, the possibility of any change in the law of England.

The Church of England, too, never wished to separate from the communion of the Church of Rome. *It desired only to expunge from its own articles of faith certain conclusions which the ancient Church had not adopted, but which the Church of Rome had united to the primitive creeds.* The Church of England desired that the Church of Rome should follow its own example. It had no more idea, thought, wish, nor intention of separating from the communion with Rome at the beginning of certain controversies, than the parties which we name for distinction Whig or Tory, desired to separate from the monarchy of England. If the Bishop of Rome, Pius IV., had not been precipitate and rash, the decisions of the Council of Trent might by this time have been rescinded by another Council ; the articles of the Church of England might have been rendered conformable to the decisions of that Council ; and the doctrines now peculiar to Rome would by this time have become obsolete.

Till two years after the Council of Trent had ceased, there had been no decree to compel the separation between the two Churches. The controversies between them were fierce and exasperating ; the differences were numerous and alienating ; but so long as the particulars of that controversy were left open, so long there was the hope that the continued inquiry might terminate in the establishment of truth, in the gradual surrender of ancient or modern errors, and therefore in peace and union. When the Church of Rome, however, first embodied all the disputed points in one creed ; and when it added, six years after the Council of Trent, the untoward decision, the command to the people of England, who still valued adherence to Rome, to depart from their parish churches, *it then only became evident that the two Churches were irreconcilable—till the one forsook its Thirty-nine Articles, or the other its creed of Pope Pius.*

That your Holiness, however, may be convinced that Rome, and not England, was the cause of the fatal division, which had hitherto prevented the rescission of the bull of Pope Pius, I would further enlarge on this point, and give some proofs that the members of the Church of Rome continued to attend the Church of England for some years after the accession of Elizabeth.—All the temporal peers except a few, and a great majority of the lower house, were in favour of the Reformation. Two peers, the Earl of Shrewsbury and Viscount Montague, voted against the Act of Regal Supremacy⁵ : and these two, with the Marquis of Winchester and six barons, were all the peers who opposed the

⁵ Camden. Ann. Eliz. p. 36.

restoration of the Book of Common Prayer⁶. Of these noblemen, however, one at least, Lord Montague, although he then spoke strongly and freely in Parliament, yet ever after conformed to the English Liturgy, and daily in his house with all his family attended the divine service prescribed in the Book of Common Prayer⁷. In fact, as a contemporary writer has truly observed, the Reformation was received by the laity, by the Queen, nobility, and people in Parliament, before the reformed clergy had been recalled from exile, and placed in the government of the Church⁸, in the reign of Elizabeth.

The great majority of the clergy who were beneficed at the time of Queen Mary's death, six years before the bull of Pope Pius was promulgated, conformed to the Reformation. Several dignitaries, indeed, resigned their preferments, but not more than a few of the parochial clergy refused obedience. "When the high commission," says Archbishop Wake, "was established for visiting the Churches of England, they were expressly ordered, by her Majesty's injunctions, to reserve pensions for those that refused to continue in their benefices: and the Reformation itself appeared so reasonable to them, that of nine thousand four hundred beneficed men in England, there were about fourteen bishops, six abbots, twelve deans, twelve archdeacons, fifteen heads of colleges, fifteen prebendaries, and eighty rectors of parishes, that left their benefices on account of religion⁹. This is abundantly confirmed by the testimony of the

⁶ Journals of all the Parliaments in the reign of Queen Elizabeth, &c., by Sir Symonds D'Ewes, p. 30; London, 1682; who adds, "the reformation of which (the Liturgy) being so little differing from the old form (as, that it hath given, and yet doth give, occasion of offence to many weak ones amongst us) it is the more to be marvelled at that so many should [i. e. afterwards] oppose it; and the rather also, because most of the Papists of England did come to our Church and heard Divine Service ordinarily till the eleventh year of the reign of the Queen," &c.

⁷ "Fidelis servi subdito infideli responsio." Lond. John Day, 1573. "Nam utcunque in initio regni serenissimæ nostræ reginæ de religione senserit, liberèque tendit, quod præsentem reipublicæ statum, comitiorum illorum statuta, religionis istius formam quam nos hodie profitemur, ille indies cum tota familia in sua domo sanctissime colit atque celebrat," &c. Strype gives an account of this book, which was written at the command of Archbishop Parker, in reply to Sanders, *De Visibili Monarchia*, "chiefly to answer the calumnies in the seventh book." The author was Bartholomew Clerk, a civilian, of King's College, Cambridge. (*Life of Archbishop Parker*, b. iv. ch. xvi. xvii.)

⁸ This observation is found in the answer to Sanders, *De Visibili Monarchia*, "Tum quinam illi sunt obscuro homunciones, Sandere, quos ais hæreseos nobis imposuisse servitutem? Ego enim de quibus sentias, ne conjectura quidem consequor. Adeo ne tibi serviles aut ignobiles videntur Angli, ut cum tanti monarchæ jugum tolerare noluerint, cervices jam suas obscuris homuncionibus supponerent? Equidem si tam turpi convicio Episcopos et pastores nostros taxas, impudenter erras. Namque Evangelium, quod tu hæresis jugum statuis, a Regina, proceribus, atque populo in publico parlamenti consilio, cujus est apud nos autoritas gravissima, receptum, et Papismos profligatus prius fuit quam illi ab egestate, latebris et exilio reducti atque revocati sacerdotiis præficerentur." *De Visibili Rom. Anarchia contra Mich. Sanderi Monarchiam*, lib. i. p. 64, 65. London, John Day, 1573. Strype's *Life of Archbishop Parker*, book ii. ch. xii. p. 126, folio edition.

⁹ Second Defence of the Exposition of the Doctrine of the Church of England. Gibson's *Preservative*, vol. iii. tit. ix. p. 164.

"In one of the volumes of the Cotton Library, (which volume seemeth once to have be-

Roman Catholics themselves. Dodd, in his *Church History of England*, acknowledges that of those who afterwards seceded, "a great many of the clergy conformed for awhile, in hopes [as he chooses to explain their conduct] that the Queen would relent, and things come about again¹." Sanders, a vehement defender of the Church of Rome, confesses that the majority of those who eventually separated from the Church of England, had conformed until they were prevailed upon to forsake the English service, and that the seminary priests were sent over for this very purpose, "by word, writing, example, and secret administration of the sacraments, to reconcile them to the Catholic Church, and recover them from the schism and from the sacrilegious offices of the heretics, with which most men at that time in England, though otherwise orthodox at heart, had, through fear of the laws, defiled themselves²."

A similar admission is made in the violent and abusive attack on Queen Elizabeth, published at Rome and Lyons in 1593, by an English priest, under the name of Philopater. "For," says he, "in the beginning of your reign, while you dealt somewhat more mildly with the Catholics, while as yet you urged no one most vehemently, pressed no one much either to join your sect, or to deny the ancient faith, all things indeed seemed to move in a far more tranquil course; great complaints were not heard, nor any remarkable dissension and repugnancy perceived; nor were there wanting those who (though wrongly) frequented your Churches in order to please and gratify you³."

In other parts of this work also he acknowledges that the object for which the seminary priests and Jesuits were sent into England, was to induce the people

longed to Camden,) the whole number of the deprived ecclesiastics is digested in this catalogue: Bishops, 14; Deans, 13; Archdeacons, 14; Heads of Colleges, 15; Prebendaries, 50; Rectors of Churches, 80; Abbots, Priors, and Abbesses, 6; in all, 192.

"Camden, in his *Annals*, little varies; only reckoning twelve Deans, and as many Archdeacons. The answerer to the English Justice (supposed to be Cardinal Allen) mentions the deprived after this reckoning: 14 Bishops (and in Ireland the Archbishop of Armagh, and an uncertain number of Bishops there); 3 elects; 1 Abbot; 4 Priors, or superiors of religious convents; 12 Deans; 14 Archdeacons; 60 Canons of Cathedral Churches; not so few as 100 Priests; 15 Heads or Rectors of Colleges, Oxford and Cambridge; and above 20 Doctors of divers faculties that fled the realm, or were in the realm deprived."—*Strype, Annals*, vol. i. part i. ch. ii. p. 72, folio edit. p. 106, 8vo. edit.

Strype also refers to Sir Symonds D'Ewes, who says, "It is further to be noted, that of nine thousand four hundred ecclesiastical persons settled in their several promotions, but one hundred and seventy-seven left their livings to continue in their Romish idolatry."—*Journals*, p. 23.

¹ Dodd's *Church History of England*, p. iv. b. i. art. ii. vol. ii. p. 8. Brussels, 1739, folio.

² "Quibus plerique tum in Anglia, alioquin corde orthodoxi viri, metu legum se contaminaverant."—Sanders, *De Schismate Anglicano*, f. 180.

³ "Omnia sane tranquilliori longe cursu incedere videbantur, nec audiebantur magnæ querelæ, nec insignis aliqua dissensio aut repugnantia cernebatur, nec deerant (quamquam malè) qui ecclesias vestras, ut vobis placerent, et gratificarentur, corpore saltem etsi non animo, frequentarent."—Elizabethæ Angliæ Reginae Hæresim Calvinianam propugnantis sævisimum in Catholicos sui regni edictum, &c. promulgatum Londini, 29 Nov. 1591. Cum Responsione ad singula capita, &c. per D. Andream Philopatrem, Presbyterum ac Theologum Romanorum, ex Anglis olim oriundum. Cum Licentia Superiorum, Romæ, 1593. Sect. i. s. 77. p. 103.

to secede from the reformed worship, and to reunite them to the Church of Rome⁴. "From the year 1 Elizabeth unto 11," says Sir Edward Coke, in his speech at the trial of the conspirators in the Gunpowder Plot, "all Papists came to our Church and service without scruple. I myself have seen Cornwallis, Bedingfield, and others at Church; so that then for the space of ten years they made no conscience nor doubt to communicate with us in prayer⁵." Queen Elizabeth herself, in a declaration drawn up by her order, states, that "though some persons have been lately brought before her Majesty's Council, and questioned in matters of religion, yet this trouble was altogether occasioned by their own misbehaviour. 'Twas because they had broke the laws, because they declined coming to Church, to common prayer, and divine service, as they had usually done for nine or ten years together, [reckoning, I suppose, not from her accession, but from the date of the Act of Uniformity, passed more than six months after,] and that unless they had broke off their conformity, and lived in open contempt of her Majesty's laws, they had never been in the least molested⁶."

In her instructions to Sir Francis Walsingham, Elizabeth in like manner affirms, that the Earls of Northumberland and Westmoreland, "before they did begin their rebellion, did at no time shew themselves unwilling to exercise the rites of the religion established by law in the realm: but as they gave their consents when the order thereof was first established in Parliament, so did they ordinarily resort from the beginning of our reign in all open places to the churches, without contradiction or show of misliking⁷." It is, indeed, beyond all question that the design of Elizabeth, on coming to the throne, was to reduce her subjects to uniformity by removing from the Common Prayer Book everything needlessly offensive to the prejudices of the Roman Catholics. For this purpose it was that the words of delivering in the Lord's Supper were reconstructed so as to assert the real presence of the body and blood of Christ in the holy sacrament, without determining anything regarding the mode of his presence⁸: the declaration against transubstantiation (which had been placed in the second Prayer Book of Edward VI. at the end of the office), although, in fact, it formed no part of the Liturgical service, was omitted⁹; and the offensive prayer in the Litany removed¹. It is beyond all controversy, therefore, that *our Liturgy was compiled in the most conciliating spirit of Christian charity and forbearance, and with the most delicate and unselfish consideration of the tenderness of consciences not yet enlightened. Such as it is, (as far at least as this controversy is concerned,) it was for several years used by the Roman Catholics: and if the creed of Pope Pius, and the bull which commanded the*

⁴ Ibid. s. 188. p. 243.

⁵ A True and Perfect Relation of the whole Proceeding against the most Barbarous Traitors, &c. Lond. 1606.

⁶ Collier, Eccl. Hist. part ii. book vi. p. 521.

⁷ Digges' Complete Ambassador, p. 4. Lond. 1655.

⁸ Wheatly on the Com. Pr. ch. vi. sect. xxiii. § 5. L'Estrange, Alliance, ch. vii. 6. p. 193. 209, 210. Nicholls' Preface, p. 6.

⁹ Wheatly, ch. vi. sect. xxxi.

¹ Wheatly, ch. iv. sect. ii. § 2, note 32. L'Estrange, ch. iv. F. p. 89. Nicholls' Preface, p. vi.

English Catholics to avoid their parish churches, had not been passed, some Council more constituting than that of Trent might have devised the means of reconciling Christians, and the divisions of the Churches might have been healed.

Such is but a part of the evidence respecting the willingness of the Church of England to maintain its communion with Rome, if the Church of Rome, and the Bishop of Rome, the last in date of the two Churches, will repent of its conclusions and rescind its creeds. *The Church of England presents no obstacle to reunion with Rome, IF ROME WILL REPENT AND CHANGE; and it will ever be willing, if Rome will reconsider its creeds, to reconsider also its articles.* The Church of England has wisely avoided the forging for itself the fetters of an assumed infallibility. It acknowledges that Churches may err. It calls upon Rome to reconsider the past; and, if it will not make the same acknowledgment in words, to make it in action. It will be glad to hold communion with Rome, *when the wall of partition is thrown down between the Churches, by the hands of those who have first built it, and have hitherto upheld it.*

2. The next objection to the revision of the bull of Pope Pius will be, *that the twelve additions, made by that Pontiff to the Nicene Creed, are all truths, and are consequently immutable, and may neither be rescinded nor denied; and they are therefore justly added to the creed, because, though they have been controverted by heretics, they have been adopted by the Church.*—To this we answer, that even if we grant these doctrines to be truths for the sake of the argument, it was not therefore necessary to append them to the creed. The doctrines of voluntary poverty, monastic vows, the immaculate conception and the perpetual virginity of the Blessed Virgin, have been all controverted, and have been all tacitly adopted by the Church of Rome; but they are not therefore appended to the creed. The difference between a clause of the creed and an article of faith consists in this—that while the former is deemed a truth essential to salvation, and is therefore demanded by all Churches, of all Christians: the latter is deemed a truth essential only to communion, and is therefore proposed by the Churches to Christians, as the occasional safeguard of their own peace; to be rescinded when necessary, as a term of communion, though it may still be regarded as a truth to be believed.—For instance: neither of the Churches of Africa, the Church of Rome, nor the Church of England, have altered the clauses of the Nicene Creed. All however have had articles of faith, which were held for a time as terms of communion; but which have been all at various times removed, but of which the truth was not denied. The African Churches held the belief in Infant communion; *they ceased to do so, but they never denied the truth of the rescinded article.*—The Church of Rome once held the partaking both of the bread and wine in the Eucharist, as an article of faith, and a term of communion. They latterly withheld the cup as an act of discipline; but *they have never denied the truth, that Christ commanded both to be received, and that for many ages the bread and wine were both received.*—The Church of England once had forty-two articles of faith, and has now only thirty-nine. *Three have been discontinued, but their truth is not necessarily denied.*—These three instances

of the difference between clauses of the creeds, which are immutable, and articles of faith, which, though truths and therefore immutable, are not necessarily proposed by the Churches; will enable us to enforce the duty of the Church and Bishop of Rome, so to reconsider the additions to the Nicene Creed, that they shall not be regarded as clauses of an immutable creed; but merely as articles of faith, which the Church may remove from her formularies, as not essential articles of communion. They are not at present *articuli fidei*, though they are identified with the Nicene Creed itself, and called the Creed of the Church of Rome¹!

What then is the result of this part of our enquiry? It is this:—we conclude that the secretaries or scribes of the Bishops of Rome committed a mistake when they drew up the two Bulls, in which they transcribed the twelve additions. The Council of Trent abounded with learned men. There were too many well read scholars among them, to be ignorant that if the Council of Trent, instead of being a Roman or Italian Council only, as its adversaries alleged, wished to be indeed regarded as a general council, as it professed itself to be², it would never have been guilty of the error of contravening the solemn decree of the Council of Ephesus. All the general councils since the time of the Council of Ephesus had observed that decree: namely, that “*no person shall be allowed to bring forward, or to write, or to compose any other creed besides that which was settled by the holy Fathers who were assembled in the city of Nicæa, with the Holy Ghost. But those who shall dare to compose any other creed, or to exhibit or produce any such to those who wish to turn to the acknowledgment of the truth, whether from Heathenism, or Judaism, or any heresy whatsoever, if they are Bishops, or Clergymen, they shall be deposed, the Bishops from their episcopal office, and the Clergymen from the clergy; but if they are of the laity, they shall be anathematized*”³.

The Council observed this creed; the Pope did not. *The additions to the Nicene Creed therefore were not made a new creed by the Council*, as is generally supposed; and if the Pope, as his second bull, quoted above, seems to imply, executed only the will of the Council, he could only have intended the additions to be articles of faith, or terms of communion: rescindable, though not denied, at the pleasure of the Pope, and according to the circumstances of the Church. They may be considered as among the third class of additions to the Nicene Creed, quoted from Bonaventura by the Council of Florence⁴.

¹ “Ego A. B. firma fide credo, et profiteor, omnia quæ continentur in symbolo fidei, quo S. R. E. utitur, videlicet,” &c. Bull. Mag. ii. 129.

² “Huic sanctæ Œcumenicæ Synodo.” Sess. xxv. cap. xxi. ad finem; and “hoc generale concilium,” among the acclamations of the Fathers at the termination of the Council. Le Plat. p. 327.

³ The translation of the canon of the Council of Ephesus here given is that of Mr. W. A. Hammond. On referring to the original to verify his translation, I perceive that the Greek which Mr. Hammond translates “any other creed” is, *ἐτέραν πίστιν μηδενὶ ἐξῆναι προσφέρειν*, &c. There can be no objection to the translating *πίστις* by the word “creed.”—See Wahl’s *Clavis*, art. *πίστις*, § 2. *Definitions of Faith and Canons, Discipline, &c.* by W. A. Hammond, Oxford, p. 69, 1843; and Labb. Concil. vol. iii. col. 689. Paris. 1681.

⁴ Labbe, xiii. 159.

One class of additions to the early creed, is that which results by necessary consequence, such as the procession of the Holy Spirit. The second class is, additions which are contrary to the creed, which are heresies. The third is, those which are consonant to the creed, but not deducible from it, and not inconsistent with its doctrines. *In this last sense the Pope may be said to have added the twelve articles of faith to the Nicene Creed, as terms of communion, which your Holiness has the power to rescind.*

We should digress too extensively from the subject if we here subjoined even a small portion of the references to the Fathers, which prove that they considered the reception of the original creeds to be sufficient for communion^s.

We conclude, therefore, without considering whether the twelve additions to the Nicene Creed by Pope Pius are true or not, that *they may be rescinded by the Pope*, and are not necessarily added to the creed. Your Holiness may rescind them; and if they shall be rescinded, the fetters will begin to be broken, and the Churches in communion with Rome will be un-Trented. But to do justice to our subject, it is absolutely necessary that we now consider the twelve articles of the Creed of Pope Pius IV., with *reference to their supposed truth*, and therefore to their fitness to be the terms of communion as articles of faith.

1. Does *the first article* of the Creed of Pope Pius IV. refer (*vide supra*) to *the apostolical and ecclesiastical traditions*?—No Protestant will reject any tradition, observance, or constitution, which can be demonstrated to have been ordained by an apostle, which are either worded in the language of the New Testament, or proved to have existed and to have been received by the Churches before the Council of Nice.

2. *Is the Holy Scripture to be received* in the sense and interpretation of the Church, and *according to the unanimous consent of the Fathers*? The Protestants will not reject such interpretation and consent, if it can be found. We make, with Bishop Jewel, that very sense, interpretation, and consent of the early Church and of the primitive Fathers, the reason of our rejecting the sense, interpretation, and consent of the later Fathers, who have sanctioned the novelties of Rome.

3. Does the Church of Rome observe *seven sacraments as the means of Grace*?—The same Church confesses that Christ ordained Baptism and the Supper of the Lord, to be the chief seals and signs of the covenant. No Protestant denies that the blessing of God, after solemn prayer is offered, may be expected upon confirmation and penance, the visitation of the sick, (though without extreme unction to the dying,) upon the imposition of hands in ordination, and also upon the marriage of believers.

4. Is the member of the Church of Rome required to believe *the decision of the Council of Trent, on original sin and justification*?—It is utterly impossible that the deducer of his faith, from Scripture alone, can receive these

^s See Irenæus, lib. i. c. 2, 3, where he shows that deductions from the form he gives are not to be held "de fide." Tertullian, de Præscript. contra Hæreticos, makes the like distinction. Athanasius, in Oratione, "Unum esse Christum." S. August. de Vera Relig. c. viii. and Lerini, 191, de Tempore. Leo Papa, ix. Ep. 5.

doctrines as the Council of Trent has defined them. The conclusions of the Churches on such points can only be unexceptionably drawn up in the language of the Holy Scriptures. The conclusions of these additions on the subject of justification are especially condemnable, because they declare that justification is sanctification⁶, whereas justification is in the Deity, and sanctification is in man: one is the act of the judge; the other of the pardoned criminal.

5. *Is the doctrine of the Mass and of Transubstantiation the subject of the fifth article?* Oh! how has the remembrance of the mercy of our dying Saviour become the memorial of the cruelty, the treachery, and the fearful persecution, even to the dungeon and the flames, of the most faithful and humble of His devoted servants! How sad is the retrospect of the time, when the impossibility of believing that that which the eye saw to be but bread was the body, the blood, and the bones, and the nerves which were born of the blessed Virgin! The chief wall of partition between the Churches which are and are not in communion with Rome, is built on the doctrine of the fifth article, the Mass and Transubstantiation. There can be no peace, no union between them, till they can agree to express their conclusions on these points, either in the language of Scripture, or in that of the earliest ages. The controversy on these points is founded on the confounding the double meaning of the presence of God. There is the spiritual presence, or Parousia, *παρουσία*, by which the Omnipotent Deity is also Omnipresent, invisible to the eye of the senses, but perceptible to the eye of Faith; and there is the corporeal, bodily presence, or Epiphania, *ἐπιφάνεια*, by which the Omnipotent and Omnipresent God is made visible to the eye of the senses, as well as to the eye of Faith. In this manner the Deity manifested His Parousia by the Epiphania to Adam, and the Patriarchs, in the pillar of cloud and of fire, to Stephen at his martyrdom, to St. Paul on the way to Damascus, to St. John at Patmos; and He will again be made manifest in the glory which He assumed at His transfiguration when the day of judgment shall come. It is useless to discuss the subject here. Union is hopeless till this article of the faith of Rome be revised in a Council, and the doctrine of the presence of Christ be promulged in the language of that Scripture, which all confess to be their inspired, unerring, and faithful guide.

6. *The withholding the cup from the laity*, the subject of the sixth article, is no less an indefensible and useless act of discipline—contrary alike to Scripture, antiquity, and tradition; and founded on an authority which thus demonstrates its obstinate and insulting unreasonableness.

7. *Can the existence of a Purgatory*, too, the subject of the seventh article, be believed for ever?—The most learned and strenuous of the defenders of the Church of Rome have confessed that the doctrine of Purgatory rests, not upon any authority of Scripture, but solely on that of the Church. The Protestant believes in the continuance of the consciousness of the soul after the death of the body, but he cannot believe that the prayers of the living faithful can influence or change the destiny of the unworthy or imperfect among the dead. This article must be rescinded!

⁶ *Justificatio est sanctificatio.*

8. *Is a saint to be made the object to whom we pray*, as the eighth article teaches?—Then the soul of the saint must be partaker of the divine attributes of Omnipresence ; for he may be worshipped at the same time in every part of the round world. This cannot be. This doctrine must be rescinded, or there can be no communion.

9. *Is the image which the skilful sculptor invents*, to be the subject of our honour and veneration?—Alas ! the image appeals to the senses, and gives us an imaginary form of the divine Christ and the blessed Virgin, of whom no true resemblance has been permitted to exist. The Christian sees Him that is invisible ; and the image which appeals to the senses is a hindrance (rather than an assistance) to the devotion of the soul. Religion is the flight of the invisible soul to the invisible Deity ; and the whole doctrine of any inferior homage is ruin to the sublime homage of the spirit, which is independent of appeals to the senses. This fetter, too, must be broken.

10. *Is the power of commanding penance committed to the Church* or to its ministers?—The Church of England, as we see in its Ash Wednesday service, wishes for the revival of the power of commanding the observance of penance to the excommunicated before the offender is readmitted to the Holy Communion. The Protestant will not deny that the minister of Christ must be the judge of the fitness or unfitness of an individual to be received at the Lord's Supper. He will not deny that submission to a penance may be regarded as the proof of repentance ; and that the power which requires such penance must be able to remit its severity. But the doctrine of penance and the remission of penance as held by the Church of Rome immediately prior to the Council of Trent, have been so disgracefully abused, that the utmost caution must be used in the wording of the power which shall be granted to the priest, to whom is committed the authority to administer or to withhold the bread and wine.

11. Shall *the eleventh article*, the Christian will ask, be retained ? Shall it be or can it be rejected, demands the Romist ? *It declares the Church of Rome to be the mistress or ruler, by divine right, over all Churches.*—It demands the promise of obedience to its Bishop as supreme. How can there be union among Christians till this plant be uprooted ? Will Rome ever consent to the withdrawal of this demand ? Whether it be called a clause of a creed, or an article of faith, a canon, a decree, a constitution, or a doctrine of the Church, or by any other name ; can we hope that the claim to supremacy will be rescinded, and the assumption of the divinely granted dominion over the souls and consciences of men be withdrawn ? No, I answer ; *so long as the claim is obeyed* on the part of the people, *the claim will be continued* on the part of the Church ! The time will, must come, when the claim of the Church and Bishop of Rome for greater obedience than that which every Christian is required to pay to his own Church and Bishop will be made in vain.

12. Is the discipline of the Universal Church and the *authority of the canons of antiquity*, the subject of the last of these additions to the ancient creed?—The Churches of Christ will then only be un-Trented and un-Lateranized ; they will only then be released from the bondage of the tyranny of Gregory and Nicholas ;

when they resolve to be governed by the best portion of the laws, which can be easily selected from the Apostolical Canons, and from the canons of the early Councils, and when from these they frame again the code of the Universal Church. The foundation of this great reform is already laid in the collections of the canons and codes of the ancient Universal Church, by the perversion of which the Church and Bishop of Rome obtained their exclusive ascendancy. The mystery of iniquity, the existence of great and many evils, began in the days of the Apostles themselves. The tares have always grown together with the wheat, and there has *been no pattern age of Christianity, which may be implicitly followed* as our unexceptionable model in both doctrine and discipline : but the creeds and canons of the Universal Church, before the days of the venerable Bede, afford us sufficient materials to complete both the articles of faith and rules of discipline ; a selection from those shall again make the Churches one Universal Church, which shall be at peace within ; One soul and one body, a perfect house, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone. This grand result may be effected without the aid of Popery, though Rome may be included as an influential Church within the fold which still rejects its domination, but desires its communion. The subject of the formation and compilation of the system of laws, which would thus unite the Churches into one body of Christ, must be considered on another occasion. It must be sufficient now to say, that the twelve articles added to the Nicene creed, as the terms of communion with Rome and the other Churches of Christ, may be revised and changed, and modified, omitted, altered, or rescinded, by the same power which enacted them.

III.—But another objection to the rescinding of this bull may be urged, that all hope of union among Christians founded on any other basis than that of *submission to the authority of Rome*, compromises the Papal supremacy over all Churches ; and this never can be, and never will be resigned.

It may never be resigned, it is true ; but *it may be rejected by all Christians*, and thus become inoperative and inert.—Certain it is, that if the twelfth of the additions to the Nicene Creed be removed, the whole of the Dictatus Papæ, of the Rescripts of Nicholas, and the maxims of the Tramontane or Hildebrandine Policy must be subverted. The supremacy of Rome will never be resigned by Rome : but the supremacy of Rome may be rejected by the subjects of Rome. Free as the Churches have been, the Churches may again become. The appeal is made to your Holiness, and to the Church of Rome, to perceive that the time is at hand, when the Churches of Christ are resolved thus to be free ; and they are requested to meet, and not to oppose, the rising and increasing demand for peace founded upon truth.

IV.—But it is objected again that *all the Protestant Episcopal Churches, and sects and parties, retain their tests, and creeds, and canons*, to embody and to render perpetual their heretical and schismatical separation from Rome ; and so long as these remain, the additions to the Creed of Nice must continue.

The duration of the controversy between Rome and the Churches, sects, and parties of the Christian world (we answer) has produced, and does produce,

such unbearable evil, that the Churches long for repose. *If Rome*, by withdrawing the bull of Pope Pius, *withdrew its claim* to enforce religious opinions by divine right, *all Churches, all sects, all communions, would follow the noble example*, and revise every practice and every conclusion which they have added to the Nicene Creed. They desire the repose which is founded on peace, truth, toleration, liberty, and Scripture; and they will have this or none. They reject the repose which is founded on submission to an usurpation which Christ and His Apostles have not warranted. They esteem such repose to be worse than the continuance of all the evils of which they complain; for no evil is so great as the spiritual slavery, which renders men contented with spiritual death.

If it be thought unreasonable in the Protestant Episcopal Churches thus to demand their emancipation at all hazards from the old yoke of Rome, I entreat your Holiness to remark in what manner *their jealousy may be defended from the conduct of nearly every Prince, State, and Potentate which has remained in union with Rome*. See, I pray you, their incessant care lest the substitute for Christ, the Vicar of Christ upon earth, should infringe upon the privileges of their people, or upon the prerogatives of their crowns. See how they impose restraints which the laws of Protestant England do not impose, because we have repealed the union with Rome, so long as the claim of Papal supremacy continues, as the better alternative than such anxious vigilance. All compel the bulls of the Bishops of Rome to be submitted to the censorship of the civil government before they are permitted to be published to the community, for whose religious benefit they are professedly intended.—In *Austria* the claim of the Bishop of Rome to appoint Bishops is superseded by the nomination of the Emperor. In *Hungary* Bishops are nominated and appointed, and exercise their new jurisdiction, without waiting for the confirmation of the Pope. The law of the *Placitum Regium*, or *Exequatur*, provides that the laws of the state be considered before the Rescripts of Rome, and that the permission of the Emperor be required before any of his subjects apply for certain indulgences from Rome. In the *Electoral Archbishoprics of Mentz, Treves, Cologne, and Saltzburg*, the independence of the Churches of Germany is protected by the acts of the congress of 1786 against the usurpations of Rome. In the *Archbishopric of Milan*, the *Bishoprics of Pavia and Cremona, Lodi, and Como*, which are filled up by the Emperor, all the bulls of the Pope are submitted to the royal inspection, that the public safety be protected. In *Lombardy* all the monasteries are rendered independent of foreign jurisdiction. In *Venice*, every bull, patent, brief, rescript, citation, and monitory, or general letter, by the laws of 1483 and 1745 was required to be laid before the government.—The same law prevails in *Tuscany, Naples, and Sicily*, in the *Roman Catholic Cantons of Switzerland*, and even in *Sardinia, Piedmont, and Savoy*, the most devoted adherents to the see of Rome. *France* retains its ancient jealousy, though its present hierarchy has been ordained by the absolute and unlimited authority of the Pope (Pius VIII.), who united with Napoleon to overthrow the ancient ecclesiastical constitution of the Church of France, and with it the old Gallican liberties,—the four articles

of the Gallican Clergy of 1682. No decree of the Bishop of Rome, even though it may relate to individuals, is there suffered to be put in force, without the permission and authority of the government. The laws of *Sweden, Prussia, Denmark, the Kingdom of the Netherlands*, and even *Spain, Portugal, and the Brazils*, might all be quoted to prove the jealousy with which the superintendence of Rome over its own subjects, within their several dominions, has been regarded. The rulers of states most subservient to Rome provide against the political evils, which the fatal experience of centuries has demonstrated may result from the exercise of the self-assumed supremacy of Rome; and all, *all, therefore, justify the Protestant Episcopal Churches* in their anxious vigilance against the Church of Rome, which demands the divine right to rule them. They are necessarily watchful over their own laws, discipline, and articles of faith, with which they hedge round their several vineyards. They will be no less anxious also to revise the whole mass of their enactments, when Rome declares its willingness to cease from the policy of Nicholas, Gregory VII., Innocent III., and Gregory XVI., and to become again the Rome of St. Paul and St. Peter, of Linus, Clemens, and Cletus. *The laws of Rome are aggressive; the laws of the Protestants are protective.* When the aggression of Rome ceases, the jealousy of Protestant Episcopacy, and of all other Protestantism, may cease also.—Then, but not till then, when the twelve additions made by Pope Pius IV. to the Nicene Creed, are revised, the Churches of the Universal Church will be un-Romanized. When the Church of Christ is un-Romanized, it may become unprotestantized. *The Universal Church may dispense with both the words Protestant and Papist, when it is truly Christianized*—and when the one Lord, one Faith, one Baptism, are worshipped, professed, and observed. To depart from the one Lord, will be infidelity. To deny the one Faith, will be heresy. To depart from the one Baptism, and its implied obligations, will be schism. Let the Universal Church again recover the standard of its ancient creed, without the aggressive additions of Popery; and the antagonistical additions of Protestantism and infidelity, heresy and schism, will all bend their hundred heads before the peace and truth of the Universal Church.

But the certain results of the repentance of the Bishop and Church of Rome, when manifested by the rescinding of their additions to the Nicene Creed, deserve a more detailed contemplation.

SECTION VI.

Consequences of rescinding the Bull of Pope Pius IV. by the Bishop of Rome.—

“No peace with Rome.”—Bishop Hall.—Mr. Melvill.—Mr. Stowell.—State of the Christian world, which may compel the rescission of this Bull.—Results to be anticipated from such rescission.

“No peace with Rome,” was the first and holy cry of one of the best and worthiest of the Bishops of the Protestant Episcopal Church of England¹. *“No peace*

¹ Bishop Hall's Works, ix. 25—75. Pratt's edition.

with Rome," is the watchword still re-echoed by the most zealous and vigilant members of the same Church⁸. "*No peace with Rome,*" says my conscience, and my soul within me, in reply to the united appeals of my Church and my reason; and cursed be the treason, that for the sake of peace would betray the cause of truth to the power of falsehood! But no less cursed be the unchristian severity, which refuses to invite the sinner to repentance, and to welcome the prodigal even while he is yet a great way off, when he arises to return to his father⁹!

Guizot, in his *History of Civilisation in Europe*¹, justly defines the Reformation to be the insurrection of the human mind against spiritual absolutism.—It was the endeavour to emancipate human reason from the absolute power of the spiritual order, and to restore to mankind the liberty to decide upon evidence in all matters of religion; and not to be guided solely by authority. He no less rightly divided the classes who attempted to throw off the yoke of this absolute despotism before the Reformation, into the ecclesiastical aristocracy, such as the Fathers of Pisa and Constance, of De Alliaco, Gerson, and others; and the popular religious reformers, such as Wycliffe, John Huss, and Jerome of Prague. Both of these classes abhorred each other. Both desired the removal of certain errors and the overthrow of the Hildebrandine policy, founded on the *Dictatus Papæ*; but both were intently anxious to preserve the peace of the Church. Both were desirous that Rome should repent, and that all Christians should be of one communion. The early proposers of this revision, by the Church of Rome itself, thought no more of separating from the communion of the Church, than the parties in England, as I have observed, who are severally called Tories, Whigs, or Radicals, imagined the expediency of separating themselves from the state of England, and forming new and independent kingdoms within the empire for themselves. Wycliffe, Luther, Calvin, Cranmer, Knox, and Beza, with their zealous and most honoured coadjutors, were all ordained Ecclesiastics of the Church of Rome. *All desired the repentance only of that Church. None desired, at the first, to separate from its communion*, if certain errors had been removed, and if the ecclesiastical absolutism had ceased. *Bishop Hall himself*, the author of the treatise "*No peace with Rome,*" qualifies his sentiment by limiting it to the very proposition I have attempted to prove: that the perseverance of Rome in the doctrinal errors of Trent, and in the spiritual absolutism of Gregory, is the only cause which compels the necessity of the maxim, "*No peace with Rome*²;" and he calls upon the true Church of God, to which his book is dedicated, to pray for the re-

⁸ Hundreds might be quoted, but I will refer only to the 13th lecture against Popery by Mr. H. Stowell, of Manchester, p. 13. Manchester, 8vo. 1840, and the Introduction by Mr. Melvill, of the Tower, to Bishop Hopkins's (of Vermont) beautiful and holy book, "*The Church of Rome past and present Compared,*" p. 12.

⁹ Luke xv. 18. 20. "*Cum autem adhuc longè esset, vidit illum pater ipsius,*" &c.

¹ Lectures xi. xii.

² The title of this book is, "*No Peace with Rome,*" wherein is proved, that *as terms now stand*, there can be no reconciliation of the Reformed Religion with the Romish; and that the Romists are all in the fault.

pentance of Rome³.—So also *Mr. Melvill*, in his introduction to the work of the Bishop of Vermont, justly declares, in the midst of his unanswerable distinctions between the Popery which must be extirpated, and the Church of Rome, which is dishonoured by that Popery—"We seek not the destruction of the Church of Rome. We seek only the destruction of its abuses, and the restoration of its primitive state⁴."—So also *Mr. Stowell*, in the midst of his noble indignation against all who breathe or whisper the possibility of the re-union of the two Churches, no less expresses the sentiment I am defending,—“that if Rome will reform itself, as the Church of England has done (but will she, can she do it?) we will most joyfully coalesce with her; but till then—Ashes of Smithfield! Spirits of our martyred Reformers! forbid the iniquitous union!”—And Amen will be added by every protestant Christian.—With respect also to the word of God in the Scripture, most terrible are the judgments denounced against that apostasy of the last days, the description of which is the description of Rome. But as the judgments against Nineveh were withheld on its repentance, so may repenting Rome escape. As the Apostles held communion with the repentant persecutor Saul, after his conversion, so may Rome, when it is converted, strengthen its brethren, who may then hold communion with their once stern and bitter persecutor.—So also, though my inmost soul responds to the sentiment “No peace with Rome,” the feeling refers to Rome as it is, not as it was, nor as it may be.—For the Church of Rome is not, what its friends would deem it to be, an angel of light; neither is the Church of Rome, what its enemies would deem it to be, a devil of darkness. The Church of Rome is a fallen and erring Church, consisting of fallen and erring men, who prove themselves to be both fallen and erring, by their denial of the possibility of their sinning, and by the assumption of freedom from imperfection. Still it is but a fallen Church, and therefore it may be capable of repentance.—But whatever be the arguments we may use to persuade Rome, to revise and rescind the articles it has added to the Nicene Creed; or whatever be the arguments we may use, to persuade the Protestant Episcopal Churches, that the time may come when Rome may be so changed, that there may be “peace with Rome”—we may fear that nothing but an overwhelming conviction, that his sceptre will be torn from his grasp, and his triple crown be thrown into the dust, will prevail with the *Bishop* of Rome, to make the change proposed. We must consider therefore these two questions.—*First*, what *must be the state of the Christian world, which shall induce the Bishop and*

³ I extract a part of his preliminary address to the Holy Church of God: “Spare no tears to thy desperate sister, now thine enemy; and, calling heaven and earth to witness, upon thy knees beseech and entreat her, by her own soul, and by the dear bowels of Christ, by these precious drops of His bloody sweat, by that common price of our eternal redemption, that she would, at the last, return to herself, and that good disposition, which she hath now too long abandoned; that she would forbear, any more, as I fear she hath hitherto wilfully done, to fight against God.”

⁴ Introduction, p. 12, to the London edition. See also, on the same topic, a beautiful passage in Archbishop Usher’s answer to a Jesuit, in which that eminent Protestant contends that the undoubted faults of the Church of Rome afford no reason for deadly hatred, as if it was impossible that Rome, like England, might reform. P. 22. 4to. London, 1625.

the Church of Rome, so to repent of the past, that they first revise and then rescind the bull which adds twelve articles of faith to the Nicene Creed ;—and, secondly, what would be the results and the consequences of such repentance.

The *answer to the first question is* :—When the assumptions of the Bishops of Rome shall have exhausted the patience of the Churches and Sovereigns, who now endure them with difficulty,—when the secret proceedings of the Jesuit conspiracy shall be fully developed, as they must eventually be,—when the persevering efforts of the Protestant Episcopal Churches shall have convinced the world, that Christianity and Popery are not identified ; but that the former is an eternal truth, and the other a superadded imposture,—when the Catholic Christian Church shall no more be confounded with the Anti-catholic or Romish Church⁵,—when the great and good of every Church, state, and party, in every civilized country, have become wearied and disgusted with the deep and bitter hatreds, which Popery alone engenders and perpetuates among those who abhor persecution, value truth, and sigh for peace.—Then it shall be, that, as the chief statesmen of the sovereigns of Europe met in congress at the end of the wars of the French revolution ; so will also the kings and rulers of the chief states of the world declare, that the peace of mankind shall be no longer endangered by conflicting creeds, or usurping Bishops, or angry Ecclesiastics. They will solemnly vow, by their duty to God, to their subjects, and to themselves, that the kingdoms of this world, so far as they are enabled to contribute to the accomplishment of the prophecy, shall be the kingdoms of our Lord, and of his Christ, and that He alone shall reign over them, and their senates, their princes, and their peasantry.

The *second question is*—what would be the result of the revision and rescinding of the additions to the creed of Pope Pius IV. ?

The result would be the union of Christians *in doctrine*—that is, in their faith respecting the object of worship.—That faith, as maintained by all, or by the greater portion of the Church of Christ, in all ages, times, and places up to the Council of Nice, may be said to be included in the Apostles' Creed.

There would be union in *worship*.—In all times, in all places, by all persons, for three centuries the worship of Christians may be said to have consisted in the use of Liturgies, the public reading of Scripture, and the administration of the two Sacraments, in the vernacular language of their respective countries.

There would be union in *discipline*.—All Christians, in all Churches, in all times, for three centuries were united in the Apostolical government of the teacher who ruled, the Bishop—the teacher who did not rule, the presbyter—and the assistant to both, the deacon. All worshipped on the Lord's day and other appointed days. Every Church was independent of the power of its neighbour. Every Church possessed the privilege, essential to its own preservation, of withholding the second sacrament from offenders till their repentance was demonstrated.

⁵ See the beautiful General Summary of Modern History, in Professor Smythe's Lectures on the French Revolution, vol. iii. p. 406, 407.

On these simple foundations the union of Christians and Churches may be commenced by the rescission of the bull of Pope Pius. *The sanction of a creed would be withdrawn from all that is erroneous in doctrine, in worship, and in discipline.*—No creed would then sanction the worship of the Virgin, or the image, the relic, or the saint; no creed would equalize Christian ordinances which may have a sacramental efficacy with the sacraments themselves.—The sanction of a creed would be removed from the asserted supremacy of one Bishop over all his brethren in the Catholic Church.—The removal of this creed would enable the Bishops of the Churches to survey without hindrance the canons and regulations of the Universal Church, the canons of the early Councils, and those which are attributed to the Apostles; and from these and from other ancient laws of all Churches, anxiously and carefully considered, to deduce a code of discipline which should be of universal application to the independent Episcopal Churches.—These are a few only of the consequences which would result to the Universal Church of Christ, if by any means whatever the additions by Rome to the Creed of Nice were rescinded. When Augustine came to England, says one of our best ecclesiastical historians, and when his message was received, the face of nature seemed melted down and new coined. So would it be if the Gospel of the grace of God were once more emancipated from the fetters cast upon its glorious form by the Bishop and Church of Rome.—*If this bull of Pope Pius were rescinded*, then free discussion would be permitted, and truth would flourish, because *the whole controversy would be thrown open.*—The whole mass of the conciliar, and Papal canons, decrees, dogmas, definitions, and articles of faith would be no longer bound round the soul.—Nothing that is truly useful of all the valuable enactments of the Church of Rome would necessarily be removed. The reformed Liturgy of the Protestant Episcopal Churches is already similar, in many respects, to those of Gelasius and Gregory the Great.—*The rescinding of the bull of Pope Pius* would permit such a revision of the services of the Church of Rome, that we might hope for *an universal liturgy* as well as for *an universal creed*, and for *an universal canon law*. If these were obtained, *we might be in communion with Rome without being in subjection to Rome.*—We might pray in the Church of the Lateran as well as in the Church of Durham, to the same holy, blessed, and glorious Trinity in the same prayers, though in our own language. Wherever the Christian travels he might join in the same holy services to the same holy Saviour.

The repeal of the bull of Pope Pius would lead to the repeal of all those bulls which now sanction the principles of persecution, and produce the evils which disgrace the history of Christianity.—Then the bull “*Cœna Domini*,” which so many Popes have published⁶, and which decree the Pope to be the Ruler of the World, and excommunicated all Protestants—the unrepealed bull of Clement XII. “*In Supremo*,” (1734) which decrees the use of torture to pro-

⁶ Paul V. 1619. Urban VIII. 1627. Clement XI. 1701. Benedict XIV. 1741.

duce confession'.—The bull of Benedict XIV. "*Officii nostri*," (1750) confirming other decrees of his predecessors which also command the use of torture, and the forcible dragging of heretics from sanctuary—the bulls of the same Pope, which claim the temporal as well as spiritual power, with a long list of others, most offensive to Sovereigns, intolerant to Protestants, and insolent to all Episcopal Churches, might be all gradually rescinded and repealed.—*The repeal of this bull would be the beginning of the uniformity between the written laws of the Church of Rome and the protestations of the Romish ecclesiastics, of abhorrence of persecution, and denial of all temporal power to their Bishop. Suspicion would yield to confidence. Perpetual war among Christians would yield to general peace. Necessity would no longer exist for the alleged sophistries, and subtleties, the treacheries and cruelties of Jesuitry. The labours and efforts of our theologians would be again directed, as in the early ages of the Church and in the latter ages of the Reformation, to the elucidation of the Holy Scriptures, and not to the wretched controversies which relate wholly and solely to questions of ecclesiastical discipline, and disputes of little moment.—Councils might be called in every Church, according to the Nicene decree, without the interference of neighbouring Churches to control them.—Rome reformed would be honoured as the elder sister of the Churches of the West, and visited with delight; when the traveller and the stranger is conscious that he is no longer there esteemed as an enemy to its faith.—The uniform creed, the same canonical law, the agreement in the Liturgical services, which would again characterize the Universal Church in the latter days, would produce the same general agreement among Episcopal Churches which marked the early Ante-Nicene period; and the remnant of the infidels who had so long been accustomed to say, "See how these Christians hate each other," would again exclaim, "See how they love each other!" for faith, law, discipline, and peace would be united; and the prayer of Christ would be answered, and the Millennial Church begin.*

Many other great and blessed results would follow the rescinding of the additions to the Nicene Creed, both as regards international political communion among nations, literature, liberty, religion, happiness, and the general improvement of the people in all Christian kingdoms.—The continuance of this bull alone prevents the possibility of the meetings of Councils and Congresses upon equal terms. It prevents, therefore, the possibility of such discussion. If the Bishop of Rome, by rescinding this bull, will anticipate the decision of the Universal Church, that Rome shall not always govern them, the commencement of the predicted period of greater happiness than has hitherto been the lot of the Churches will commence. The Universal Church of Christ would be at once un-Poperized, un-Trented, un-Lateranized, un-Romanized, and therefore un-Protestantized.—One faith, one mode of worship, one common law, would eventually Christianize the mass of mankind, and establish in the wilderness and

⁷ Adjecit, indicia ad tradendum reum judici seculari sufficere, si talia saltem sint quæ ad torturam valeant.

the desolate places of the world the Rose of Sharon without the thorn; the holiness and the truth of Christianity without the hatreds and the controversies of Christians.

SECTION VII.

Consequences of not rescinding the Bull of Pope Pius by the Bishop of Rome.—Another universal war of opinion.—Principles of the English and Papal Monarchies compared.

LET us consider the consequences of the continuance of the bull of Pope Pius, and the consequences, therefore, of rejecting the remedy now proposed for the evils under which the Churches labour.

Popery is not merely a speculative opinion or collection of opinions. Popery is the assumption of a grant made to the Bishop of Rome by the blessed and eternal God, to *decide* what is truth, to *declare* what is truth, and to *enforce* what is truth.—*Popery is the affirmation that the twelve additions to the Nicene Creed are that divine truth.*—It has declared them to be truth, not by the writings of its adherents, which it may disavow at pleasure, but by the law, the decrees, of the Church, and of the Bishop which rules it. Popery is the enforcement of that supposed truth by the most inflexible severity; and it is not contented with so punishing its professed and avowed subjects, but it affirms that all Protestants, of whatever rank, name, or station they may be, are heretics under the authority of the Church, whether in the power of the Church or not; and, therefore, that the Church of Rome possesses, by divine right, the prerogative to punish them as its own subjects^s. Now the testimony of all history demonstrates that the Church of Rome, from the time when Victor excommunicated Polycrates, (circ. 196) to the publication of the bull of Pope Pius IV., overcame all opposition by its dogged and inflexible perseverance. The same pertinacity has healed in many countries the breaches occasioned by the Reformation. Rome believes that the same results will continue to follow from adherence to the same policy. But the testimony of all history no less declares, that wherever the ruler of a state has enacted laws which are alike contrary to the liberties and wishes of the people; if some change is not made in those laws, in compliance with the uniform and resolute remonstrances of the more reflecting and wiser portions of their people; the result has eventually been revolution and ruin. The temporary success of the perseverance of the ruler ends in despotism. Continued contests between the rulers and the ruled first produce hatreds, and finally end in war. *But there has never been an instance of such continued uniform opposition as that which has been made to Popery.* That opposition may be found in every century through the middle ages, before and

^s “Hæretici vero, et schismatici, qui ab Ecclesiâ desciverunt, &c. non negandum quin in Ecclesiæ potestate sint, ut qui ab EA in judicium vocentur, puniantur, et anathemate damnentur.” Catechism. Rom. p. 78. Edit. 1587.

after the Reformation, and the Revolution, down to this very day.—The firmness of Rome appears on the continent to have resulted in the establishment of its own despotism, and in the popular slavery.—But the opposition to its dominion still continues, and the mutual hostility produces the weakness of Christianity and the triumph of Infidelity. *It will end, if Rome never changes, as all great conflicts of opinions have hitherto ended, in war*; and that war will be the most universal, fierce, and exasperating which has ever yet agitated and convulsed the world. The wars of the French Revolution, extensive and bitter as they were, will be but as a civil broil when compared with that contest, which will end in the resolution of all Princes and States to adopt that remedy for the divisions among Christians, which shall imply and compel the concessions which Rome and the Bishop of Rome are now solicited to make. That this, and this alone will be the result, appears from the character of the two powers which are raised up by the Providence of God to meet and to decide this last and universal war.

Though the question whether Rome shall again govern the civilized world, is an European, an American, and, if I may so say, a human-race and an Universal-Church question; it is evident that such question will not be decided by any contest between Rome and the Continental States, or between Rome and America, but between Rome and England, as *these two words represent the two masses of opposing principles*.—Both profess to be established on the same foundation, the eternal word of God: as the two great parties of the State in England may be said to be united in upholding the principles of the Monarchy to which they are subjected.—*Rome* on that basis built up ecclesiastical authority without religious liberty. *England* built up the union of religious liberty with ecclesiastical authority. *Rome* forbids inquiry, *England* encourages inquiry. *Rome* impedes improvement, *England* advances it. *Rome* would render mankind stationary, *England* would render it progressive. *Rome* abhors freedom, because of its indefensible abuses; *England* extends that freedom, in spite of the follies of the free.—*Rome* would enlarge the worship of the one true God in that way only which the Trentine Articles decree, by prohibiting or not tolerating any other worship; *England* would extend that worship in the way in which its Church commands if possible, but it neither prohibits nor refuses to tolerate the less perfect worship of Christ the Lord. *Rome* gives the very religion it teaches in the language which is foreign to its converts, so that their reason cannot be fully exercised even in the homage they pay to the Almighty; *England* loves the homage of the reason, when in their own language it gives its Liturgy to the heathen.—*Rome* checks the same reason when it withholds so much of the Scriptures from its public services; *England* bids the people think and reason, while it interweaves the Holy Scriptures in its holy prayers. *Rome* would fetter the Church of God to the dictates of Trent without the permission to appeal; *England* would welcome the appeal which demonstrated the existence even in its services of any error which might wisely be altered.—Thus do *Rome* and *England* represent not two nations, nor two Churches only, but *two opposite and clashing systems of principles*; the principle of perpetual improvement for the future, and the principle of stationary adherence to the past. *Rome* would

depress England to the condition of Italy as it is ; *England* would elevate Rome to the condition of Italy as it was, when its Church was content with the communion, without requiring the submission of the Churches ; and when the faith of the Church of Rome, to use the language of St. Paul, was spoken of through the whole world.—Such is the vital difference between *Rome* and *England*, considered as the representatives of the absolutism, and the progressiveness which now divide the world.—What then will be the termination of this warfare ? The experience of the past convinces us, that if the perseverance of Rome continues, the mutual collision between these two systems of principle must terminate in open war.—The resolution of Rome to crush all heresy, involves the determination to act in the same manner as Rome has hitherto done, under the same circumstances, if they again transpired. Twice has the continent of Europe been united against England in behalf of the religion which unites the assumption of Rome with the decrees of Pope Pius. England is still the object of the hatred which in the reign of Elizabeth, and in the reign of William, armed the Romish world against her.—If Rome continues to increase its power within the next century, as it has prospered in the last century ; if the jealousy of the neighbouring states against the influence of England endures ; if the traitor at home shall weaken England by aiding the enemy abroad ; some pretext will not be eventually wanting to revive the old wars, and to attempt by violence the destruction of this England, which has hitherto withstood the external wars and the internal treachery of the adherents of the Church of Rome.—The last arming of the continent against England, in the reign of George III., resulted from the decree of the National Convention of France, that the French nation will grant fraternity and assistance to all people who wish to recover their liberty : and from the necessary opposition to that decree on the part of the monarchy of England⁹. The gradual progress of the Revolutionary doctrines emboldened the leaders of that movement to commence the attack on England, as the chief obstacle to their hateful doctrines.—So it may again be before the termination of this great controversy between the two principles represented by *Rome* and *England*. All mankind will be involved in the collision ; and the result will be the same, that as the congresses of temporal rulers condemned the principles of Jacobinism, which, beginning with abstract principles, ended in universal war ; so will other congresses of princes condemn the abstract principle, of the assumption of ecclesiastical absolutism¹.—The war which upholds the old Popery, must end by compelling all governments to resolve that the system

⁹ See Allison's History of Europe, i. 592—597.

¹ I subjoin the description of the Church of England, from one of its most illustrious episcopal defenders. "Quanta sit primitivam inter et eam, cui ipse præsidet Ecclesiam concordia, neminem in utriusque decretis, ritibusque vel mediocriter versatum latet. Tanta nimirum est ut nihilo fere inter se præterquam tempore distinguantur. Idem enim in utraque regimen, eadem fides : idem sacramentorum numerus, eademque eorum administrandi forma : idem etiam ritus, eadem leges, eadem festa et jejunia, omnia denique usque adeo eadem in utraque habentur, constituuntur, prædicantur, ut Anglicana jure merito Primitiva nuncupetur Ecclesia, ultimis hisce temporibus rediviva." Epistola Dedicatoria of Bp. Beveridge to the Archbp. of Canterbury, prefixed to the Codex Canonum, &c. 4to. London, 1678.

of ecclesiastical absolutism shall not be longer endured.—Rome will be deserted by its friends; the laws of the Papacy will not be permitted to be binding; the minds of men will be shaken by the fearful and universal conflict, and Rome will be changed as Paganism was changed, not by lightning from heaven, but by the conversion of its intellectual and spiritual adherents to the better and purer Christianity.

SECTION VIII.

The certain final overthrow of Popery.—And the establishment of Scriptural Christianity.

THE answer to all the arguments which have been hitherto urged upon the Church of Rome, to induce the concession of the principles embodied in the bull of Pope Pius IV., ever has been, and still continues to be the same: *we never have changed—we never will change.*—Our faith is immutable as the Rock on which it is founded; and neither war, nor peace, nor controversy, nor heresy, nor schism, nor the gates of hell, can prevail against us.

*In reply to the declaration of Rome, that it is unchanged and unchangeable, we say,—*that we live in the Christian dispensation, and,—that as the Holy Spirit of God in the appointed time changed the hearts of those in the Jewish Church, who added to the word of God the commandments of men,—who declared those additions to be unchanged and unchangeable,—and who demonstrated their determination never to change, by betraying and crucifying the Lord who bought them: so also do we believe that the same Holy Spirit, in the fulness of time, will convert and change, in spite of its own proud boasting, the Church and Bishop of Rome.—Holy Spirit of God! Thou, and Thou alone, didst convert the crucifiers of Christ, and the stoners of Stephen. Holy Spirit of God! so be with all Thy Churches, that if we are wrong in refusing to commune with Rome, we may be convinced and changed.—If Rome be wrong, convince and change the Church, which claims the right to rule us, and teaches for doctrines the commandments of men. Remove the deadly hatred of Christian against Christian!—And this is our hope! The same Holy Power, which converted the Jew and the Gentile, will in His own good time make His servants to be all of one mind in His own house, the Holy Catholic Church.—We believe from the sure word of prophecy, that this will be. We read in that book, with which the volume of revelation is ended, that there shall be a better state of Christianity, than we have hitherto seen; and we believe it to be impossible that the twelve fetters which the Church of Rome has thrown round Christ's body, the Church, can remain unbroken in that season of blessedness and freedom, which shall mark the latter days.—We cannot believe that Thomas Becket, and Gregory, and Innocent, shall share the throne of the Mediator, till the day of Judgment; and that Christians will pray in their names, till the Son of Man come.—While we call the Holy Virgin, Blessed, and believe that her soul did and does magnify the

Lord, and her spirit rejoices in God the Saviour ; we are convinced, that if it were possible the Blessed Virgin could appear to us, the words of her mouth would tell the Churches to worship the Holy, Blessed, and Glorious Trinity. Kneel not to Me, She would say, who am the Mother of the Saviour, but who am neither the God, nor the Lord, nor the Saviour of the soul.—We believe that the day must come, when the Universal Church shall neither be solicited nor commanded to receive all and everything which has been decreed by the bull of Pope Pius IV. We believe that Popery will be destroyed while the Church of Christ still flourishes—that the Church of Rome will be converted as a part of the Universal Church, and that its assumptions and additions to the Faith of Christ will be all rescinded. We believe that the Gospel will have its free course—that the Scriptures will be known to all—that the Kingdoms of this world will become the Kingdom of our Lord, and of His Christ—that the Jews will be restored—and the person of Christ be manifested in His glory to the world. And though we presume not to know the times and seasons, which the Father hath set in His own power ; we believe that these great events must involve the prior destruction of Popery, partly by the judgments of God, and partly by the influence of His Holy Spirit on the remnant that shall be saved. As it was with the Jewish Church, so shall it be with the Romish Church.—The word of prophecy, the progress of Society, the nature of Christianity, persuade us, that the Church of Christ shall be so extended, that all the nations of the world shall be one fold under one Shepherd ; and that the repentant, changed, and spiritualized Church of Rome will form a part of that fold. In the spirit of peace and love then we speak to Rome. In the name of our Common Saviour we entreat the Church of Rome to be changed by other means than the judgments of God. We adjure the Church of Rome to listen to the voice of its best friends—to call upon its Bishop to rescind the additions to the Nicene Creed—and to begin the reunion of Christians by the reformation of the Churches which He influences².

² The student who wishes to read the various proposals and plans of theologians for the reunion of Christians, and the contempt and hatred incurred both by Protestant and Papist who proposes that reunion, is referred to the valuable labours of Dr. Spry, Bampton Lectures for 1816.—Barnes, the Benedictine's *Catholico Romanus Pacificus*, in the second volume of the *Fasciculus Rerum Expet. et Fugienda*. p. 826.—Soames's *Mosheim*, vol. iv. p. 184—193, especially the passages relating to Calixtus, who maintained *that the agreement of the primitive Church during the first five centuries, might be regarded as a rule of faith second only to the Scriptures*.—Forbes, *Irenicum Amatoribus Veritatis et Pacis*, &c. folio, ap. *Forbesii Opera*, vol. i. Amsterdam, 1703, with the preface of Archbp. Usher, 1632. (Forbes was one of the first of that noble family who have been always distinguished for their personal piety, and for their attachment to episcopacy.)—Dury, *Irenicorum Tractatum Prodromus*. Amsterdam, 1662.—(Dury devoted his life to the endeavour to unite Lutherans and Calvinists, and died therefore hated by them both. His correspondence with Mede, printed in the folio volume of *Mede's Works*, is highly interesting. His learning, labour, piety, and zeal were all despised, because he could not identify himself with either of the parties whom he so anxiously endeavoured to unite.) The correspondence between Abp. Wake and Du Pin, and others, on a project of union between the Anglican and Gallican Churches, at the end of Soames's *Mosheim*, vol. iv. p. 513.—*Samuelis Diestii de Lite et Pace Religiosa Evangelicorum*, &c. Arnheim, 1663.—*Justus Febronius (Hontheim) de Statu Ecclesiæ et Legitima Potestate Romani Pontificis*, in which he maintains the authority of Councils, and the independence of

And so I bid your Holiness farewell. That your Holiness would take the same survey of the past, present and future, which has now been submitted to you, is not to be expected ; but that the glorious result of our mutual controversies, which I have here anticipated, may not be fallacious, will be the wish of your Holiness, as it is the wish of every Protestant. Hitherto the Church of Rome has been accustomed to require the Churches which are not in communion with Rome, to repent and change. For the future the Churches, which are not in communion with Rome, will say to Rome, "repent and change, that truth and peace may flourish." Farewell! If the souls of men may meet, as we believe, in the world beyond the grave, whither we all are hastening ; may it please God that we be there united ; and let us both offer the prayer to God, that this happiness of Heaven may begin, though it may not be completed, in the present life ; and that God's will be done on Earth, as it is done in Heaven. May the Prayer of the angelic visitors of Earth from Heaven, be everywhere repeated : "Glory to God in the Highest, Peace on Earth, and Good Will to Men."

GEORGE TOWNSEND,

CANON OF DURHAM.

I PURPOSE in the Dedication to the next number of this work to submit to the Secular Powers of Europe—an enquiry in what manner, and to what extent, they, as the successors of Constantine in the Roman Empire, may follow the example of that Sovereign ; and endeavour by some joint act of authority (whether with, or without the concurrence or sanction of the Bishop of Rome), to promote, in the name of Jesus Christ, their Creator, Preserver, and Judge, the predicted union among their Christian subjects, for which their common Saviour prayed.

Bishops, and discusses the union of Roman Catholic and Protestant Churches.—Riddle's *Eccles. Chronology*, London, p. 445.—Cassander de *Officio Viri Pii*, 1562, and his whole controversy with John Calvin.—The works of Davenport, surnamed *Sancta Clara*, from 1634 to 1662.—Manning on the *Unity of the Church*, 8vo.—And the works referred to in Dr. Spry's *Bampton Lectures*.

SECTION LXII. GENESIS XXVII. 41—46. XXVIII. 1—22.

TITLE.—*Political blessings demand religious gratitude.—Jacob, fearing to be murdered by his brother, leaves the house of his father.—Little faith takes up the soul to heaven.—Much faith brings down heaven to the soul.—A vision of God and His angels, uniting earth with heaven, is granted to Jacob.—The real dignity of human nature.*

INTRODUCTION.—The saying may appear strange, but it is no less true, that we seldom value our greatest blessings, because they are the commonest. The air we breathe, and the light we enjoy, the food we eat, the raiment we wear, are greater blessings than a little higher rank or a little more fortune, than we possess: but they are the common blessings, and we think of them but seldom. So it is also with our political condition. We live in a land where the public law protects life, property, liberty, and character. We seldom remember how intolerable would be the evil of living in that state of society, when every man, as in the earlier ages of the world, revenged his own injuries by the murder of his brother, and was liable to be murdered in return by his next nearest kinsman; when every man was his own protector, and the public law was powerless. Esau believed himself injured by his brother Jacob. He resolves to murder him. Rebekah, the mother of both, sends away Jacob, lest she should be deprived of both her children in one day (Gen. xvii, 45); because, if Esau had murdered Jacob; the next of kin, the eldest son of Ishmael, would have murdered Esau in revenge. Rebekah however would not tell Isaac, that Esau intended to kill his brother; but as she was anxious that the blessing should be renewed to Jacob, and she knew that this would be if Jacob went away with his father's consent; she therefore concealed the intention of Esau from Isaac, but complained of the conduct of the daughters of the land, among whom they were living; and told her husband that death would be more preferable, than seeing Jacob married to one of the children of Heth, the Canaanite (ii. 45). The plan succeeds. Isaac called his son and charged him not to marry an idolatress, but to seek for a wife among the people of his own family. He enlarged the blessing he had before pronounced, and told him in the language of prophecy, which the history of the world since that time has proved to us to be perpetually fulfilled, that he should be a multitude of people; or, as in the Hebrew, mayest thou be, or thou shalt be, for a Church of people (Gen. xxviii. 3); and the Church of Israel and the Churches of Christ, are all alike founded on the blessing of the God of Jacob, on the spiritual-children of Jacob.—The blessing seems to have been pronounced early in the morning; and Jacob, for fear of attracting the attention of his brother, or of his brother's servants, who might have killed him; sets out alone and unattended, and travels the whole distance

from Beer-sheba to Luz or Bethel, where he rested at night, in that one day (xxviii. 10). The distance was forty-eight miles.—The narrative is here interrupted by the inspired writer, to tell us of the conduct of Esau, when Jacob left Beer-sheba. He went to the family of Ishmael, and married among his father's kindred; he did this because he desired to please his father, who wished his son so to marry. But the children of Ishmael had not the promise of the covenant; and his obedience to the desire of his father was too late to recover his father's blessing (ver. 6—9). Jacob went on his solitary and mournful way, through the whole extent of the Holy Land, from Beer-sheba to Luz. It was night; he had probably through the whole of the weary day reflected deeply on the blessing pronounced on him in the morning; when the possession of the whole land he had traversed was promised to him, together with the better blessing, the spiritual mercies of the God of his fathers. But he was weary and solitary, a mournful fugitive from his father's house. He was compelled to seek rest; and he lighted, there is reason to believe, upon the place near Bethel, where Abraham had built an altar. From among the stones near the altar, or perhaps from among the stones of that altar itself, if it had been overthrown, he took one for his pillow, and lay down to sleep (ver. 11). In that sleep he was favoured with a dream or vision, which has ever called forth the admiration and devotion of the Church of God. He saw, as the narrative says, a ladder set up on the earth, and the top of the ladder reached to heaven (ver. 12). The Hebrew word which is here translated ladder, does not occur elsewhere. The word resembling it occurs in the account of the Temple of Solomon (2 Chron. ix. 11), where it is translated stairs, or terraces; and other words derived from the same root, are translated mounds, or high banks, such as were thrown up against the walls of cities; or such as the ancients raised as their high places for worship. The ladder, therefore, which Jacob saw was probably like the lofty mounds at the top of which the Patriarchs offered their sacrifices, and which the worshippers ascended by terraces, stairs, or steps. Such a ladder or mound, or Patriarchal place of worship, seemed to be set up on the earth. The base rested on the ground, the top was lost in heaven. The angels of heaven were seen going up the steps to heaven from earth, and coming down the steps or terraces from heaven to earth. Jacob looked from the earth where he was sleeping to the top of the mound or ladder, and beheld the same glorious appearance of the Lord God of his fathers, which had been seen by Abraham, and afterwards by St. Stephen (ver. 13). A voice was heard from heaven confirming the promise, that the land of Canaan should be his; and assuring Jacob that his descendants should spread abroad to all parts of the world, and be the means of the one great blessing to mankind—and that the Providence of God should be with Jacob wherever he went (ver. 13—15). Such was the vision. When Jacob awoke in the morning, he acknowledged the presence of God: he set up a memorial of the dream. He called the name of the place the House of God; and he made a solemn vow that he would make the Lord his Ruler, the God of his affections, and devote to Him the tenth of the gains of his prosperity (ver. 16—22). The vision of Jacob's ladder shews us the true dignity of man.

Man's real, only dignity consists in the power by sacred meditation, communion, praise, and prayer, of climbing up the steps of that holy hill, which rests on earth and ends in heaven. *This ladder of Jacob* shews us the Providence of God in the angels coming down to minister to the heirs of heaven—remaining with them on earth to strengthen them in their affliction, and returning to heaven when their work of love is over. *The ladder of Jacob* shews us the origin of man, that he was the son of God in Paradise or heaven—that he became the son of man in the world or on earth; and that a way is provided for him by which he may return to heaven.—The ladder of Jacob, too, is expressly declared by Christ to be the type of Himself. His glory was that of the Father in heaven; His humility was that of the Son of Man upon earth. He blended the Divine Nature in heaven with the Human Nature upon earth. He was the way from earth to heaven; and by Him the soul rises from the afflictions, the sorrows, the sins, and the pollutions of the earth, to the blessedness, the joys, the purities, and the holiness of heaven. As Jacob was comforted in his weary pilgrimage by the vision of angels, the light of heaven, the promises of God, and the demonstration of the union between this world and the world which till death is invisible to us; so shall we be only then truly comforted in the midst of the sorrows we have in our hearts, when we believe that angels attend us, that heaven is before us, that God's promises are our inheritance, and that while our pilgrimage is still upon earth our affections are at our home in heaven.

GENESIS XXVII. 41—46. XXVIII. 1—22.

BEFORE
CHRIST
1760.
Hales's
Chron.
1916.

^a ch. 37. 4, 8.
^b ch. 50. 3, 4,
10.
^c Obad. 10.

41 ¶ And Esau ^ahated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, ^bThe days of mourning for my father are at hand; ^cthen will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth ^dcomfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother ^eto Haran;

^d Ps. 64. 5.

^e ch. 11. 31.

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, ^fI am weary of my life because of the daughters of Heth: ^gif Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

BEFORE
CHRIST
1760.
Hales's
Chron.
1916.

^f ch. 26. 35. &
28. 8.

^g ch. 24. 3.

Journey of Jacob to Padan-Aram.

BEFORE
CHRIST
1760.
Hales's
Chron.
1916.

* ch. 27. 33.
† ch. 24. 3.

* Hos. 12. 12.
† ch. 25. 20.
‡ ch. 22. 23.

† ch. 24. 29.

§ ch. 17. 1, 6.

† Heb. an as-
sembly of peo-
ple.

† ch. 12. 2.

† Heb. of thy
sojournings.
ch. 17. 8.

* ch. 24. 3. &
26. 35.

1 And Isaac called Jacob, and ^ablessed him, and charged him, and said unto him, ^bThou shalt not take a wife of the daughters of Canaan.

2 ^cArise, go to ^dPadan-aram, to the house of ^eBethuel thy mother's father; and take thee a wife from thence of the daughters of ^fLaban thy mother's brother.

3 ^gAnd God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [†]a multitude of people;

4 And give thee ^hthe blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land [†]ⁱwherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing ^kthat the daughters of Canaan

† pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had ^lMa-halath the daughter of Ishmael Abraham's son, ^mthe sister of Nebajoth, to be his wife.

10 ¶ And Jacob ⁿwent out from Beer-sheba, and went toward ^oHaran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he ^pdreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold ^qthe angels of God ascending and descending on it.

13 ^rAnd, behold, the LORD stood above it, and said, ^s*I am* the LORD God of Abraham thy father, and the God of Isaac: ^tthe land whereon thou liest, to thee will I give it, and to thy seed;

14 And ^uthy seed shall be as the dust of the earth, and thou shalt [†]spread abroad ^vto the west, and to the east, and to the north, and to the south: and in thee and ^xin thy seed shall all the families of the earth be blessed.

15 And, behold, ^y*I am* with thee, and will ^zkeep

BEFORE
CHRIST
1760.
Hales's
Chron.
1916.

† Heb. were
evil in the
eyes, &c.
about
1760.

† ch. 36. 3.
she is called
Basemath.
‡ ch. 25. 13.
§ Hos. 12. 12.

• Called, Acts
7. 2, Charren.

† ch. 41. 1.
Job 33. 15.

† John 1. 51.
Hebr. 1. 14.

† ch. 35. 1. &
48. 3.

† ch. 26. 24.

† ch. 13. 15. &
35. 12.

† ch. 13. 16.

† Heb. break
forth.

† ch. 13. 14.
Deut. 12. 20.

† ch. 12. 3. &
18. 18. & 22. 18.
& 26. 4.

† See ver. 20,
21. ch. 26. 24.
& 31. 3.

† ch. 48. 16.
Ps. 121. 5. 7. 8.

BEFORE
CHRIST
about
1760.
Hales's
Chron.
1916.

^a ch. 35. 6.
^b Deut. 38. 6.
Josh. 1. 5.
¹ Kings 8. 57.
Hebr. 13. 5.
^c Numb. 23. 19.

^d Exod. 3. 5.
Josh. 5. 15.

^e ch. 31. 13. 45
& 35. 14.
^f Lev. 8. 10,
11, 12.
Numb. 7. 1.

thee in all *places* whither
thou goest, and will ^abring
thee again into this land;
for ^bI will not leave thee,
^cuntil I have done *that*
which I have spoken to
thee of.

16 ¶ And Jacob awaked
out of his sleep, and he said,
Surely the LORD is in ^dthis
place; and I knew *it* not.

17 And he was afraid,
and said, How dreadful is
this place! this is none other
but the house of God, and
this is the gate of heaven.

18 And Jacob rose up
early in the morning, and
took the stone that he had
put *for* his pillows, and
^eset it up *for* a pillar, ^fand
poured oil upon the top of it.

19 And he called the
name of ^gthat place || Beth-
el: but the name of that
city *was called* Luz at the
first.

20 ^hAnd Jacob vowed a
vow, saying, If ⁱGod will
be with me, and will keep
me in this way that I go,
and will give me ^kbread to
eat, and raiment to put on,

21 So that I ^lcome again
to my father's house in
peace; ^mthen shall the
LORD be my God:

22 And this stone, which
I have set *for* a pillar, ⁿshall
be God's house: ^oand of all
that thou shalt give me I
will surely give the tenth
unto thee.

BEFORE
CHRIST
about
1760.
Hales's
Chron.
1916.

^g Judg. 1. 23.
26.

Hos. 4. 15
|| That is, *The*
house of God.

^h ch. 31. 13.
Judg. 11. 30.
² Sam. 15. 8.
ⁱ ver. 15.
^k 1 Tim. 6. 8.

^l Judg. 11. 31.
² Sam. 19. 24.
30.

^m Deut. 26. 17.
² Sam. 15. 8.
² Kgs. 5. 17.

ⁿ ch. 35. 7, 14.

^o Lev. 27. 30.

PRAYER.—LET US PRAY, *that the Lord God of the Universal Church, who appeared to Jacob in His pilgrimage, will enable us to understand that the Happiness of man consists in communion with God; and that the Dignity of man consists in becoming changed, from that which the world commands, to that which God requires.*

O LORD God of Abraham, of Isaac, and of Jacob, God and Father of the Universal Church, who wast pleased to comfort Thy servant Jacob, in his pilgrimage from the house of his father, with the sense of Thy Presence, and the conviction of the truth of Thy promises! Grant to us, we beseech Thee, such grace, that in all the changes and chances of this mortal life our hearts may surely there be fixed, where only true consolations and true joys are to be found. While we thank Thy good Providence for the blessings of this life, for our creation and preservation, and for our protection by the public law, which is established on the foundation of Thy Holy Word; we thank Thee, above all, for the means of grace afforded us here, and for the hope of glory hereafter. May the means of grace lead us to communion with Thee. May the hope of glory teach us the true dignity of the soul of man, in that it is capable of becoming the partaker of the Divine Nature, and rising with Christ to His glory. We beseech Thee, comfort our hearts. Be with us when we pray to Thee. Raise our souls from earth to heaven; and now, even now, shew us Thy glory, as Thy servant Jacob beheld the ladder which rested its lowest step upon the earth, while its top was seen in heaven. So may we behold the Church universal upon earth, whose top still shines in heaven. May Thy blessing upon the observance of the means of grace, the study of Thy Scriptures, the attendance at Thy altar, the preaching of Thy Word, and the constant contemplation of the promises of truth, guide and lead us to Thy holy mountain. There may we begin

to climb the holy steps which lead to Thy more especial presence. May we rise from the clouds of affliction and the darkness of temptation higher and higher still, upon the steps of meditation and praise to Thee. Higher may we still rise, and higher still, daily and hourly, by the hatred of all evil; by trampling the world under our feet; by faith, by patience, by hope, by love. Higher and higher may our souls ascend to Thee, till our communion with Thee, our God, be the heaven upon earth to our souls; and the last step on which we climb, before we rest with Thee, be the death of peace, and victory through our Lord Jesus Christ. As thine angels were beheld ascending and descending in the visions of Thy servant, so may we be the heirs of Thy salvation, to whom, whether we sleep or wake, the angels of heaven shall be the ministering spirits. May they comfort us in our spiritual afflictions, as they comforted the Son of God in the hour of His deepest sorrow. May they welcome our souls to Thy presence when the pilgrimage of our life is over; when the sacraments and the worship of the Church on earth shall be ended, and we shall rest in heaven with the innumerable company of angels, with Christ the Mediator of the New Testament, and with God the judge of all. So may we hold communion with the God of the Church, in life, at death, and for ever. So may we seek the best and the purest, the highest and the holiest happiness, which the fallen man and the pardoned sinner can receive or experience in his pilgrimage on earth. And because thy blessed Son, when He left Thy glorious Presence in heaven to dwell in human flesh among the children of men, did speak in mercy to His disciples, and declare Himself the way by which the soul of man on earth may ascend to His Father and our Father, to His God and our God in Heaven: so grant us Thy grace, that we contemplate Jesus Christ as the way that leads to heaven; that we may admire His glory, as the Mediator between God and man, and follow the steps of His most blessed life. Grant us to behold Him as dwelling in the heavens with Thee, and there in heaven, in the councils of eternity, beginning the mysterious work of our salvation, by declaring, "I come to do Thy will, O my God!" Grant us to behold Him as coming down from heaven to earth, when, being in the form of God, He did not desire to remain in the glory of God with Thee, but did take upon Him the form of a Servant, to be born in the likeness of our sinful flesh. Grant us to behold the same Son of God, when He was despised and rejected of men; when He taught us by His precepts and by His example; when He suffered and died, the Just for the unjust, to bring us to God. Grant us still to trace the same Christ our Lord from earth to heaven, when He conquered the gates of death, and broke the prison of the grave, and rose again, and ascended to Thee; and now sitteth and remaineth with Thee, as the Intercessor for the Church and the people for whom He died; as the present Mediator and the future Judge of our souls. So may Thy grace enable us to see, in the vision of Jacob Thy Servant, the coming down of Christ from heaven to earth, and the going up of Christ from earth to heaven.—And because these things are written for our instruction, and because the Son of God is not ashamed to call us brethren, teach, O teach us! that *our true and only dignity* consists neither in the pomp, nor greatness, nor wealth, nor honours of a false and perishing world; but in following Christ our Lord from the Church which rests on earth, to the Church which is glorified in heaven. Oh! enable us, we pray Thee, to follow Christ, as well as to believe in Christ. May we prove our faith in His mercy by our obedience to His law. May we suffer patiently, persevere holily, call Thee our Father, though the cup we drink be bitter; and pray to Thee as our God, though it please Thee to hide Thy face from us in the hour of our deepest afflictions, and in the shadow of death

itself. With Christ may we conquer death. Like Him may we conquer the grave. With Him may we ascend to Thy heaven. Oh! hear our humble prayer; here we kneel before Thee; here we make our humble vow before Thee. Thou shalt be the Lord our Ruler; Thou shalt be the God we will love. Give us this day our daily bread; the bread of life for the soul, as well as the bread of man for the body; and Thou shalt be our God. Thou shalt be the God both of our souls and bodies. Oh! bring us to Thy house in heaven in peace, as Thou hast brought us to Thy house, to Thy holy Church, upon earth. Be Thou our God; make us Thy people. Be Thou our Father; make us Thy sons. As we bear the image of the earthly now, so may we bear the image of the heavenly hereafter; and live with Thee in Thy Church triumphant for ever. Hear our imperfect petitions which we offer to Thee, not in our own name, but in the name and for the sake of Jesus Christ our Lord, who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On Jacob placing a stone for his pillows.*

Our translators have preserved the plural of the Hebrew in this place, נִרְצִינָה "for his pillows." The word occurs in 1 Sam. xix. 13. 16. Parkhurst thinks that the word should be translated, not for his pillows, but at, or near his pillow, in expectation of a divine dream, which it appears he accordingly had. See Parkhurst, in loc. נִרְצִינָה, no. xii. in fin. It is probable that Jacob rested at the place near Bethel, where Abraham had before built an altar to Jehovah. See Gen. xii. 7. 8, and xiii. 4. Wells's Geography, vol. i. p. 277 and 367.

NOTE 2. GEN. xxviii. 12. *On Jacob's ladder.*

The word מִנְּבֵל rendered by our translators, ladder, which occurs only in this place, and is translated κλίμαξ by the Sept. and Scala by the Vulgate, is probably derived from מָנָה, to raise, elevate, or exalt. From this word is derived מִנְּבֵל, 2 Chron. ix. 11, where it is translated terraces, מִנְּבֵל must be considered in connection with the word נָבֵל, which our translators have rendered "set, or placed, or rested," but which has the same meaning as נָבֵל, ver. 13, where it is translated "stood"—"the Lord God stood upon it." The root from which both words are derived, signifies to fix, or settle, or make fast, and it generally implies the notion of authority and steadfastness. Thus in 1 Sam. xiv. 12, מִנְּבֵל denotes a garrison, or military station; and it is used to describe the sacred pillars which were set up to commemorate any great or remarkable event. It is used in this sense in verse 22. "This stone which I have set up for a pillar," that is, for a מִנְּבֵל, "shall be a Bethel, a house

of God." By giving these senses to the two words, translated, "a ladder," and "set" up on the earth, we obtain the right notion of the vision. Jacob saw a terraced mound, or hill, placed by divine authority on the earth; and on the top of that mound he saw the glory of God, stationed by the divine power, in the manner in which it was accustomed to be seen. The mound was such as was usually placed by authority upon the earth. The glory at the top was that which was usually manifested to the Fathers. What then was the mound, with its terraces, which the patriarch saw? It is well known, we may answer, that the patriarchs were accustomed to worship God, either in high places, which were natural hills, or where these were wanting, to cast up artificial hills in their place. These hills were constructed with steps, or stages, or terraces, on which the worshippers climb to the top. The interpretation given of these facts by Mr. Faber¹ is, "that the hills, whether natural or artificial, were commemorative both of the mountain in Paradise, and also of Mount Ararat, and that they were the primitive places of assembly for worship." Mr. Faber does not assign to the words translated "a ladder set" upon the earth, the precise meaning now given to them; but his interpretation of the whole vision confirms that translation. He considers the ladder of Jacob to be "the familiar patriarchal symbol, known and used anterior to the dispersion from Babel: for we find an instrument with seven steps, closely resembling that which was displayed to Jacob, employed in the celebration of the Mithratic orgies, and designed to represent the sidereal

¹ Origin of Pagan Idolatry, vol. iii. b. vi. cap. vi. p. 622.

or celestial transmigration of souls. Such affinity is too close to have been accidental; the only question is, what was the true form of the machine? It was in each case not a ladder, but a pyramid with seven steps or stages on every side of it. In the vision of Jacob, it seemed to reach to heaven, and God himself rested upon its summit. It was doubtless, I think, meant to represent what is often called in Scripture *the mountain of God*, or *the mountain of the assembly*; and as that mountain is expressly styled *the garden of Eden*, and as it is described, with reference to Judea and Babylon, as situated in the sides of the north; we may be nearly sure that the vision exhibited that hill, which coincided with the Paradisiacal Ararat, which the Gentiles denominated *Meru* or *Ida*; which, in the case of the tower of Babel, they represented by a pyramid with seven stages, and which they viewed precisely as Paradise is viewed in Holy Writ, when allowance is made for the difference between true and false religion². The hill of Eden, in short, among the early patriarchs, was used to represent heaven; and when the great apostasy under Nimrod took place, the symbol was carefully preserved, and was still applied in the self-same manner, by the introducers of a corrupt theological system. It equally shadowed out a celestial abode; but, instead of being surmounted by Jehovah, as in the dream of Jacob, it was the fictitious residence of those two races of herogods, who had once indeed literally tenanted its summit."—Such is the interpretation of Mr. Faber, and it is warranted by the meaning of the Hebrew. We may regard the vision as an exhibition of the only two things which are immovable: one in earth, the other in heaven—the Church on earth, and God in heaven; that God in heaven communes with the Church on earth, through Christ the Mediator, in all ages; and that the persons with whom God communes are the Jacob, the true Israel, the spiritual Jew and Gentile, till the earth be burnt up, and the Church has been received with the ascending angels into heaven. This appears to me to be the true interpretation of Jacob's ladder. I have however given some of the other interpretations in the Introduction to this section. Those who desire to read more on the subject are referred to the Dissertation of Joh. Fredericus Miegius de Scalâ Jacobi, in the first vol. of the Thesaurus appended to the Critici Sacri, vol. xii. p. 195—202.—Pfeiffer, De Scalâ Coeli Jacobæâ, Dub. Vex. p. 75. vol. 1, who makes it refer to the nature and offices of Christ only; whereas this was but a chief part of the meaning—and to the numerous interpretations collected by Cornelius à Lapide, one of which is from St. Bernard—that

the ladder of Jacob was the Virgin Mary. In writing every part of this work, I uniformly consult the labours of some writers from among the four chief divisions of theologians—the Romanist, the Puritan, the High Church, and the Low Church, (*absit invidia verbis*) and it is impossible not to smile at the manner in which their various peculiarities are sometimes discernible, in the midst of their more general criticisms. Though the reader will not, and cannot adopt all the interpretations collected by the learned Romanist Cornelius à Lapide, he may say with a man whose learning was no less profound,—that of that ladder, "Each stair mysteriously was meant." Milton. *Parad. Lost*, b. iii. l. 516.

NOTE 3. GEN. xxviii. 17—22. *On the stone set up for a pillar.*

Very beautiful are the observations in the 30th Dissertation or occasional Annotation of Parker in his *Bibliotheca Biblica*, vol. i. p. 605. He considers the setting up by Jacob of a stone as a pillar (or *מצבה*), a consecrated memorial, to be the first act of his appointment by the divine vision to the priestly or prophetic office, which was a part of the rights of the primogeniture. The custom of anointing pillars with oil, was common in after-ages among the Gentiles. This, however, is the first time in which the custom is mentioned. The *Baitulia*, or anointed pillars of the ancients, are supposed to be so called from the original name given to the first, raised by Jacob, Bethel, or *בֵּיתֵל*. This, however, is uncertain. Rosenmüller, in loc., refers to the custom mentioned by Morier. In his second journey through Persia, Mr. Morier observed "that the guide occasionally placed a stone on a conspicuous piece of rock, or two stones one upon another, at the same time uttering some words which were understood to be a prayer for the safe return of the party." This explained to Mr. Morier what he had frequently observed before in the East, and more particularly on high roads leading to great towns, at a point where the towns are first seen, and where the Oriental traveller sets up his stone, accompanied by a devout exclamation in token of his safe arrival. Mr. Morier adds, "Nothing is so natural, in a journey over a dreary country, as for a solitary traveller to set himself down fatigued, and to make the vow that Jacob did: 'If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I may reach my father's house in peace,' &c., 'then will I give so much in charity;' or, again, that on first seeing the place which he has so long toiled to reach, the traveller should sit down and make a thanksgiving, in both cases setting up a stone as a memorial." The custom of thus placing stones as commemorations of great events, victories, vows, contracts, boundaries, and sepulchres, was

² Isaiah xlv. 13; Ezek. xxviii, 13—16.

both a patriarchal, druidical, and pagan custom, and is still continued in the unchanging habits of the East. See the Dissertation of Reinerius Verwey De Uctionibus, ap. Ugol. Thea. vol. xxx. p. 1370.

SECTION LXIII. GENESIS XXIX. 1—20.

TITLE.—*The representations of earthly happiness given to us in the Scriptures are generally identified with the idea of Marriage. Jacob proceeds on his journey to Haran. He meets Rachel, and requests her in Marriage from Laban her father.*

INTRODUCTION.—Though the highest happiness which the soul of man can experience in the present life, is communion with the God and Father of our Lord Jesus Christ, arising from the conviction of pardoned sin, and peace through the blood of the Covenant applied to the soul; yet even that happiness itself is increased and doubled when it is partaken by a kindred soul, conscious of the same privileges, believing in the same Saviour, and comforted in the same painful journey through the pilgrimage of life, by the same hope of meeting together again after the death of the body; when the imperfections of temper, the sorrows they endure, and the sins that are pardoned, shall be known no more for ever. *As public worship* in the Church is more elevating to the spirit of man than domestic worship in the family; *as domestic worship* in the family, when the children and the kindred, the friends and the servants of the master of the household repeat the prayer of Christ, and offer the same grateful praises for His mercy, is more delightful than the worship of the master and the mistress of the family when they pray together; so also are the prayer, the praise, the worship, and the sacrifice which the religious wife and the religious husband unite to pour forth to their Creator, their Saviour, and their Sanctifier; more holy in themselves, more acceptable to God, more gratifying to the souls that join to present them; than they would be to the individual man or woman who might offer them in solitude to their God.—Adam, we must believe, when in Paradise, rejoiced in his communion with the Lord God, who made him and placed him there. When the evening came, he praised God for the mercies of the day. When the morning dawned, he blessed Him for the returning light. But the representation of the poet is correct, that when Eve was created, and that when the day of their mutual Paradise dawned, both “lowly bowed adoring”—both in “holy rapture” praised their Maker—both uttered their morning hymn, “These are Thy glorious works, Parent of Good, Almighty.”—The happiness of the religion of Paradise itself was doubled when Adam and Eve offered to their Creator, in society, the same praises which Adam had before offered in his solitude.—So it is throughout the whole of Scripture, that the representation of the earthly happiness of the servants of God is generally identified with some allusion to marriage. The greatest calamity which sometimes happens to the married, the death of their children, becomes, when time

has healed the wound, the source of the most serene and healthful blessedness, when they hope that the Lord who gave, and the Lord who taketh away, will restore the soul of their child to the souls of the parents, and that they shall ever be united in a better Paradise than that of Eden.—Feelings of this kind may have prompted Jacob, after his holy vision of the mound or ladder, which rested its foundation on earth and its top in heaven; and after his solemn vow also to make the place where that vision was seen the House of God. He was going, by the command of his father, to the home of Laban, to seek there the wife who should share his earthly pilgrimage, rejoice with him in the anticipation of the blessings which God had promised him, and unite in the prayers and in the praises which he loved to offer to the God of his fathers. The distance from Bethel to Haran was nearly five hundred miles. The section begins with informing us that “he went on his way.” The Hebrew denotes, that he proceeded on his journey with cheerfulness and alacrity (ver. 1). No mention is made of any obstacles to his progress, though he was alone. He would not be burthened with equipage or servants, according to his rank as the son of a Patriarchal prince; for he was fleeing for his life from the brother who threatened him with destruction. Very beautiful is the account of his arrival at the place of his destination. He came into the land of the people of the East. When he came near Haran, and before he made any inquiry concerning Laban, he saw the shepherds of three flocks of sheep round a well, assembled according to the custom of the country, waiting till the hour when the stone which covered its mouth was to be rolled away, and water given to their flocks. In reply to his questions, they told him that Laban lived near them, and that the fourth flock of sheep, which they were expecting before the well could be opened, was coming; and that Rachel, the younger daughter of Laban, was directing the sheep to the well. No mistake is greater than to suppose that religion is inconsistent with the utmost refinement, and attention to all the pleasing and innocent courtesies of life. Jacob removes the stone from the well. He made himself known to Rachel, who told her father of his coming. Laban came out to see and converse with Jacob, and Jacob told to Laban all these things (ver. 13); all the causes of his coming from Beer-sheba to Haran, without the attendance required by his rank; the blessing of his father; the vision at Bethel; and his meeting with Rachel at the well: and Laban, in reply to his narrative, acknowledged him as his relation, and said—“Thou art my bone and my flesh.” Whether Jacob told to Laban the command of Isaac, that he should marry one of his family, and not one of the women of Canaan, we know not; but the object of his journey was accomplished: for his marriage with Rachel soon took place in the house of her father.—The lesson we may learn from the history, may be said to be chiefly addressed to the unmarried. Rachel, when Jacob saw her, was engaged in the active performance of her humble duties, in obedience to the command of her father. The religious and faithful Christian, who desires to marry the wife with whom he may hope to worship God in spirit and in truth, will make choice of one who, whatever better accomplishments or attractions she may possess, is

mindful of the duties of her station in life ; and who has given this one proof at least of her worthiness to become the wife of a Christian, that she has been an affectionate, obedient, and dutiful daughter, to the will and to the commands of her father and her mother.

GENESIS XXIX. 1—20.

BEFORE
CHRIST
1752.
Hales's
Chron.
A.C. 1916.

† Heb. *lift up
his feet.*
• Numb. 23. 7.
Hos. 12. 12.
† Heb. *child-
ren.*

1 Then Jacob † went on his journey, ^aand came into the land of the † people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it ; for out of that well they watered the flocks : and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered : and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye ? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor ? And they said, We know *him*.

6 And he said unto them, † ^b *Is* he well ? And they said, *He is* well : and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, † *it* is yet high day, neither is *it* time that the cattle should be gathered together : water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from

the well's mouth ; then we water the sheep.

9 ¶ And while he yet spake with them, ^c Rachel came with her father's sheep : for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and ^d rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob ^e kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* ^f her father's brother, and that he *was* Rebekah's son : ^g and she ran and told her father.

13 And it came to pass, when Laban heard the † ^h tidings of Jacob his sister's son, that ^b he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, ⁱ Surely thou *art* my bone and my flesh. And he abode with him † the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for

BEFORE
CHRIST
about
1760.

• Exod. 2. 16.

• Exod. 2. 17.

• ch. 33. 4. &
45. 14, 15.

• ch. 13. 8. &
14. 14, 16.

• ch. 24. 28.

† Heb. *hearing.*

• ch. 24. 29.

• ch. 2. 23.
Judg. 9. 2.
2 Sam. 5. 1. &
19. 12, 13.
† Heb. *a month
of days.*

† Heb. *Is there
peace to him ?*
• ch. 43. 27.

† Heb. *yet the
day is great.*

BEFORE
CHRIST
about
1760.

nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel *was* beautiful and well favoured.

¹ ch. 31. 41.
² Sam. 3. 14.

18 And Jacob loved Rachel; and said, ^{*}I will serve

thee seven years for Rachel thy younger daughter.

19 And Laban said, *It* is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob ¹served ¹ch. 30. 26.
seven years for Rachel; ^{Hos. 12. 12.} and they seemed unto him *but* a few days, for the love he had to her.

BEFORE
CHRIST
about
1760.

PRAYER.—*Let us pray that if we anticipate marriage, we may be ever able to unite in prayer and praise at the same altar with the object of our love and affection; and that if we are married, we may increase more and more in our holy faith; and that our children may be blessed; and that the union which begins on earth, may continue both at death, and in heaven.*

ALMIGHTY and most Merciful God, who didst appear in a vision to Thy servant Jacob, to confirm to Him the promise of the blessing and the birthright, and didst safely guide and lead him, through the perils of his journey, to the home of Rachel and Laban; grant, we beseech Thee, to us Thy humble servants, that we ever esteem and value above all earthly blessing, the spiritual birthright of the Christian, and the promises which Thy mercy, through Jesus Christ the Mediator, hath granted to the souls of men. Protect us in the way we should go. Guide us with Thy counsel through life; and after that receive us to Thy glory. May the care of our souls be the one thing needful; and may no friendships we form upon earth, divert us from the duty and the privilege of constant communion with Thee.—And because Thou didst institute and ordain, in the time of man's innocency, the honourable estate of Holy Matrimony, that the prayers and the praises which are offered to Thee by the soul of the man, or the woman, in their solitude, might be offered to Thee by those, who by their holy matrimony become as one before Thee; grant to us, we pray, such grace, that we never, never permit the accomplishments or the attractions of the godless, the worldly, and the thoughtless, so to engage our affections, and so to ensnare our hearts; that we marry the persons with whom we cannot praise Thee, nor kneel at Thy altar, nor join in prayer and praise to Thee, nor honour together Thy Holy name.—So may Thy Holy Spirit rest upon us, that our partners in the pilgrimage of life be our companions, our friends, and our fellow-travellers on the road to heaven. May the objects of our earthly love, be partakers of the promise of Thy blessing. May we be able to kneel with them at the same altar, offer the same prayers, partake of the same hopes, and build up each other in our holy faith. So if we marry may we please Thee both in body and soul, and live in holy love to Thee and to each other, to our lives' end.—Give Thy blessing also, we beseech Thee, to those among us, who have long been united in that holy estate of matrimony. May we be so watchful over our own hearts and ways, that we avoid all wilful grieving each other; as a sin and as a crime before Thee. May we ever be kind, affectionate, and gentle, anxious to please, and fearful to offend. May our children be the bond of union, not only of our souls to each other, may they be the bond of union between our souls and our God.

May our sons grow up as the young plants, and our daughters be as the polished corners of the temple before Thee. As they increase in stature, may they increase in wisdom, finding favour both with God and man. So enable us to bring them up in Thy faith and fear, that this our prayer for Thy mercy shall not be presumption before Thee. May we set them a good example, walking before them like Zacharias and Elisabeth; keeping all the commandments of the law of the Lord blameless. Early may we teach them to pray. May the first among the words they utter, be the infant prayer for Thy blessing.—As we give them to Thee, in their baptism, and then make the holy covenant with Thee, that Thou shalt be the Lord their God, so may we train them up in the way that they should go, that they shall be the faithful members of Thy holy Church; the constant partakers of Thy holy sacraments, the elect of God, the redeemed, the sanctified, the saved of the Lord. Bless, O bless our children! that they, when they are called upon to die, may thank Thee for the care and for the love of their parents. Bless, O bless our own souls! that, when we die, we may charge them to follow their parents to the better inheritance, which is purchased for them and for us by the Saviour whose name we bear. Let us not be parted for ever by the sentence which requires us to die. Whatever be the infirmities of our souls, or the offences which sometimes befall us in the pilgrimage through life to death, so bind our hearts to Thee, and to each other, that we may never cease to remember that we are a Christian family, bound together by one holy hope and faith.—Whatever be the adversity or the prosperity, the good or evil, the changes or the chances of this mortal life, which Thy providence may ordain for our children; may their parents never reproach themselves or each other, that they neglected the souls of their children, which the Father of the spirits of all flesh entrusted to their charge and care.—So may our marriage receive Thy blessing. So may the union which has begun upon earth, be continued in the hour of death, when the remembrance of affection shall give strength to our dying prayers, for those we have loved in this our state of pilgrimage. So may the union which has begun upon earth, be continued beyond the grave, when our immortal spirits shall be freed from the infirmities of the flesh, and from the bondage of the grave; to be gathered together as one united family in heaven.—So may our hope of immortality and our faith in the Conqueror of death and sin be perfected in the united praises of the parents and the children, the kindred and the brethren, who shall form a part of that number, which no man can number, from all nations, and kindreds, and tongues, and peoples. So may we all be found among the Society of that holy Catholic Church, triumphant in heaven, who have washed their robes, and made them white in the blood of the Lamb we worship. God of families! hear, O hear our prayer. Accept the sacrifice which parents and children in this family now offer to Thee. Unite our hearts to fear and love Thee now; that we love and honour and praise Thy holy name for ever, for the redemption of our souls by our Lord Jesus Christ, who has taught us to call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE. GEN. XXIX. v. 1. "*Jacob went on his journey.*"—The Hebrew is *וַיָּסֶע יַעֲקֹב*, Jacob lifted up his feet. The expression is generally supposed to denote that Jacob went on his way with alacrity and cheerfulness. Rosenmüller objects to this as unnecessary, affirming

that the word *וַיָּסֶע* merely signifies that he continued his journey, *iter suum continuasse*. See however the quotations in Cartwright, ap. Crit. Sac. vol. i. p. 979, to prove that the word has the former meaning.

With respect to Jacob leaving Beersheba

and Bethel, and travelling to Haran, alone and unattended, we may observe, not only that he probably fled in haste, in fear of his brother, and therefore that such equipage would have encumbered him, but that he would be well provided by Rebekah with gold and jewels for his journey, and with tokens also of his relationship to Laban. The Jews have a tradition, that Isaac provided his son with a

suitable train of attendants, and abundance of treasure ; but that Eliphaz, the son of Esau, attacked and dispersed them, and robbed, though he did not kill, Jacob. They add also, that this loss was the cause of his weeping, when he met Rachel, ver. 11. No dependence however can be placed on these traditions. See Poli Syn. in loc.

SUPPLEMENT TO SECTION LXIII.

Not to be read in Families.

The domestic history of Jacob. Laban substitutes Leah for Rachel. Jacob serves Laban fourteen years for Leah and Rachel. Leah gives Zilpah, and Rachel gives Bilhah, to Jacob. The births of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah, from Leah ; of Dan and Naphtali, from Bilhah ; of Gad and Asher, from Zilpah ; and of Joseph, from Rachel.

GENESIS XXIX. 21—35. XXX. 1—24.

Hale's Chron. 1916. BEFORE CHRIST 1753. 21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may ^ago in unto her.

^a Judg. 15. 1.

22 And Laban gathered together all the men of the place, and ^bmade a feast.

^b Judg. 14. 10. John 2. 1. 2.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him ; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah : and he said to Laban, What *is* this thou hast done unto me ? did not I serve with thee for Rachel ? wherefore then hast thou beguiled me ?

26 And Laban said, It must not be so done in our [†]country, to give the younger before the first-born.

[†] Heb. *place*.

27 ^cFulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week : and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he ^dloved also Rachel more than Leah, and served with him ^eyet seven other years.

31 ¶ And when the LORD ^fsaw that Leah *was* hated, he ^gopened her womb : but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name || Reuben : for she said, Surely the LORD hath ^hlooked upon my affliction ; now therefore my husband will love me.

Hale's Chron. 1916. BEFORE CHRIST 1753. ^c Judg. 14. 12.

^d ver. 20. Deut. 21. 15.

^e ch. 30. 26. & 31. 41. Hos. 12. 12.

^f Ps. 127. 3. ^g ch. 30. 1.

about 1752.

That is, See 6 son.

^h Exod. 3. 7. & 4. 31. Deut. 26. 7. Ps. 25. 18. & 106. 44.

BEFORE
CHRIST
about
1751.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name || Simeon.

|| That is,
Hearing.
about
1750.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called || Levi.

|| That is,
Joined.
See Numb. 18.
2, 4.
about
1749.

† Matt. 1. 2.

|| That is,
Praise.

† Heb *stood*
from bearing.

CHAP.
XXX.

about
1749.

† ch 29. 31.

† ch. 37. 11.

• Job 5. 2.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name † || Judah; and † left bearing.

1 And when Rachel saw that ^hshe bare Jacob no children, Rachel ^lenvied her sister; and said unto Jacob, Give me children, ^mor else I die.

2 And Jacob's anger was kindled against Rachel: and he said, ⁿAm I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold ^omy maid Bilhah, go in unto her; ^pand she shall bear upon my knees, ^qthat I may also † have children by her.

4 And she gave him Bilhah her handmaid ^rto wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath ^sjudged me, and hath also heard my voice, and hath given me a son: there-

fore called she his name || Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With † great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name || ^tNaphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and ^ugave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name || Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, † Happy am I, for the daughters ^vwill call me blessed: and she called his name || Asher.

14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, ^xGive me, I pray thee, of thy son's mandrakes.

15 And she said unto her, ^yIs it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must

BEFORE
CHRIST
about
1747.

|| That is,
Judging.

† Heb. *wrestlings* of God.
ch. 23. 6.

|| That is, *My wrestling*.

Called,
Matt. 4. 13.
Nephtalim.
about
1749.

• ver. 4.

about
1743.

|| That is, *A troop, or company*,
Isa. 65. 11.

about
1747.

† Heb. *In my happiness*.
• Prov. 31. 28.
Luke 1. 48.

|| That is,
Happy.
about
1748.

• ch. 25. 30.

• Numb. 16. 9.
13.

about
1748.

• Ps. 35. 24. &
43. 1.
Lam. 3. 59.

BEFORE CHRIST about 1747.
come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name || Issachar.
|| That is, As hire.

19 And Leah conceived again, and bare Jacob the sixth son.

about 1746.
20 And Leah said, God hath endued me *with* a good dowry; now will my hus-

band dwell with me, because I have born him six sons: and she called his name || ^a Zebulun.

21 And afterwards she bare a daughter, and called her name || Dinah.

22 ¶ And God ^aremembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away ^b my reproach:

24 And she called his name || Joseph; and said, ^c The Lord shall add to me another son.

BEFORE CHRIST about 1746.

|| That is, Dwelling.

^a Called, Matt. 4. 13, Zebulun. about 1745.

|| That is, Judgment. ch. 8. 1. 1 Sam. 1. 19. ch. 29. 31.

about 1745.

^b 1 Sam. 1. 6. Isai. 4. 1. Luke 1. 25.

|| That is, Adding. ch. 35. 17.

NOTE.

NOTE. *On the omission of certain portions of Scripture from the Services of the Church, and from family reading.*

The Church of England has wisely ordered that neither the account of the incest of Lot and of his daughters, and the drunkenness of Noah, the difficult chapters of the Apocalypse, nor the allegorical chapters of the Song of Solomon, should be read among the proper lessons in the Churches. The same reasons which induced Archbishop Parker¹, and the other compilers of the Liturgy to make these omissions, influence me in placing certain portions of the Scriptures in supplementary sections, rather than among those which may be read in families. While "to the pure all things are pure," unavoidable offence arises in the minds of many, who have not sufficient discretion to perceive that the events recorded in the Scriptures are not all written for our imitation; that the objectionable manners and customs, which the defective policy of ancient times sanctioned among the best men, are removed by the better principles of Christianity; and that the simplicity

¹ In the Prayer Books of King Edward no distinction was made, as to appointing lessons, between the Sunday and other days of the week. The chapter of the Old Testament set down for the day of the month was read in course for the Sunday lesson, as is still the case in regard of the New Testament. In 1560, however, a commission was given to Archbishop Parker, to Grindal, and others, to peruse the order of the Lessons throughout the year, and to cause new Calendars to be printed. The principle, or probable principle, of selection of these Lessons, is very well related in the Tracts for the Times, No. 13, p. 2. Oxford, 1833.

of language which grieves and shocks the mind at present, was not offensive at the period when the books of Scripture were written. As children in their infancy will use expressions which would be intolerable in more mature life; so were there actions committed and usages adopted in the infant world which would be unendurable at present; and which are universally superseded by the more severe laws of Christian communions. Experience therefore has demonstrated that the perusal of some passages of Scripture, by persons unprepared to appreciate all the circumstances of the time in which they were written, is a stumbling-block and an offence. They are astonished; they are perplexed. They enquire why such things can be recorded. They are prejudiced against the revelation which records the narrative which grieves them. The Church of Rome has endeavoured to cure the evil, by a remedy which is worse than the disease. It discourages the general study of the Scriptures; as if the majority of its people never arrived at those years of discretion, or never attained to that degree of knowledge, that they were fitted to be entrusted with the word of God, without the special permission of the priest. This extreme has been ruinous to the spiritual religion of the masses in their communion. Without, therefore, justifying this extreme, we must still acknowledge that the well advised and considerate compilers of the liturgy, have done well in withholding from the miscellaneous assemblies of men, women, and

children, some portions of the Holy Scripture; which the scorner may deride, the ignorant misunderstand, and the weak may pervert. It may be wished too that they had exercised this power to a still greater extent. Whatever be the blessedness, the privilege, or the duty, of possessing, reading, and studying the whole Scripture, (though we believe that the Almighty has not granted to any Church, priest, or parent, the authority to withhold the Bible from the people, the congregation, or the child,) we must still acknowledge that we would not desire that the child of seven years old should be directed to passages which would be less profitable than if he was thirty years older; and no clergyman, nor father, nor mother would choose to comment on the chapters which related circumstances impossible to be now defended, though they do not seem to be forbidden; and which are difficult to interpret for improvement, devotion, and prayer. For these reasons, and for others which may be mentioned, I purpose to place many portions of Scripture in supplementary sections; without presuming to omit from God's word one chapter, verse, or sentence. On such grounds I place the portion of Scripture from Gen. xxix. 21 to the end, and Gen. xxx. 1 to 24, between the 63rd and 64th sections. The modern Christian is grieved at the picture of a father substituting one daughter, who was not beloved, for her sister who was beloved, and pleading the custom of the country in defence of his treachery. The domestic history

of the life of Jacob during the twenty years he served with Laban, when he married the two sisters, Rachel and Leah, and was requested by these two sisters to associate with their handmaids, can with the greatest difficulty be explained to the children and servants of a family, as the proofs only of the intense desire of the women of that age, to become the mother of the expected Messiah²; neither can all the allegorical interpretations collected by the pious Romanist, Cornelius à Lapide, from the Fathers, and their followers, be received so implicitly, as to excite the religious aspirations for a blessing, which ought ever to attend the reading of the Scriptures. Even the beautiful remark of Tertullian, suggested by the custom of giving servants at the time of marriage, as a part of the dowry of the bride,—“that the body at the day of the resurrection may be regarded as the dotal servant of the soul, when after its purification and consecration, it shall be again united to the soul and associated with it, as a part of the blessed dowry of the soul,”—fails to impress the mind of the reader or the hearer with any other feeling than that of admiration at the ingenuity of the writer, who from such a custom, could imagine such an illustration³.

² See Allis's Reflections, and the Commentators.

³ “Sequitur animam nubentem Spiritui caro, ut dotalis mancipium, et jam non animæ famula, sed Spiritus. O beatum connubium, si non admiserit adulterium!”—Tertullian, de Animâ, sect. xli. ap. Tert. Opera. Frankfort, folio, 1597, p. 287.

SECTION LXIV. GENESIS XXX. 25—43. XXXI. 1—21.

TITLE.—*The blessing of God follows the faith which obeys, rather than the pride which reasons. Jacob proposes to leave Laban. New agreement between them. The prosperity of Jacob. The jealousy of Laban. Jacob leaves Laban.*

INTRODUCTION.—Jacob had now served Laban fourteen years as the chief shepherd or superintendent of his flocks. During the whole of that long period he was responsible for all the losses which befel the herds from the incursions of wild beasts, or from other casualties. For we read that when Laban expostulated with him, after he finally left him, that Jacob reminded him of his integrity in meeting this responsibility, “This twenty years,” he said (chap. xxxi. ver. 38), “have I been with thee. Thy ewes and thy she-goats have not lost their young, because of my care and diligence in ordering them. The rams of thy flock I have not eaten, that is, I have appropriated nothing that belonged to thee to my own use. That which was torn of beasts I laid not the loss to thy account, but I myself bore the loss of it. If any thing was stolen from thy flock by day or by night, all was required at my hand. I suffered every hardship in thy service without complaining. By day the heat consumed me, and the

frost by night; and my sleep in thy service departed from my eyes. I promised to serve thee, and I have discharged my duty zealously in my actions, faithfully in my duty to thee, and conscientiously, as a high matter of principle, before my God." Happy is the servant who can thus speak in the presence of the Almighty Judge. Such was the conduct of Jacob during the fourteen years which had now elapsed since he became the shepherd to the flocks of Laban. But what was the conduct of Laban in return for all this fidelity? He had given him nothing, nothing but the shelter of his tent, though he had married his daughters, and though his family had continually increased through that long period. Jacob therefore resolved to return to the house of his father Isaac, and demanded permission to leave Laban. The prosperity and wealth of Laban, however, had so much increased under the management of Jacob, that he refused to let him go; and promised to grant to Jacob whatever wages he might require for his services. It was the custom in the East, that the masters or owners of large flocks and herds should pay their shepherds from the produce of their flocks; and there can be little doubt that Jacob expected to have been paid in this manner from the beginning; but no contract seems to have been made to that effect, and Laban took advantage of the omission. Jacob therefore now requests Laban to pay him according to the usual custom. The flock of Laban consisted of two kinds; the sheep which were of one colour, and the sheep which were spotted or speckled, or streaked with rings of a different colour from the rest of the body. Thou shalt give me, he said, all the lambs which from this day shall be born parti-coloured, spotted, speckled, or ring-straked, and then I will serve. The meaning of Jacob seems to have been, that he should possess all the lambs which should be born from the parti-coloured flock. Laban accepted the agreement; but because Jacob had not expressly said, thou shalt give me the offspring of these parti-coloured sheep, but had said, thou shalt give me the offspring of any sheep in the flock committed to my charge that shall be parti-coloured in future, therefore Laban so acted as if he intended and resolved to defraud Jacob of any possibility of obtaining a flock of cattle for himself. He separated all the parti-coloured sheep in the flock from the sheep that were of one colour, and then put the parti-coloured flocks themselves under the care of his own sons three days' journey distant; and he committed to the care of Jacob a flock which were of one colour. Because therefore the sheep that were of one colour produced only those lambs that were of the same colour, it seemed to be totally impossible that Jacob could ever possess a flock of parti-coloured sheep as his property according to the agreement. The prospect before Jacob consequently was, that he would be compelled to return home at the end of his new agreement as poor as he was at its beginning; and that both for this new service, and also for the service of the fourteen years that had already elapsed, he should have no reward whatever. It was under these circumstances that the God of his fathers, the God who is a Spirit, and who is therefore able to act upon the spirit, and soul of man, and to suggest new thoughts, appeared again in a vision to Jacob. He commanded him to take rods or twigs of the green poplar, the hazel, and the chestnut tree, to peel off the outer green rind or bark, so that the white

part of the twig or rod should appear, and to place these before the sheep when they drank the water from their troughs at particular times; and then, if he did this, their lambs should not be of one colour, but of many colours; they should be spotted, speckled, or ring-straked. Now there was no more connection between the placing willow twigs in the troughs of the sheep and their producing lambs that were ring-straked; than there was in an after-age between the washing of Naaman in the river of Jordan instead of Abana and Pharpar, and the healing of his leprosy. In both cases God promised a blessing; and God commanded the observance of an action before the blessing was granted. The action was a proof of faith in God. The blessing was granted after the command was observed. So it was now. Jacob obeyed the command. The blessing of God followed. The spotted, and speckled, and ring-straked cattle were produced in flocks of one colour only, and Laban discovered that his attempts to defraud Jacob had been defeated. *It is the property of human nature to hate those whom we injure.* Laban had endeavoured to injure Jacob, he therefore hated him, and Jacob saw it. He resolved therefore to depart from Syria. Leah and Rachel agreed to depart with him; and the patriarch left Padan-aram to go home to Isaac his father in the land of Canaan.—Such is the interesting narrative in the present section.—The great lesson which we may learn from it, as members of the one true Church of God, is this; to obey the command which we know and believe to be given to us by the Almighty, without such inquiry into the causes and reasonableness of that command as may lead us to disobedience. As there was no apparent connexion between the placing the rods of green willow in the watering troughs of the cattle by Jacob, and the birth of parti-coloured lambs from the flocks of one colour,—as there was no apparent connexion between the washing of Naaman in one particular river and the cure of his leprosy, so does there appear to be no necessary or apparent connection between the sprinkling of a child with water and the beginning of the blessing of the covenant, between the breaking of bread and the continuance of that blessing,—between the work and atonement of Christ, and that pardon of sin which is not forgiven upon repentance, without faith in his death and passion. In all these, and similar cases, it is for God to promise and command, and for man to hope and obey. *The blessing which is promised, shall certainly follow the obedience and the faith, not as cause and effect, but as the command and the blessing;* and he who hopes for God's blessing must submit his reason to God's will. He who hopes for salvation, must seek it in that way only which God has promised, and his Holy Word revealed.

GENESIS XXX. 25—43. XXXI. 1—21.

<p><small>BEFORE CHRIST about 1743.</small></p> <p>25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, ^a Send me away, that I may go unto</p>	<p>^b mine own place, and to my country.</p> <p>26 Give <i>me</i> my wives and my children, ^c for whom I have served thee, and let</p>	<p><small>BEFORE CHRIST about 1743.</small></p> <p>^b ch. 18. 33. & 31. 55. ^c ch. 29. 20. 30.</p>
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BEFORE
CHRIST
about
1745.

me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, ^{d ch. 39. 3, 5.} *tarry: for* ^d I have learned by experience that the LORD hath blessed me ^{* See ch. 26. 24.} *for thy sake.*

^{† ch. 29. 15.} 28 And he said, *†* Appoint me thy wages, and I will give it.

29 And he said unto him, ^{z ch. 31. 6, 38, 39, 40.} *†* Thou knowest how ^{Matt. 24. 45.} I have served thee, and ^{Tit. 2. 10.} how thy cattle was with me.

30 For *it was* little which thou hadst before ^{† Heb. broken forth. ver. 43.} *I came*, and it is *now* [†] increased unto a multitude; and the LORD hath blessed

^{† Heb. at my foot.} thee [†] since my coming: ^{† 1 Tim. 5. 8.} and now when shall I ^h provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and ^{† ch. 31. 8.} *†* ^h of such shall be my hire.

^{† Ps. 37. 6.} 33 So shall my ^k righteousness answer for me ^{† Heb. to morrow.} *†* in time to come, when ^{Exod. 13. 14.} it shall come for my hire before thy face: every one that is not speckled and

spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

[The substance of these verses, from ver. 37 to 41, is repeated in this section.]

37 ¶ And ^{† See ch. 31. 9—12.} *†* Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering trough when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set

BEFORE
CHRIST
about
1745.

BEFORE
CHRIST
about
1745.

the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

— ver. 30.

43 And the man ^mincreased exceedingly, and ⁿhad much cattle, and maidservants, and menservants, and camels, and asses.

— ch. 13. 2. &
24. 35. & 26.
13, 14.

CHAP.
XXXI.
B.C. about
1739.
Hales's
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1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ^oglory.

— Ps. 49. 16.

2 And Jacob beheld ^pthe countenance of Laban, and, behold, it *was* not ^qtoward him [†]as before.

— ch. 4. 5.

— Deut. 28. 54.
† Heb. as yesterday and the day before.
1 Sam. 19. 7.

3 And the Lord said unto Jacob, ^rReturn unto the land of thy fathers, and to thy kindred; and I will be with thee.

— ch. 28. 15, 20,
21. & 32. 9.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, ^sI see your father's coun-

— ver. 2.

tenance, that it is not toward me as before; but the God of my father ^thath been with me.

6 And ^uye know that with all my power I have served your father.

7 And your father hath deceived me, and ^vchanged my wages ^vten times; but God ^wsuffered him not to hurt me.

8 If he said thus, ^xThe speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath ^btaken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the ^yrams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

11 And ^cthe angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for ^dI have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, ^ewhere thou anointedst the pillar, *and* where thou vowedst a vow unto me: now ^farise, get thee out from this land, and re-

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— ver. 3.
— ver. 38, 39,
40, 41.
— ch. 30. 29.

— ver. 41.
— Numb. 14.
22.
— Neh. 4. 12.
— Job 19. 3.
— Zech. 8. 23.
— ch. 20. 6.
— Ps. 105. 4.
— ch. 30. 32.

— ver. 1. 16.

— Or, he goats.

— ch. 48. 16.

— Exod. 3. 7.

— ch. 28. 18, 19,
20.

— ver. 3.
— ch. 32. 9.

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turn unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

ch. 29. 15, 27. 15 Are we not counted of him strangers? for ^hhe hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away

all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the [†]images that *were* her father's.

20 And Jacob stole away [†]unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and ^hset his face *to-*ward the mount Gilead.

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† Heb. *teraphim*.
Judg. 17. 5.
1 Sam. 19. 13.
Hos. 3. 4.
† ch. 35. 2.
† Heb. *the heart of Laban*.

† ch. 46. 28.
2 Kings 12. 17.
Luke 9. 51, 53.

PRAYER.—Let us pray *that we seek for a blessing to our souls in the way which God has appointed, and not which our reason invents—that the Holy Spirit would put into our minds good desires, and enable us to bring the same to such good effect, that present peace and future happiness may follow our faith in Jesus Christ our Lord.*

O LORD! from whom all good things do come, grant to us, Thy humble servants, that by Thy holy inspiration, we may think those things that be good, and by Thy merciful guidance may perform the same. Thou hast been pleased to grant us all Holy Scripture, that we may learn from its sacred pages the manner in which Thy care and Providence is extended to Thy sons and servants. We thank Thee for the promise, that Thou wilt give Thy Holy Spirit to them that ask Thee. We thank Thee for the representation Thou hast made to us, that when Thy servant, the Patriarch Jacob, in the land of his wanderings, was treacherously treated, and threatened with poverty and sorrow by those whom he did faithfully and honourably serve; Thy merciful wisdom did impart to him the knowledge of the way to prosperity, and Thy merciful guidance enabled him to follow where Thy wisdom led. Thou art the same God of Abraham, of Isaac, and of Jacob, the Lord and Head of the one Universal Church, in which Thy Providence has placed us. We acknowledge and confess before Thee that we are spiritually poor, and destitute of Thy better blessings. While we pray to Thee for Thy grace to enable us faithfully and honourably to fulfil all the duties of the station in which Thy Providence has placed us; we feel and know that whatever be the reward which this world can give to us, whether we meet with ingratitude and treachery, deceit and scorn; or whether we be rewarded with earthly prosperity, riches, and honour; we feel, and know, and we desire to confess before Thee, that nothing this world can give, or take away, is worthy to be compared with the blessing of the Holy Spirit upon the soul. Whatever, therefore, be our lot, our station, or our condition in this life, we pray Thee for the

soul's prosperity, for the riches that shall endure in the life to come. If we are poor in this world's goods, make us rich in the blessings and comforts of Thy grace. If we are rich in this world's goods, make us humble in Thy sight, liberal to the poor, and devoted to Thee. Whether we be rich or poor, enable us to remember the shortness of life, and the duration of immortality; and to know that this world is not our abiding place, that earth is our pilgrimage, death is our destiny, and happiness or misery shall follow the sentence of our dissolution.—Help us outwardly in our bodies, that we offend Thee not by acts and deeds of sin; help us inwardly in our souls, that we offend Thee not by the indulgence of sinful thoughts, infidel reasonings, presumptuous objections, and false and lying vanities, which ruin the soul, and drive the heart from Thee.—And because these blessings for which we pray, cannot begin from ourselves, within our own sinful hearts; we pray Thee so to pour forth Thy Holy Spirit upon us, that it may graft in our hearts the love of Thy name, and begin and increase in us the power of Thy true religion. Send Thy Holy Spirit to dwell within our souls, to rest upon us, to be one with us; till our love of sin be banished, till our pardon be secured, our change of heart be completed, our whole life be Thine, and Thy comforts possess and fill the soul. *We pray Thee for the beginning upon earth of the life which shall be perfected in heaven.* Lord! we thank Thee that we know Thy truth. We thank Thee that the way to eternal life, which the reason of man could not have discovered, has been made known to us. We thank Thee for the promise, that as Naaman, the Syrian, should be cured of his leprosy if he obeyed the command of the Prophet; we also shall be cured of the leprosy of our fallen nature, if we pray for Thy blessing on the means of Thy grace, and seek for our God in the appointed way in which alone our God can be found. Lord, have mercy upon us! in the courts of Thy house, in the ordinances of Thy will, in the words of Thy Scripture, in the house of prayer, at the table where we hold communion with Thee, the altar where we commemorate the sacrifice of the death of Christ, and spiritually eat His flesh and drink His blood—in all these, Thy ways, Thine appointed ways, we seek the living God, and pray that He be found of our souls.—Oh, have mercy upon us! Oh! descend from heaven upon our thoughts, and hearts, and affections, that we may love that which Thou commandest, and desire that which Thou dost promise. Put the desire of pardon, conversion, and holy comfort in our inmost souls. Spirit of God! be Thou the life of our life, the soul of our soul, the strength of our hearts, and our portion for ever. Make Thy will our will; that God may be served by us on earth, as we shall wish to have served Him, when Thy hand shall have guided us through death to heaven. Rule in us. Reign in us. Prevent us, O Lord! in all our doings with Thy most gracious favour, and further us with Thy continual help; that all our thoughts, words, and works may be begun, continued, and ended in Thee.—Preserve Thy Church; extend the knowledge of Thy Scriptures; build up the walls of Jerusalem; guide us now with Thy counsel, and after that receive us with glory. In heaven we would have none but Thee. On earth we would desire nothing in comparison with Thee. Give Thy grace upon the means of grace—that present peace, and present and future happiness, such as may content the pardoned and hoping soul, may be our blessed and holy inheritance now and ever.—For the Lord Jesus Christ's sake, and not for our own merits or deservings, we offer these, our broken and humble petitions, and in His words we sum them up before Thee, when we say—

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the stratagem of Jacob to enlarge his flocks.*

After a careful examination of the remarks of Rosenmüller and others, I am convinced that the view I have taken in this introduction is correct, and that we cannot account for the production of ring-straked sheep from flocks of one colour, by the placing of willow rods in their water-troughs. I cannot but believe, though there are many arguments from the anatomy of other animals, that there was no more connection, as cause and effect, between the willow rods and the colour of the sheep, than between the washing of Namaan and the cure of his leprosy. The great doctrine of all Revelation is, that salvation is of faith; and that the obedience to God's commands shall be followed with God's blessing; but God's blessing is a result, and not an effect. *It is something imparted; not a consequence that follows.* This doctrine seems to be taught in the typical meaning of the obedience of Jacob to the divine vision.—All this, however, as well as every other part of that system of in-

terpretation of Scripture, of which such views are a portion, is regarded as nonsense and enthusiasm by such interpreters as Rosenmüller and his neological companions. Many of them see in the Word of God a collection of histories written by uninspired men, and to be regarded therefore as merely human compositions. We may apply to all such expositors the language of 1 Cor. ii. 14. *He who believes the divine life within the soul of man, or the influences of the Holy Spirit of God upon the affections and thoughts, to be merely imagination or fanaticism; is no more fitted to be a guide to the meaning of the Holy Scriptures, whatever be his philological or other learning; than a man blind from his birth can explain the wonders of optics; or a man deaf from his birth, the melodies and harmonies of music. When a dog can understand the philosophy of Newton, a scornful Deist may comprehend the words of Christ, that the Holy Spirit without measure rested on Him; and other expressions of the same nature, on the same hallowed subject.*

SECTION LXV. GENESIS XXXI. 22—55.

TITLE.—*Present experience cannot be the criterion of the truth of the Past.*

The Spirit of God strives with the weak, the wavering, and the inconsistent, to save them from perseverance in Evil. The Origin of the use of Images among the Worshipers of the one true God. The Covenant between Jacob and Laban.

INTRODUCTION.—We are too much accustomed to make the experience of the present the criterion of the truth of the past. Nothing can be more unreasonable; nothing can be more unphilosophical. Evidence is as certain a criterion of truth, in matters relating to some actions of Deity, as present experience of His more uniform actions. We may as well deny, for instance, the former existence of the Mastodon and Megatherium, though we see their skeletons, because they are not now alive as races of animals on the earth; as we may deny the frequent manifestations of the now invisible Son of God, because He does not at this very hour manifest Himself in the flesh to His Church. The whole testimony of Revelation, from the walking of God in the garden of Eden, to the farewell appearance of Christ to St. John in Patmos, bears evidence to the one fact; that He who will come again at the appointed time to judge the living and the dead, has frequently been pleased to manifest Himself to those who knew and believed in His government of the Church and of the world. The history of Laban proves to us, that this Being, the Word of God, did not appear to those only who were the devoted, consistent, and faithful servants of God; but

that, as in the case of Abimelech, of Balaam, and others, He was manifested to many who having received, by their Patriarchal education, the knowledge of His will, did not deny His power and Godhead; though they had only partial obedience; and even with that obedience were wavering, weak, and inconsistent. Laban, says the narrative contained in this section, pursued after Jacob and his daughters, intending to do them some great injury, perhaps to take back his daughters and the cattle by violence, and to destroy his son-in-law. In the midst of his career, however, after a pursuit of seven days, it pleased God to manifest Himself to Laban, and to command him neither to injure Jacob, nor to speak to him either good or bad; that is, not to engage him by either promises or threatenings to return to Laban's house. It may at first sight appear strange to us that God should have thus appeared to a man, who, though he did believe in Him, was intending to inflict an injury on one who had faithfully served him. Our wonder, however, will cease if we remember that we, who constantly declare our belief in the Father who created us, in the Son who redeems us, and in the Holy Spirit which sanctifies us; should no less constantly forget the presence of God, the love of Christ, and the warnings of the Holy Spirit: and that we should certainly also fatally and finally fall away from God, if the mercy and the grace of God did not continue with us, in spite of our weakness and inconsistency, to warn and to alarm, to comfort or to threaten, according to our circumstances, our temptations, and our infirmities.—The experience of our own hearts may confirm to us, in this instance at least, the truth of the declaration, that God appeared to Laban to warn him against perseverance in evil. What would our condition soon be, if the preventing as well as the assisting grace of God were not granted to us in the midst of the devices of our own sinful hearts. The consequence of the appearance of God to Laban was, that he withholds his hand from injuring Jacob, and contents himself with expostulating with his son-in-law for leaving him without bidding him farewell; and assures him that he would have been avenged for so doing, but that the God of Jacob had commanded him otherwise.—And here we are presented with the first allusion in the book of Scripture to images, and to the use of images among the believers in the one true God. It has always been with mankind in general as we find it to be with ourselves. Whenever any remarkable event happens to any of us, or whenever we find our affections deeply moved to love and venerate another, we are always anxious to perpetuate the memorial both of the great event and the deep affection: and we are more especially inclined to do this if we identify the great event with the deep affection. Now the greatest events which ever interested mankind before the days of Laban, were the appearances of the Word of God to man, uttering the promises of mercy, speaking comfort in sorrow, or direction in danger: and the chief object of the hope and love of man was the same Word of God, the same Angel Jehovah, the same Lord God, whom we have so often mentioned. This Word of God sometimes appeared in a human form, and spake to the Patriarchs; and it had spoken to them, according to the best interpreters of the Old Testament, from the Cherubim at the east of the garden

of Eden. The Cherubim are described by Ezekiel the Prophet, to have been figures, which were compounded of the forms of a lion, an ox, an eagle, and a man: but the form or the face of a man was chiefly conspicuous. Now it is certain that every motive of devotion and love to God, would induce the members of the Patriarchal Church to remember the manner in which God had appeared and spoken to them: and it is no less certain that one mode by which they might have endeavoured to maintain this remembrance may have been to engrave or to carve images, which should represent the appearance of God, and the manner in which He had been manifested. Such was the probable origin of images, and the use of images in the Patriarchal Churches. Neither do they seem to have been at first either forbidden by God, or injurious to man. They were, however, soon perverted to idolatrous and superstitious purposes. Laban had received from his fathers, or made for himself, certain images, which were called Teraphim, from a word signifying to heal or restore; as God, whom the worshipper consulted, was the healer or restorer of the soul. He believed in God; and he kept images, which he used in his worship, as memorials of the manifestations of God, and he valued them highly. Rachel, his daughter, either desiring them on account of the gold of which they were made, or because they should remind her also of the faith of her fathers, or because they were relics of her father, and of his family, stole them from Laban, and concealed them. When Laban searched for them in the seat which had been placed on the camel on which she rode, and which she took with her after her journey into the tent, he could not find the images; and after some further conversation, in which Jacob related his faithful services, and Laban acknowledged the justice of the appeal, a covenant is made between the two: in which Jacob promises to continue an unabated affection to the daughters of Laban, and Laban promises to offer no molestation to Jacob. Heaps of stones, a raised pillar, a general festival, mutual oaths, and union in one great sacrifice to the common God and Father of all, cement the covenant; and Jacob and Laban parted to meet on earth no more.—The images which Rachel had stolen, became a snare to her household; for Jacob, as we afterwards read, (chap. xxxv. 1) could not go up to the altar of God at Bethel, till he had put away the images which had been perverted to idolatry; and which, however harmless they may have been at the first, were condemned because of that perversion.—Let our prayer be, that we so look not merely to Christ manifested on earth, but to Christ glorified in heaven; that we endure as seeing Him who is invisible; and that we spurn as utterly vain and useless the aid of any image, or painting, or carved, or sculptured thing, to remind us of the God of heaven; but that our spirit within us look up to God, the great Spirit above us; and that we serve Him with the *understanding*, the *will*, and the *affections*, as the God who illumines the *understanding* with His Word, governs the *will* by His power, and deserves and receives the homage of our *affections*, as the Healer and Restorer of the fallen and repentant soul.

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^a ch. 13. 8.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took ^ahis brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

^b ch. 20. 8.
Job 33. 15.
Matt. 1. 20.

24 And God ^bcame to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^cspeak not to Jacob [†]either good or bad.

^c ch. 24. 50.

[†] Heb. *from good to bad.*

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and ^dcarried away my daughters, as captives *taken* with the sword?

^d 1 Sam. 30. 2.

[†] Heb. *hast stolen me.*

27 Wherefore didst thou flee away secretly, and [†]steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

^e ver. 55.
Ruth 1. 9. 14.
1 Kings 19. 20.
Acts 20. 37.
^f 1 Sam. 13. 13.
2 Chron. 16. 9.

28 And hast not suffered me ^eto kiss my sons and my daughters? ^fthou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the ^gGod of your father spake unto me ^hyesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

^g ver. 53.
ch. 28. 13.
^h ver. 24.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou ⁱstolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, ^klet him not live: before our brethren discern thou what is thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban [†]searched all the tent, but found *them* not.

[†] Heb. *felt.*

35 And she said to her father, Let it not displease my lord that I cannot ⁱrise up before thee; for the custom of women is upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is

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ⁱ ver. 19.
Judg. 18. 24.

^k See ch. 44. 9.

ⁱ Exod. 20. 12.
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† Heb. *felt*.

my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast †searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

• Exod. 22. 10, &c.

39 ^mThat which was torn of *beasts* I brought not unto thee; I bare the loss of it; of ⁿmy hand didst thou require it, *whether* stolen by day, or stolen by night.

• Exod. 22. 12.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I ^oserved thee fourteen years for thy two daughters, and six years for thy cattle: and ^pthou hast changed my wages ten times.

• ch. 29. 27. 28.

• ver. 7.

• Ps. 124. 1. 2.

• ver. 53.
Isai. 8. 13.

• ch. 29. 32.
Exod. 3. 7.

• 1 Chron. 12. 17.
Jude 9.

42 ^rExcept the God of my father, the God of Abraham, and ^rthe fear of Isaac, had been with me, surely thou hadst sent me away now empty. ^sGod hath seen mine affliction and the labour of my hands, and ^trebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these*

children *are* my children, and *these* cattle *are* my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, ^ulet us make a covenant, I and thou; ^wand let it be for a witness between me and thee.

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• ch. 26. 28.

• Josh. 24. 27.

45 And Jacob ^xtook a stone, and set it up *for* a pillar.

• ch. 28. 18.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it || Jegarsahadutha: but Jacob called it || Galeed.

! That is, *The heap of witness.* Chald.

! That is, *The heap of witness.* Heb. Josh. 24. 27.

48 And Laban said, ^yThis heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And ^z|| Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

• Judg. 11. 29.
1 Sam. 7. 5.
! That is, *A beacon, or, watch tower.*

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man is with us; see, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over

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this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, ^ajudge betwixt us. And Jacob ^bsware by ^cthe fear of his father Isaac.

^a ch. 16. 5.
^b ch. 21. 23.
^c ver. 42.

|| Or, killed
beasts.

54 Then Jacob || offered sacrifice upon the mount,

and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and ^dblessed them: and Laban departed, and ^ereturned unto his place.

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^d ch. 28. 1.

^e ch. 18. 33. &
30. 25.

PRAYER.—*Let us pray that we be ever contented with the evidences of the truth of Christianity, contained in Scripture, in history, and in the present state of the world; that the Holy Spirit of God preserve us from all evil; that we endure as seeing Him, who is invisible; and that all our engagements with the world be such as God will approve.*

ALMIGHTY and Merciful God, who hast formed us capable of thinking, reasoning, and judging of the nature and certainty of Truth; grant us, we beseech Thee, such right judgment in all things, that we so wisely study, and so deeply lay to heart the proofs and demonstrations of the truth of the redemption of a fallen world, by the death and passion of our Lord Jesus Christ; that we continue steadfast in faith, and joyful through hope, to the end of our pilgrimage of life. Never may we desire to be wise above that which is *written* in Thy holy word, *confirmed* by enquiry, and *accomplished* in the past and in the present condition of Thy holy Church, and of the whole race of mankind. May we believe that more could not have been done for the vineyard of our souls, than Thy mercy has done; and may the long record of miracles and prophecies, of the pages of Scripture, and the unbroken testimony of Thy Church, convince our reason, and be blessed to the sanctification of our souls; to our comfort in affliction, our support in temptation, peace in death, and happiness in all conditions and states to which Thy providence shall call us, whether we live or die.—We thank Thy holy name, and we bless Thy power and Thy wisdom, which have so ordered the words of Thy grace and the events of the world, that none shall be incapable of receiving the influences of Thy Holy Spirit, which Thou hast promised with the means of Thy grace. Scatter the darkness of the ignorant, that they may know Thee. Subdue the pride of the infidel, that he may believe in Thee. Pour down Thy best blessing on us, who are neither ignorant nor unbelieving, that we may serve Thee better, love Thee more, and be neither wavering in our faith, nor inconsistent in our obedience to Thee. Enable us, as we name the Name of Christ, to depart from all iniquity. As we have the form of godliness in profession, give us the power of godliness in the life within, before Thee; and in holy practice and conduct before the world in which we live.—If there be within our souls, as there was in the soul of Laban, the desire, the intention, the resolution against our conscience and light and knowledge, to commit the sin which we know to be forbidden by Thy holy word; send, oh! send, Thy preventing grace into our souls, that we escape the snare of the tempter, and be delivered from our own hearts. Heal the plague of our hearts. Come, Holy Spirit! come Thou into our souls, as Thy best and holiest temple! Fill the temple of our

souls with Thy glory, that no base thoughts, no foul desires, no unworthy pursuits, no unhallowed motives, dwell there with Thee! Drive far away from Thy presence the imaginations which pollute the souls, which Christ has redeemed, and which the Holy Spirit sanctifies. Make us perfect before Thee; stablish, strengthen, settle us.—And as we thus pray Thee, to enable us to persevere in holiness and righteousness all the days of our life, so continue, we pray Thee, to enlighten our understandings, and to elevate our hearts, that we endure to the end, as seeing Him who is invisible; and that we never seek to please God in any other way, or by any other means, than those which Thyself hast appointed. Never may we make to ourselves the graven image, the forbidden idol. *Never may we bow down to them, nor worship them; but so may we set God always before us, that our invisible spirit shall commune with the invisible God; and our hope of glory be, that Christ dwelleth in us, and we in Him.* Oh! fairest of ten thousand, and altogether lovely in Thy ways of mercy to mankind, never, never permit the souls of Thy servants to identify their thoughts of God and Christ, with the work of man's hands in wood and stone! May no likeness of any thing in heaven above, or in earth beneath, so be placed before us, that we be guilty of imagining that God, or Christ, or the Holy Spirit of God, be represented to us. Raise our immortal souls to higher and more heavenly contemplations of the Creator, the Redeemer, and the Sanctifier, than the skill of any earthly workman can afford us. Give us to see God in His glory, Christ on His throne, and the Holy Spirit in our hearts, by the eye of faith. Never, never may we be contented with the stone or the wood, the painting and the image, which deceives the soul while it pleases the eye of the body. *Save us from the religion which subdues the soul to sense. Give us the religion which subdues the senses to the soul.* May our hearts so rest in heaven, that we pass through this world as not abusing it; that so among the sundry changes and chances of this mortal life our hearts may surely and certainly there be fixed, where only the true joys of perfect knowledge and perfect peace are found. May this earth ever be to us as our pilgrimage. May heaven alone be the true home of the soul. May the language of our hearts, when we ponder Thy providence and Thy promises, ever, ever be, “whom have I in heaven but Thee? and there is none upon earth whom I desire in comparison of Thee.” Saviour of sinners, may this be our hope and joy, that we are able to say with peace and truth, my flesh and my heart faileth, but God, and God alone, is the strength of my heart, and my portion for ever.—Hear our imperfect petitions, which we offer not in our own name, but in the name and for the sake of Jesus Christ, Thine only Son, our Lord, who in compassion to our infirmities hath taught and commanded us when we pray to say:

Our Father, &c.

The Grace of our Lord, &c.

NOTES.

NOTE. *On the Teraphim of Laban stolen by Rachel.* Gen. xxxi. 30.

It is utterly impossible in the absence of contemporary evidence to ascertain the precise nature of the Teraphim of Laban. We read in Judges xxiv. 2, that Abraham himself, with Nahor his brother, before the former obeyed the Divine call to leave Haran, served other gods,—that is, they mingled idolatrous worship with the worship of the One True God. I have endeavoured to express my conclusions on the subject in the Introduction.

“The word תְּרָפִים,” says Dr. Lee, “is of doubtful origin. It is acknowledged by the Rabbins not to be Hebrew. It is mentioned for the first time in this passage as a Syrian word. In that language it denotes an ‘enquirer;’ and this meaning agrees very well with the use of Teraphim as oracles. I believe them to have been imitations of the cherubic emblems, which were well known to the patriarchs, and to have been used in their domestic worship. They were venerated as the Lares, or Penates, or as the images of Christ, or as the paintings

of the Virgin Mary, now used by many Christians. The stories of Aben-Ezra, that the Teraph was formed of the head of a first-born son, plucked off from the neck and embalmed, under the tongue of which the name of some false deity was engraven, and from which vocal answers proceeded, are justly deemed fabulous. The Teraphim were certainly consulted as oracles (compare Judges xvii. 5; xviii. 5, 6, 14—20; Ezek. xxi. 21; Zech. x. 2; Hos. i. 1—4), but in what manner the responses were supposed to be conveyed is unknown. The Teraphim of Rachel were evidently small figures. The Teraph mentioned in 1 Sam. xix. was apparently as large as life¹.

Note 2. *On the command of God to Laban.* Gen. xxxi. 29.

I have translated this expression, *וְיִנְיָ וְיִנְיָ* “neither promises nor threats,” as a better meaning of the original than is given either in the Vulgate², the Septuagint³, or even the Chaldee Paraphrase⁴. *Cave ne loquaris ad Ja-*

¹ See on the Teraphim, Pfeiffer, *Dubia Vexata*, Locus LX. p. 80, and Exerc. Quarta de Idolis Labani, &c. p. 553; Faber, *Origin of Pagan Idolatry*, vol. iii. p. 621; (Calmet, art. Teraphim. Ugolini, *Thesaurus*, vol. xii. 1. The Dissertation of Pfeiffer is reprinted in vol. xxiii. of Ugolini.) The Note in Kitto's valuable *History of Palestine*, p. 109.

² “Cave ne quicquam asperè loquaris contra Jacob.”

³ Φύλαξαι μήποτε λαλήσῃς πρὸς Ἰακώβ πονηρά.

⁴ “Cave tibi ne loquaris cum Jacob à bono usque ad malum.”

obum, וְיִנְיָ וְיִנְיָ (eodem loquendi formula habetur cap. xxiv. 50) à bono usque ad malum. Id est, neque bonum, neque malum, nihil omnino, scil. in eum finem ut reducas Jacobum, uti recte exponit Aben-Ezra. Schematismus Hebraicus (inquit Fagius) hunc habet sensum, *Cave vel blanditiis, vel minis eum reverti facias.* Ita etiam exponit Mercerus, et Gaultperius, qui notat similem phrasim esse 2 Sam. xiii. 24⁵.

Note 3. *On the appearance of God to Laban.* Gen. xxxi. 24.

Justin Martyr, in common with the early Fathers, deemed all these manifestations to be the “prælia incarnationis” of Christ. Athanasius follows him in this view of the subject⁶. Chrysostom⁷ observes, that God did not stop Laban, or command him to return, because Jacob, Rachel, and Leah might not, in that case, have become acquainted with the providential interference of the God of their Fathers.

Note 4. *On the time of the continuance of Jacob with Laban.* Gen. xxxi. 4.

That Jacob continued forty years with Laban is affirmed by Dr. Kennicot. See the Notes and Tables in Clarke.

⁵ Critici Sacri. in loc.

⁶ Orat. iii. contra Arianos, s. 12.

⁷ In loc. Hom. 57.

SECTION LXVI. GENESIS XXXII. 1—23.

TITLE.—*The discoveries of the invisible world which are made to us in the Holy Scriptures are the pledges and proofs of our immortality; and the study therefore of those Scriptures is only the earnest and anticipation of the employments of that immortality. We should believe and pray as if faith and prayer alone could save us. We should believe and obey as if faith and obedience alone could save us. Jacob sees a vision of angels. His prayer for safety. His preparations to meet Esau.*

INTRODUCTION.—If any of you were asked whether he believed in the immortality of the soul, you would answer in the affirmative. If you were requested to mention the causes of your belief, you would answer in the usual manner, that you had two sources of belief, one from reason, the other from Revelation. The causes of your belief, derived from reason, or from the study of your own mind, would be, that though you had no innate ideas from nature, you still had innate capacities and capabilities; which cannot be entirely developed in the present life, but which can only be fully developed in another stage of your existence. You have the capability, for instance, of anticipating the future, and of comprehending Deity. You have the love of novelty, the aspiration after a happiness

which this world cannot give, and a longing, an intense and yearning longing for the society of some companion or companions, with whom, to whom, and among whom, you may indulge in communion, and converse of God, and of the soul; in a manner and to an extent which cannot be found, so long as the soul remains in the mortal body. Happiness cannot be perfect without society; and if the soul be immortal, and if there be happiness in that immortality, there must be a society with whom that happiness may be shared.—Now, one of the greatest discoveries which are made to us in the Holy Scriptures, which no human reason could have made known to us, relates to this universal feeling of the human soul. *The immortality which is there revealed to us is not the heathen immortality of absorption into the soul of the world, it is not the Mahometan immortality of the perpetuation of terrestrial enjoyments,—it is an immortality of communion with God, freedom from evil, deliverance from death; and perpetual improvement in the knowledge of God, in the society of perfect spirits and of holy angels.* The manifestation, therefore, of a part of that society of heaven, granted to man upon earth, is as certainly one pledge and proof of our immortality in a better world; as the appearance of Columbus and of his Spaniards to the islanders of Hispaniola was a proof and pledge to those barbarians of the existence, the arts, the sciences, and the superiority of the continent of Europe. And as Columbus, on his return to Europe, took with him to Europe a certain number of those islanders; and the savages, during his continuance among them, or during their voyage from America to Europe, would employ themselves in learning his language, or in making perpetual inquiries respecting the refinements, manners, or habits of the king and people of Spain; and such employment might be called the anticipation of their farther knowledge when they arrived in Europe;—so it is that *our present study of the Holy Scriptures as we pass through life to death and to immortality, and all our inquiries from that Scripture respecting the world to come, the nature of the Godhead, or the kingdom of heaven, may be called the earnest and the anticipation of that more perfect knowledge to which we shall attain when we arrive at that better state.*—Reflections of this nature unavoidably present themselves on our reading in this section (for the first time that the subject is mentioned in Scripture) that after Laban had departed from Jacob, and gone on his way back to Syria, Jacob also went on his way back to Canaan, the holy land of promise, and then the angels of God met him; and Jacob called the name of the place where they appeared by a term which signified two hosts, or two camps. He either saw two hosts of angels, or he saw one host of angels encamping around his own host; and he called the place by the name which denoted the host of God in heaven and the host of God on earth, the *one Universal Church*, which then, as now, formed but one great assembly, *part of which is on earth and part in heaven.*—A vision of angels was sent to Jacob at the hour of his escape from one danger and at the commencement of another, to convince him that the members of the Universal Church are under the peculiar protection of the Most High, and that the angels of heaven are appointed their guardians, to keep them in all their ways till the spirits of the just, made perfect, unite with the same angels in the worship

and communion of heaven.—The conviction, however, of this peculiar care of the Almighty over his safety, does not lead him to presumption. He had reason to believe that his brother Esau would slay him, he therefore takes every prudent precaution for his safety. He sends messengers to his brother to appease his anger; and when the answer was unsatisfactory, he considers well the manner in which he should proceed. He divides his people into two companies, that one may escape if the other should be smitten, and he gives ample directions to his servants how they should proceed. Having thus done every thing cautiously and carefully; having taken every means in his power to avoid destruction, he offers that solemn prayer to God which, though it be not equal in excellence and value to the Lord's prayer, has ever been regarded as a model of the manner in which our own prayers should be addressed to the Most Highest.—*He pleads with God, as a son pleads with a father.* He calls upon God as the God of his fathers, who had commanded him to return to Canaan (xxxii. 9). He speaks of the personal promise made to obedience to that command. He confesses himself to be unworthy of the least of God's mercies. He expresses his gratitude for past blessings,—“with my staff only,” he says, “as a solitary wanderer, I passed over this river, and now I am become two bands.” He prays for deliverance from the anger of Esau, and he concludes his prayer with once more alluding, not to the personal promises which had been made to himself if he would obey God and return to Canaan; he alludes to the general promise which God had long before made to him, that the spiritual descendants of Jacob should be as the sand of the sea shore for multitude.—Of such sort too is the prayer which we are required to offer in our hours of difficulty and danger, of temptation and distress; and such also should our conduct be under the same circumstances. Our prayers should be founded on the remembrance of God's commandments, and we should appeal to the promises that are made to our own peculiar cases. Our sins should be confessed; our mercies remembered; and we should plead the promises which are made to the Universal Church, that we be delivered from all evil, not only for our own sake, but for the sake and glory of God's great name.—And as we thus pray, so also, if we desire that our prayers should be granted, must we adopt all the means which God has commanded, that those who pray against temptation should watch; and those who desire to be delivered from evil, should put on the whole armour of God, that they may be more than conquerors. We should believe and pray as if faith and prayer were our only duties; we should believe and act as if faith and obedience were our only duties. Those only can hope to wear the crown who thus bear the cross. Those alone can escape from the crafts and assaults of the devil, who add to their faith the prayer for grace, in the right use of all the means of grace, that the promises of God to the soul may be accomplished, and that the believer may be saved with the true Church of God.—Those alone will be companions of the angels of heaven hereafter, who are now worthy of their holy communion, by blending the affections of the heart and the obedience of the will, in one proof of their humble and grateful faith in the mercy of their common Creator.

GENESIS XXXII. 1—23.

BEFORE
CHRIST
1738.
Hales's
Chron.
1902.

* Ps. 91. 11.
Hebr. 1. 14.
† Josh. 5. 14.
Ps. 103. 21. &
148. 2.
Luke 2. 13.
‡ That is, Two
hosts, or,
camps.

* ch. 33. 14. 16.
† ch. 36. 6, 7, 8.
Deut. 2. 5.
Josh. 24. 4.
† Heb. *field*.

* Prov. 15. 1.

† ch. 30. 43.

* ch. 33. 8. 15.

* ch. 33. 1.

† ch. 35. 3.

* Ps. 50. 15.

† ch. 28. 13.

1 And Jacob went on his way, and ^athe angels of God met him.

2 And when Jacob saw them, he said, This is God's ^bhost: and he called the name of that place || Mahanaim.

3 And Jacob sent messengers before him to Esau his brother ^cunto the land of Seir, ^dthe † country of Edom.

4 And he commanded them, saying, ^eThus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And ^fI have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that ^gI may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also ^hhe cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and ⁱdistressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ ^kAnd Jacob said, ^lO God of my father Abraham, and God of my fa-

ther Isaac, the LORD ^mwhich saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 † I am not worthy of the least of all the ⁿmercies, and of all the truth, which thou hast shewed unto thy servant; for with ^omy staff I passed over this Jordan; and now I am become two bands.

11 ^pDeliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* ^qthe mother † with the children.

12 And ^rthou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand ^sa present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

BEFORE
CHRIST
1738.
Hales's
Chron.
1902.

* ch. 31. 3. 13.
† Heb. I am
less than all,
&c.
* ch. 24. 27.

* Job 8. 7.

* Ps. 59. 1. 2.

* Hos. 10. 14.
† Heb. *upon*.

* ch. 28. 13.
14, 15.

* ch. 43. 11.
Prov. 18. 16.

BEFORE
CHRIST
1738.
Hales's
Chron.
1902.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob

is behind us. For he said, I will 'appease him with the present that goeth before me, and afterward I will see his face; peradventure he will †accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. ^{Deut. 3. 16.}

23 And he took them, and †sent them over the brook, and sent over that he had. ^{† Heb. caused to pass.}

BEFORE
CHRIST
1738.
Hales's
Chron.
1902.

Prov. 21. 14.

† Heb. my face,
Job 42. 8, 9.

PRAYER.—LET US PRAY *that it would please God to command His holy angels to minister unto us, as unto the heirs of salvation—that we may study and love the Holy Scriptures, which instruct us in the nature of the worship and employments of the Universal Church in heaven—that we pray for those things alone which are agreeable to the will of God, and that we watch as well as pray to be delivered from all evil.*

O EVERLASTING God, who hast ordained and constituted the services of angels and men in a wonderful order! Who didst command the company of angels, which attended the Prophet Elisha¹, to become manifest to his servant, and Who didst command the Hosts of heaven to meet the Patriarch Jacob at Mahanaim,—mercifully grant, that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend² us, Thy humble servants, the members of the Church Universal here on earth. May we be among the number of the heirs of Thy salvation, to whom Thine angels from heaven shall minister. May their office be to comfort us in our dangers as they comforted Jacob, Thy servant. May they strengthen us in the hour of temptation, and in the prospect of death, as they descended to Christ, our Lord, at Gethsemane, when the drops of blood fell from Him to the ground. May they instruct us in the knowledge which neither the science of the world, nor the learning of the past, nor the experience of the present age can supply; as they were commanded to shew Thy servant in Patmos the things that should be hereafter. Whatever be the offices which Thy holy angels are commissioned to perform to the members of Thy Church Universal, grant that they may perform them now to us! May they be ministering spirits to us while we live; and the friends who shall speak the words of Thy Holy Spirit to comfort and to support us when we die. May they be our companions and our friends for ever. May our souls, which shall be pardoned and redeemed by the precious blood of

¹ 2 Kings vi. 15—18.

² Collect for Michaelmas-day.

Christ, as of the Lamb without blemish and without spot, unite for ever with angels and with archangels, and with all the company of heaven to laud and magnify Thy glorious name.—Evermore may we praise Thee on earth and in heaven, and say, Holy, holy, holy, Lord God of the Hosts of earth and of heaven, glory be to Thee, O Lord Most High! And because the angels of heaven are taught by Thy dispensations to Thy Church upon earth the manifold wisdom of God³; and because the Church upon earth is instructed in all things by that Holy Word of God, which was spoken by the holy men, who were moved to think, to speak, and to write, by the Holy Ghost;—grant us, we beseech Thee, such grace, that we may ever find our delight and our happiness in the study of the pages of Thine eternal truth. *May one of our best and holiest pleasures ever be, perpetual improvement in the knowledge of the Scriptures of the living God.* May they be the joy of our hearts, the delight of our eyes, the fountain of ever new blessedness, the source of knowledge, and comfort, and hope, and peace. May we search and dig deep in the treasures of Thy Word, that we may improve in the wisdom that continues and increases for ever. And as Thy Scriptures draw back the veil that hid the throne of Thy glory from the view of mortal man, and relate the songs of angels, and the praise of the spirits of the just made perfect, when they meet together in the world beyond the grave; so give Thy blessing to the study of Thy sacred Word, that now, even now, both at the table and the altar, when we spiritually eat the flesh of Christ, and drink His blood; in our private worship, in our secret contemplations, and in the hour of death,—we may find the joy and peace within which are the anticipation of heaven, and the beginning of the employments of the souls of the redeemed in the world beyond the grave.—Send down Thine Holy Spirit from above, that we be not disappointed in this our hope. Guide us here by Thy counsel, that we be led hereafter to Thy glory. Grant us, by Thy Holy Spirit, to have a right judgment in all holy desires. Enable us to pray only for those things that Thou hast revealed to be conformable to Thy blessed will. Make us to ask such things as shall please Thee.—And that we may know and be assured that our prayers are such as Thou wouldst approve and answer, enable us to know our duty, and to practise, and persevere in, the same. May our constant prayer be, for obedience to Thy law, that we may do Thy will, and thus begin to know the doctrine, whether it be of God; and whether we are rightly enabled to apply the promises of Thy word to the refreshment and the comfort of our souls. Enable us to watch as well as to pray. Thou hast granted to us the means of grace, as well as the hope of glory. Make us steadfast and constant in the use of those means. May the study of Thy Scriptures, the preaching of Thy truth, the ordinances of Thy house, the Sabbath, the sacraments, the private prayer, the retired contemplation, and all other means of grace to the soul, be so diligently attended, so constantly regarded, so uniformly observed, that Thy grace may attend the means of grace; that the abundance of Thy Holy Spirit may be granted to the soul that desires to meet the God of the Church in the courts of the Lord's house; and that there be neither self-deceit, nor presumption, nor spiritual pride, in the moments of spiritual joy, and in the hours of the full assurance of faith, when we lift up our hearts unto the Lord, as it is meet and right so to do; when we give glory to the God of our salvation, with angels, and archangels, and with all the company of heaven.—Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts, which may

³ Eph. iii. 10.

assault and hurt the soul ; and bring us safe to Thine eternal kingdom of glory, for the sake of Jesus Christ our Lord, in Whose most holy name and words we sum up all our petitions, saying—

Our Father, &c.

The grace of our Lord, &c.

SECTION LXVII. GENESIS XXXII. 24—32. XXXIII. 1—20.

TITLE.—*We live in Christ's world, Christ is its divine, eternal ruler ; Christ is the object of the praises of the Catholic Church triumphant in heaven ; and to Christ the prayers of the Catholic Church militant upon earth must be directed. Christ appears to Jacob, who prays to Him ; wrestles with Him, and obtains His blessing. Jacob meets Esau ; pitches his tent ; and builds an altar.*

INTRODUCTION.—We cannot understand the system of redemption unless we constantly keep in our remembrance the one great truth, which has been so often insisted upon in these sections, and which the Prophets, Apostles, Fathers, Reformers, Puritans, and the existing episcopal Churches of England and America, so uniformly and anxiously have maintained and do maintain ;—namely, that Christ is the eternal Son of God, begotten before all worlds, that He might be manifested to all sentient beings as the Creator and Ruler of those worlds ; that all things were created by Him and for Him ; that He was before all things, and by Him all things consist ; that the dispensation of love and mercy to mankind began with the generation of the Son of God, and will end, when, after the resurrection of the dead, He shall deliver up the kingdom to God, even the Father. *We cannot understand Christianity, unless we believe that we live in Christ's world ;* and that Christ with the Father is the object of the praise of heaven, and that we are right, with the Universal Church, in offering to Christ our prayers on earth. Very remarkable is the representation of the praises and worship of the Church triumphant in heaven, which is given to us in the Book of the Revelation. Blessing, and glory, and wisdom, and honour, and power, and might, and salvation, are ascribed alike to God the Father, and to the Son of God. Thanks are given to the Father, as the Author of all ; and riches and dominion, that is, the fulness of spiritual good, and the supreme power over evil, are given to Christ ; and we must believe therefore, that *if we would join in the worship of heaven after death, we must begin that worship before death, and pray to Christ now, if we would worship Christ for ever.*—This eternal Christ, before the fulness of time came, in which as a man, He took upon Him to deliver man, frequently, as we have often seen, became manifested to the chief persons in His Church. No man hath seen Jehovah the Father at any time. The Being who is called Jehovah, the Angel Jehovah, and the Lord God Jehovah, was often seen ; and the most remarkable perhaps of all His manifestations to the early Church, before He came down from Heaven to live for thirty years as a man among us, is recorded in this section.—Jacob was now in fear of his life. He apprehended

the destruction of his family, his own death, and the failure of God's promises, that he should inherit the blessing of Abraham and Isaac. He had taken every human precaution against danger; he had done that also, without which every wise man will think he has built his house in vain; he had offered his solemn prayer to the God of his father, that he might be delivered from the pressing danger, and that the promises of God might be accomplished.—Having finished his prayer, and completed his preparations, Jacob, says the narrative, was left alone, or, according to the stricter meaning of the Hebrew, he remained apart. He had sent to his brother from Mahanaim, where he saw the vision of angels. He sent all his family away from that place over the brook Jabbok; and now at the close of the day he had followed them, and passed over the same brook; for the place where the event happened, which is here recorded, is on this side of the brook.—There he remained apart; and there, as we learn from the prophet Hosea (Hosea xii. 4) he again wept and prayed, and made supplication to God, for deliverance from his danger. There, as the prophet Zechariah describes the weeping of the children of Israel in their repentance in the latter days (Zech. xii. 12), Jacob wept apart. There, as Christ had gone over the brook Kedron, to Gethsemane, and prayed, and wept apart from His disciples, so did Jacob weep and pray. The night had come on; the morning which was soon to dawn upon him, was to decide whether his own life should be continued, and whether the promises of God should be made vain.—While he was thus weeping and praying, there appeared before him, manifested in the form of a man, that mysterious person, who is called in this section both a man (v. 24) and God (v. 28), whom Jacob when dying called the angel Redeemer, who blessed him, and delivered him from all evil (Gen. xlvii. 16), and whom Hosea calls both God, and the Lord of Hosts (Hos. xii. 4 and 5); that is, the mysterious and wonderful Lord of the one covenant between God and man, which began before the earth's creation, and will continue till, and after, the earth's destruction,—appeared to Jacob in his prayer—not as an angel appeared to Christ at Gethsemane, but as an adversary, and as if he was an enemy to Jacob.—Now we all remember that our blessed Saviour, after His resurrection from the dead, appeared to two of His disciples as they walked to Emmaus, when they were talking of the events of His death and passion. At the beginning of His conversation with them, they did not know Him. He became known to them in the breaking of bread; and then He as suddenly became invisible, as He had suddenly become visible. *In a manner more than human He both appeared and disappeared.* So it seems to have been with the present manifestation of Christ, before His incarnation.—He appeared suddenly to Jacob in the form or in the appearance of a warrior, or person of distinction,—as if to interrupt the prayers, and to attack the person of Jacob. We must not presume to be wise above what is written, nor to imagine the conversation which might have passed between them. It is sufficient therefore to say, that the stranger wrestled with Jacob as if to destroy him. As a tender father, says Luther, contends with his infant, and calls forth all his infant's strength, so the Angel of the covenant contended with Jacob, and compelled him to put forth all his strength, and proved his faith by the extremity of his danger. In

the course of this wrestling, something occurred to demonstrate to Jacob, that the seeming man with whom he contended, was more than human ;—for he did that which man could not have done. The discovery did not make Jacob cease to wrestle ; it only changed the wrestling from the mere human effort into the spiritual desire of obtaining a blessing. He embraced the holy stranger, and when the stranger said : “Let me go, for the day dawneth.”—“I will not let thee go, except thou bless me,” was the answer ;—and he was blessed, and his name was changed from Jacob to Israel, which means “a prince with God”—to prove to the Church in all ages, that *he who wrestles with God in prayer, and prays in faith*, without ceasing, earnestly, fervently, constantly, shall ever be accepted as the spiritual Israel, as a king, and priest with God. The wonderful circumstance of the wrestling of Jacob with the Lord of Hosts, the Angel of the covenant, ever has been, and still is commemorated among the Jews, by their refusing to eat of the sinew, connected with the socket of the thigh.—The temporal effects of the blessing which Jacob received, was shewn in the very interesting narrative of the kindness of Esau to his brother Jacob when they met. Jacob was delivered from the anger of his brother, and he journeyed to the places where he could find pasture for his flocks and herds,—he dwelt in the land in peace. He pitched his tent in peace and safety at Shechem, and *there also he built an altar* to the Lord (Gen. xxxiii. 18—20), *to prove to us* : that he who is privileged with visions of angels, with wrestling in private prayer, and with the highest religious privileges, with which the God of the Church blesses His people ; will ever be anxious to extend the knowledge of God to mankind—to bear testimony to His goodness and mercy before the world—to uphold family-religion,—and to train his children and household in the nurture and admonition of the Lord. Where Jacob pitched his tent, there also he builded an altar to God, to his own God, to his father’s God, to the God of the literal and spiritual Israel.

GENESIS XXXII. 24—32. XXXIII. 1—20.

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* Hos. 12. 3, 4.
Eph. 6. 12.
† Heb. ascend-
ing of the
morning.

* See Matt. 26.
41.
2 Cor. 12. 7.

* See Luke 24.
28.

* Hos. 12. 4.

24 ¶ And Jacob was left alone ; and there ^a wrestled a man with him until the [†] breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and ^b the hollow of Jacob’s thigh was out of joint, as he wrestled with him.

26 And ^c he said, Let me go, for the day breaketh. And he said, ^d I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name ? And he said, Jacob.

28 And he said, ^e Thy name shall be called no more Jacob, but || Israel : for as ^{||} a prince hast thou ^f power with God and ^g with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, ^h Wherefore is it *that* thou dost ask after my name ? And he blessed him there.

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* ch. 35. 10.
2 Kings 17. 34.

|| That is, *A prince of God.*
Hos. 12. 3, 4.

* ch. 25. 31. &
27. 33.

^h Judg. 13. 18.

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|| That is, *The face of God.*
ch. 16. 13.
Exod. 24. 11.
& 33. 20.
Deut. 5. 24.
Judg. 6. 22. &
13. 22.
Isai. 6. 5.

30 And Jacob called the name of the place || Peniel : for ¹ I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day : because he touched the hollow of Jacob's thigh in the sinew that shrank.

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The kindness of Jacob and Esau at their meeting.

CHAP.
XXXIII.

* ch. 32. 6.

1 And Jacob lifted up his eyes, and looked, and, behold, ^a Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

^b ch. 18. 2. &
42. 6. & 43. 26.

3 And he passed over before them, and ^b bowed himself to the ground seven times, until he came near to his brother.

* ch. 32. 28.

4 ^c And Esau ran to meet him, and embraced him, ^d and fell on his neck, and kissed him : and they wept.

^d ch. 45. 14. 15.

5 And he lifted up his eyes, and saw the women and the children ; and said, Who *are* those [†] with thee ? And he said, The children ^e which God hath graciously given thy servant.

[†] Heb. *to thee.*

* ch. 48. 9.
Ps. 127. 3.
Isai. 8. 18.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near,

and bowed themselves : and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, [†] What *meanest* thou by [†] all this drove which I met ? And he said, *These are* [‡] to find grace in the sight of my lord.

[†] Heb. *What is all this band to thee ?*
ch. 32. 16.

[‡] ch. 32. 5.

9 And Esau said, I have enough, my brother ; [†] keep that thou hast unto thyself.

[†] Heb. *be that to thee that is thine.*

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand : for therefore I ^b have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

^b ch. 43. 3.
2 Sam. 3. 13. &
14. 24, 28, 32.
Matt. 18. 10.

11 Take, I pray thee, my blessing that is brought to thee ; because God hath dealt graciously with me, and because I have [†] enough. [‡] And he urged him, and he took it.

[†] Judg. 1. 15.
1 Sam. 25. 27.
& 30. 26.
2 Kings 5. 15.

[‡] Heb. *all things.*
Phil. 4. 13.
2 Kings 5. 23.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the

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flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according [†] as the cattle that goeth before me and the children be able to endure, until I come unto my lord ¹ unto Seir.

† Heb. according to the foot of the work, &c. and according to the foot of the children.
1 ch. 32. 3.

† Heb. set, or, place.

15 And Esau said, Let me now [†] leave with thee

some of the folk that *are* with me. And he said, [†] What needeth it? ^m let me find grace in the sight of my lord.

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† Heb. Wherefore is this? = ch. 34. 11. & 47. 25.
Ruth 2. 18.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to ⁿ Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called || Succoth.

Josh. 13. 27.
Judg. 8. 5.
Ps. 60. 6.

|| That is, Booths.

Transactions at Shalem or Shechem.

18 ¶ And Jacob came to ^o Shalem, a city of || ^p Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

• John 3. 23.
|| Called, Acts 7. 16. *Sychem*.
† Josh. 24. 1.
Judg. 9. 1.

• Josh. 24. 32.
John 4. 5.

19 And ^a he bought a parcel of a field, where he

had spread his tent, at the hand of the children of || Hamor, Shechem's father, for an hundred || pieces of money.

|| Called, Acts 7. 16, *Emmor*.
|| Or, *lambs*.

20 And he erected there an altar, and ^r called it || El-elohe-Israel.

• ch. 35. 7.

|| That is, God the God of Israel.

PRAYER.—LET US PRAY *that the will of God and the will of Christ be done on earth, as it is in heaven; that we now begin upon earth the same worship of God and Christ which is offered by the angels in heaven; that we wrestle with God in prayer, without ceasing; that we live in peace with all men, and that wherever we pitch our tent, there we build also an altar.*

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son our Lord¹, and who hast revealed to us in the vision of Thy blessed servant in Patmos, the praises both of the angels and of the spirits of the just made perfect in heaven,—we thank Thee for the knowledge of the worship which the God of heaven shall accept in heaven; and we pray Thee now, even now, while we are still upon earth, that we may begin to do Thy will, and to offer to Thy divine Majesty the praises and the gratitude of the Church triumphant in heaven. Holy Spirit of God! so be with us, that the will of God and of Christ be done by us on earth, as it is done in heaven. Holy Spirit of God! so be with us, frail, corrupt, and sinful though we still be, that we now, even now, before our immortal souls be separated from the mortal body, begin the worship and the praise of our God, which shall continue through death, and beyond death, and after death, for ever.—With the number which no man can number, of all nations, and kindreds, and people, and tongues, we desire to be able to ascribe our salvation to our God who sitteth on the throne, and to the Lamb of God for ever.—With angels and with arch-

¹ Collect for All Saints' day.

angels, and with all the company of heaven, we desire now, even now, to laud and magnify Thy glorious name, and evermore to praise Thee, and to say, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord Most High!—With the Church on earth, and with the Church in heaven, with the one general assembly of the *Holy Catholic Church*, whether on earth, or in heaven, we humbly pray to offer to Thee, O God the Father, and to Thee, O God the Son, the *blessing* and the *glory*, the *wisdom* and the *honor*, the *power* and the *might*, which Thy saints and angels join to offer to Thee, their Creator, their Preserver, and their God.—We thank Thee, we praise Thee, for the *blessings* of all Thy mercies. We give thanks to Thee, for Thy great *glory* in manifesting Thy redemption and greatness to the world. We thank Thee for the *wisdom* which has provided such a way of salvation, that the sinner may be pardoned by Thy mercy, while sin is condemned. We ascribe to Thee the *honor* which is due to Thy great name. We thank Thee for the *power* to do all Thy holy will, and make us more than conquerors through Him that hath loved us. We praise Thee for the *might* which accomplishes in heaven and in earth whatever Thy wisdom is pleased to ordain and to decree.—Worthy art Thou, O Lord, to receive our thanks, and praises, and prayers! Thou art our God and Father!—Worthy art Thou, O Lamb of God, to receive the same thanks, and praises, and prayers. Thou art our God, and our Redeemer from all evil!—So may our souls praise Thee with joyful lips, now that we are still on earth. And that the praises which we now offer to Thee may be continued for ever, give us, we beseech Thee, such grace, that we may follow the example of Thy servant Jacob, and wrestle with Thee, in humble, faithful, believing, constant prayer. May we remember that Thou art ever near us, and searchest all hearts, and knowest all our ways.—In the dark night of affliction and distress may we remember Thy promises, and plead Thy word, and pray for Thy help in all dangers and adversities. When *pain*, and *sickness*, and *anxiety*, and *fear*, and a horrible dread hath overwhelmed us, may we still cleave unto Thee.—When *earthly friends* fail us, and sorrow fills our hearts, may we ever seek for comfort in Thee. When *fierce temptations* assail us, when evil and blasphemous thoughts crowd in upon our minds to tear our souls from Thee, O strengthen our faith, scatter the darkness, and speak Thy best blessings upon us.—So give us true repentance and Thy Holy Spirit; so give us always to pray, and not to faint, that we become to Thee, like Thy servant Jacob, the prevailing Israel, the spiritual Israel, that hath power to obtain the blessing from the God of our salvation. Like Thy servant Jacob, may we see God face to face, in holy communion, in the public worship, and in the private prayer. May our spiritual strength be increased, and the life of our souls be preserved.—And because Thou hast ordained us to live among our fellow men, and to perform among them and with them the common duties of the station in which Thy providence has placed us, grant, we beseech Thee, that one blessed result of our holy communion with Thee, may not only be our own inward happiness; but the improvement of our lives and conduct before the world. May all who see and know us bear witness to us, that we have been with Thee, that we walk with God, that we live with Thee.—May we adorn the doctrine of God our Saviour in all things, and may we prove by our holy, unblamable, and useful lives, that our religion is an influential principle, ruling the outward actions, enforcing the power of right motives, speaking peace, and doing good to all men.—As Thy servant Jacob after his wrestling with God found favour in the sight of his brother, and was delivered by Thy grace from all evil, so may we find favour with man as well as with God. So may our ways please the

Lord. May our enemies be at peace with us.—And as we pray Thee that we may thus seek the inward happiness of our souls by constant communion in prayer and praise; and as we thus implore Thee, that we may walk worthy of our vocation before society and the world; so also do we pray Thee to *enable us to build up an altar to Thee in the midst of our families*, that our children and our servants may partake with us in the blessings Thou hast promised. Wherever we pitch the tent of our house and home, there, even there, may we build an altar to the Lord God, the God of Israel, our Creator, our Redeemer, and our Sanctifier. May our *children* live in the nurture and admonition of the Lord. May the *servants* become the servants of God; may they be obedient to their masters, not with eye service, as men pleasers, but with singleness of heart, as unto Christ. *Bless the family circle*, that now implore Thy blessing. God of the families of the earth, Father of the spirits of all flesh, look down upon us; and as we meet to pray to Thee, and to praise Thee, in this our earthly home, so may we meet to praise and bless Thee in the house not made with hands, eternal in the Heavens.—As we kneel round Thy holy table and altar, when we partake of the body and blood of Christ, so may we sit down at that better banquet, the marriage supper of the Lamb of God. As we meet at the family altar, and pray to Thee at the domestic hearth, may the affection, the friendship, the love, and the communion of soul with Thee, which now begins in prayer and praise on earth, be continued in the better world, where there shall be no partings, nor sorrow, nor tears, nor death.—Hear our imperfect petitions. Not in our own name, but in the name and for the sake of Jesus Christ our Lord and Saviour, we offer them, and in His words, Who in compassion to our infirmities hath taught and commanded us, when we pray, to say—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. On the expression "*Dispensation*," as applied to the system of redemption.

I use the word dispensation in the same sense as the word economy is interpreted by the present Bishop of Lincoln. "By the word *οικονομία*," says Bishop Kaye, "I understand that dispensation which commenced with the generation of the Son for the purpose of creating the universe, and will end when 'he shall deliver up the kingdom to God, even the Father.' 1 Cor. xv. 24. See 1 Cor. ix. 17; Eph. i. 10; iii. 2; Col. i. 25. This is the meaning of the word in its fullest acceptation; though it is also applied to any particular event or epoch in that dispensation. Thus to the passion of Christ, *καὶ τῇ τοῦ γενομένου πάθους αὐτοῦ οἰκονομία*, Dial. p. 247 D; 331 A; to His assumption of our nature, p. 264 A; to His compliance with the Mosaic ordinances, p. 291 E; to His ministry on earth, p. 315 A; to His birth from the Virgin, p. 348 B. Sometimes the word appears to be equivalent to mystery, and to signify that some hidden meaning is couched under any action or event; for instance, under the polygamy of the patriarchs, p. 364 A; 371 A. So we find p. 334 E, with reference to Jonah's gourd, *διὰ τῆς οἰκονομίας τοῦ ἐκ τῆς γῆς ἀνατεῖλαι αὐτῷ*

σικυῶνα. Mosheim, Cent. ii. p. 2. c. iii. § viii., speaks of a mode of disputing *κατ' οἰκονομίαν*; but there is no vestige of this use of the word in Justin or the earlier Fathers¹."

NOTE 2. On the worship of Christ in the same language as God the Father is worshipped.

That I am justified in affirming that Christ is the object of the praises of heaven, and therefore that the Son of God is to be worshipped as the Church of England worships Him, is demonstrated by comparing the language of the two doxologies, which are alike uttered to both the Father and the Son, by the Universal Church. The prophet in Patmos sees heaven opened, he hears in his glorious vision the praises of redeemed spirits and unfallen angels. I subjoin the very words of their praises to God and to Christ. They ascribe

TO GOD. TO CHRIST.

1. *εὐλογία, εὐλογία*. *Blessing*; the utterance of gratitude from the universe of holy and happy beings for all the divine bestowments.
2. *δόξα, δόξα*. *Glory*; the manifestation

¹ Bishop of Lincoln, on the Writings of Justin Martyr. Cambridge, 1829. chap. ii. p. 60, note 20.

TO GOD.	TO CHRIST.	
		to intelligent beings of supreme excellence in all moral beauty and grandeur.
3. σοφία,	σοφία	<i>Wisdom</i> ; the most perfect knowledge combined with holiness and efficient power, in ordaining, disposing, and actuating all beings and events to the best end; and this especially with respect to the salvation of mankind.
4. τιμή,	τιμή	<i>Honour</i> ; worth, value, dignity, intrinsic excellence, supreme perfection.
5. δύναμις,	δύναμις	<i>Power</i> ; ability to effect completely and infallibly all the purposes of rectitude and wisdom.
6. ἰσχὺς,	ἰσχὺς	<i>Might</i> ; power brought into action.
7. σωτηρία,	σωτηρία	<i>Salvation</i> ; deliverance from sin and all evil, and bestowment of all possible good.
8. εὐχαριστία		<i>Thanksgiving</i> ; the tribute from those who have received the highest blessings to the Author of all their enjoyments.
9.	πλοῦτος	<i>Riches</i> ; the fulness of all good, the possession of all the means of making happy.
10.	κράτος	<i>Dominion</i> ; supreme power and goodness triumphing over all enmity and opposition.—Rev. vii. 11, 12 ² .

NOTE 3. *On the eternity of Christ, and the difference between the Godhead of the Father, the Godhead of Christ the Son, and the Godhead of the Holy Spirit.*

In common with the Ante-Nicene, Nicene, and early Post-Nicene Fathers, as their confession of faith is embodied in the Athanasian Creed, I use the expression "this Eternal Christ," to describe the essential divinity of the Son of God. In all contemplations on the nature of the revealed Deity "silence is our greatest eloquence, meditation our highest praise;" and he must, indeed, be a bold theologian who presumes to enter into any discussion or speculation respecting the most minute point of this great question, on which the Holy Catholic Church has so long set the seal of its most

solemn decision. There is, however, one topic which the maintainers of the divinity of Christ have not perhaps urged upon the Arian, Socinian, and Semi-Arian opponents of this great truth. They seem to have been deterred from so doing by the proper fear of giving the least metaphysical advantage to the objectors to the doctrine. The whole question between the Catholic Church and Arius and his followers may be said to have referred to the question of the eternity of Christ. The Church affirmed, and expresses its affirmation in the Nicene Creed, that there never was a time when the Son of God had no existence. The Arians affirmed that there was a time when He was not (*ἦν ποτὶ ὅτε οὐκ ἦν*), and they principally defended their heresy from the fact that Christ is called the only begotten Son, *μονογενὴς*. They inferred, therefore, that the Son of God had a beginning, and that He could not therefore be of the same substance, *οὐσία*, with the Father. To this the reply was that the generation, *γέννησις*, of the Son was from eternity, and the Church warned its people against indulging any speculations, or resting in the word *γέννησις*, but to seize only, and to use its practical meaning. "Speculate not upon the divine generation," says Gregory Nazianzen, "for it is not safe . . . let the doctrine be honoured silently; it is a great thing for thee to know the fact; the mode we cannot admit that even angels understand, much less thou³." Basil says, "Seek not what is inexplicable, for you will not find . . . if you will not comply, but are obstinate, I shall deride you, or rather I weep at your daring . . . believe what is revealed, seek not what is unrevealed." Athanasius and Chrysostom repel the profane inquiry argumentatively. "Such speculators," the former says, "might as well investigate where God is, and how He is God, and of what nature the Father is. But as such questions are irreverent and irreligious, so is it also unlawful to venture such thoughts about the generation of the Son of God." And Chrysostom, "I know that He begat the Son; the manner how I am ignorant of. I know that the Holy Spirit is from Him; how from Him I do not understand. I eat food; but how this is converted into my flesh and blood I know not. We know not those things, which we see every day when we eat, yet we meddle with inquiries concerning the substance of God⁴." This mode, however, of preventing or suspending discussion does not seem satisfactory in the present day. The question is frequently asked, if the Father, the Son, and the Holy Spirit be indeed what the Athanasian Creed represents them to be—Eternal, Almighty, God, and Lord,—if such as the Father is, such is the Son, and such is the Holy Ghost,

² See Scripture Testimony to the Messiah, J. P. Smith, vol. ii. part ii. book iii. chap. ii. note, p. 565.

³ Greg. Naz. Orat. xxxv. 29, 30.

⁴ See Newman's Arians of the Fourth Century, chap. ii. sect. iii. p. 175, and p. 218.

though the Son is begotten, and the Holy Ghost proceeds from the Father,—in what consists the difference between them, and what word will express that difference? This question has not been so fully and prominently answered as might be wished. Neither Dr. Burton⁵, nor Mr. Newman⁶, nor Mr. Gurney⁷, nor I believe any of our modern authors, have attempted to answer the question of the Arians and others as fully as might have been desired. It may seem, therefore, to be presumptuous to attempt to do so. Bishop Bull, however, has enabled the most cautious and scrupulous of the faithful among the Catholic Church to answer it satisfactorily.—The one word “self-existent” may be said to express that difference, and to answer the question. The Father is self-existent; the Son begotten; the Holy Spirit proceeding. The original words of the Seventh Article of the Athanasian Creed are *Qualis Pater, talis Filius, talis est Spiritus Sanctus*. The illustrative parallel passage, written before the year 430, the year preceding the Council of Ephesus, explains the meaning to be, *Qualis est Pater, secundum substantiam, talem genuit Filium; et Spiritus Sanctus est ejusdem, et ipse, substantiæ cum Patre et Filio*⁸. The original of the 20th and 21st clauses,—*Pater à nullo est factus, nec creatus, nec genitus, and, Filius à Patre solo est, non factus, non creatus, sed genitus*, expresses the same faith, that the Son has not the same mode of self-existence as the Father. St. Augustine thus explains the difference, *Dicimus Patrem Deum de nullo*⁹, *non enim habet, de quo sit, aut ex quo procedat, and, Filius Patris solius, hunc quippe de sua substantia genuit, non ex nihilo fecit*¹. Waterland, in his Commentary on the Athanasian Creed, rightly and strenuously defends the necessary existence of each, as opposed to contingent or precarious existence; and affirms the Catholic faith to be, that every divine person must and cannot but exist, and all must exist together, having the same unchangeable perfections²; but he does not say of the Son that He is in the same manner as the Father self-existent. Bishop Bull, the greatest of our Church of England authorities, perhaps, on these points is still more decided. Not only does he, in common with Athanasius and the most orthodox of the ancient Holy Catholic Church, speak of the Father as the

πηγή θεότητος, the fons Deitatis, qui solus a seipso Deus, a quo divinitatem suam accipiunt Filius et Spiritus Sanctus³; not only does he defend the celebrated simile from Justin Martyr, that as fire proceeds from fire without diminishing its substance⁴,—to express the manner in which the eternal Son is of the Father,—but he strenuously defends the position that the word *αὐτοθεός*, used by Eusebius and Origen to describe the nature of Christ, ought not to be rendered in the sense of self-existent, but should be translated, “the true and undoubted God.” The subject, however, is as extensive and difficult as it is important. I confess that I hesitate, even though I am defended by Bishop Bull and by the Fathers of the Catholic Church, to affirm that there is one attribute of Deity appertaining to the Father which I would not also in the very same mode, and to the very same extent, predicate of the Son; so jealous am I of the one solemn truth of Christianity, the Divinity of Christ; and I willingly submit my reason on such a point to the authority of those who are more learned and better instructed than I may be. But I believe that this withholding the word self-existent (in the same manner as the Father) from the Son, and applying that one attribute of Godhead exclusively to the Father, while we still affirm that Christ was eternally begotten before all worlds to create all worlds; cuts up Arianism by the roots, upholds the Catholic faith, and avoids all the errors of Tritheism, Sabellianism, and other “isms,” which, like rocks, and shoals, and sandbanks in a narrow river, render the navigation of this part of the stream of truth so difficult and so dangerous⁵.—Valesius defends the orthodoxy of Eusebius from his use of the word *αὐτοθεός* as thus applied by him to Christ. “Notandus est,” he says, “in primis hic locus, in quo Eusebius Christum vocat *αὐτοθεόν*, id est, per se ac verè Deum. Hic enim unicus locus, meo quidem iudicio, sufficit ad repel-

⁵ Bulli Defens. Nic. Fid. p. 54. sect. x. fol. 1703.

⁴ Whence, too, the formula in the Nicene Creed, “God of God, Light of Light,” &c., as applied to the Son. See Bull, ut supra, p. 66.

⁵ “Isto sensu, Filium,” says Bull, “*αὐτοθεόν*, hoc est, verum atque ipsissimum Deum dici posse ac debere, inficias iverit Catholicorum nemo. Hinc ipse Eusebius, qui subordinationem Filii ad Patrem, ut ad sui originem ac principium (si quisquam alius) agnovit, non dubitavit tamen dicere⁶, *Σervatorem οἷα τοῦ καθόλου Θεοῦ παῖδα γνήσιον, καὶ αὐτοθεόν προσκυνεῖσθαι, καὶ εὐκότες*, ‘tanquam summi Dei genuinum Filium, et *αὐτοθεόν* adorari atque id jure merito.’ Ubi voce *αὐτοθεός* non eum, qui a seipso Deus, sed qui verè Deus est, denotari constat, tum ex eo quòd hic *αὐτοθεός* vocetur *Filius Dei*; tum hinc quòd eodem spiritu Pater dicatur *summus Deus*; tum inde etiam quòd vox *αὐτοθεός* sit manifestè exegetica ejus quòd præcesserat, *γεννῆσθαι ἵλιον*,” &c.—Bulli Opera. Lond. 1703, p. 256, col. 2.

⁸ Conclusion of the Testimony of the Anti-Nicene Fathers, p. 457.

⁶ Arians of the Fourth Century.

⁷ Notes on the Divinity of Christ.

⁸ Faustini Fid. ap. Waterland's Works. Oxford. vol. iv. p. 272. Van Mildert's edit. 8vo. 1823.

⁹ August. tom. v. p. 680. ap. Waterland.

¹ Aug. Ep. 170. See Waterland, vol. iv. p. 275.

² Commentary on the Athanasian Creed. Works, vol. iv. p. 285. See, too, his defence and explanation of the words “necessary existence,” in his Further Vindication,” &c. p. 97.

⁶ Orat. habita in Dedicat. Ecclesiæ Tyri, inserta Hist. Eccles. l. 10, cap. iv. edit. Vales. p. 375.

lendas omnes calumnias eorum, qui Eusebium nostrum Ariani dogmatis labe aspersum fuisse crediderunt. Nam ut Plato *αὐτοαγαθὸν* vocat quod est verè ac per se bonum, sic Eusebius *αὐτοθεὸν* dixit qui est verè ac per se Deus⁶.

The reader who is interested in this question, and all ought to be, may like to see what Suicer observes on the word *αὐτοθεός*. *Αὐτοθεός*, ad *οὐσίαν* quod attinet, non tantum est Pater in Divinis, sed etiam Filius, et Spiritus Sanctus: una enim eademque et simplicissima est *θεότης*. De Filio disertè Epiphanius, hæresi lxxvii. 'Ο θεός λόγος ἐν ἑαυτῷ ἔχων τὴν πᾶσαν τελειότητα, αὐτοτέλειος ὢν, αὐτοδύναμις, αὐτονοῦς, αὐτοφῶς. *Deus verbum in se ipso omnem habens perfectionem, per se perfectum existens, per se Deus existens, per se potentia, per se mens, per se lux.* He then refers to the same passage quoted by Bishop Bull. Eusebius in oratione panegyrica de Ecclesiarum exstructione, Paulino, Tyrionum Episcopo nuncupata, affert, *Iesum Christum, Salvatorem nostrum, οὐχ' οἷα κοινὸν ἐξ ἀνθρώπων βασιλεία γενόμενον ὁμολογεῖσθαι, ἀλλ' οἷα τοῦ καθόλου Θεοῦ παῖδα γνήσιον καὶ αὐτοθεὸν προσκυνεῖσθαι, non tanquam communem aliquem ex hominibus Regem factum omnium confessione agnoscere; sed tanquam germanum Filium Dei universorum, et per se Deum adorari*⁷.

NOTE 4. *On the being who wrestled with Jacob.*

That he who wrestled with Jacob was the "Lord God," see the quotations from the Fathers, in Dr. Burton's Testimony of the Anti-Nicene Fathers to the Divinity of Christ.

The objection to its probability is thus proposed and answered by Pfeiffer. The comparison by Luther is peculiarly admirable. *Non probabile, vel voluisse vel potuisse Jacobum colluctari, si Filius DEI fuisset.* Resp. Non fuisse luctaturum Jacobum, si statim scivisset sibi rem esse cum Filio DEI in corpore assumpto, sed semet ipsi permissurum fuisse, nulli dubitamus. At vero id initio ignorabat. *Illa invasio, ait B. Lutherus, non fuit alia, ac si intraderet, et aggrederetur cum magnus et robustus vir, quis vero esset, nescivit.* Cæterum concedimus Deum omnipotentissimum eadem facilitate, quâ femur luxavit, Jacobum ἐν ῥίπῃ ὀφθαλμοῦ non prosternere solum, sed et in nihilum redigere potuisse; verum Deus Jacobo ejusque infirmitati (ceu pater cum filio ludens) condescendit; et vires in corpore assumpto ita moderari voluit, imo etiam Jacobo vires suppeditavit et addidit, ut posset prævalere, qui alias prævalere non potuisset: Deus enim in corpore assumpto non exercuit majores vires, quam posset aut solet vir exercere, ut ait h. l. Lutherus, vel etiam corpus assumsit in tantâ mensurâ virium, quod non posset secundum

eam superare vires Jacob, ut ait Cajetanus, adeoque Jacobo majorem virtutem tribuit resistendi, quam corpori, quod movebat et pro arbitrio moderabatur, ad superandum, ut adeo prævaluerit Jacob fortitudine, quam non originaliter habebat a se, sed solum possessive in se, et communicative a Deo. Adde, ne quidem cum bono Angelo Jacobum luctari vel voluisse vel potuisse, si sciret⁸.

Schoetgen proves that the same opinion was held by the ancient Church of the Jews. They believed that the Angel Redeemer was the King Messiah. His verbis multa et varia commiscuntur, sed tamen vestigia veritatis luculenta adsunt. Illud igitur ambabus largimur, quod, 1. Per virum hunc luctatorem Michaëlem intelligunt. 2. Quod Michaëli potestatem benedicendi concedunt, quæ majori competit, non minori, qualem tamen illum Michaëlem paullo ante descriperant. 3. Quod Michaëlem Sacerdotem coelestem faciunt, eumque terreno contradistingunt. 4. Quod Michaël tutelam præstat Ecclesiæ Israëlitiæ. Hæc certe simul sumta ostendunt, hunc Michaëlem non nudum fuisse Angelum, sed ipsum Messiam. *Ex hæc fuit fides ecclesiæ antiquæ et purioris.* Sequiorum temporum Rabbini hanc veritatem variis additionibus interpolarunt, id quod tamen ipsi non præjudicat⁹.

I may observe here, that Justin Martyr reads ἄγγελος instead of ἄνθρωπος in his reference to the wrestling of Jacob; and proving the man who wrestled with the Patriarch to be the God of the Covenant. The mistake is accounted for by Thirlby. Vix dubitari potest quin legendum sit ἄνθρωπος cum biblia. Infra p. 355. Καὶ οὕτω πάλιν λέγει· Μετὰ Ἰακώβ ἌΝΘΡΩΠΟΣ ἐπάλασε, καὶ Θεὸν φησιν εἶναι. Quin et hic, p. 261, οὗτος καὶ ἄγγελος καὶ Θεός καὶ Κύριος, καὶ ἐν ἰδίᾳ ἀνδρὸς τῷ Ἀβραάμ φανείς, καὶ ἐν ἰδίᾳ ἌΝΘΡΩΠΟΥ αὐτῷ τῷ Ἰακώβ παλαίσας. Corruptio oriri potuit ex his Justinii verbis, p. 259, v. 9, et seqq., ὑπὸ Μωσείως πάλιν γέγραπται ὅτι οὗτος ὁ ὀφθεῖς τοῖς πατριάρχαις λεγόμενος Θεός, καὶ ἈΓΓΕΛΟΣ καὶ Κύριος λέγεται¹. I notice this because some of the Roman Catholic writers defend the worship of angels from this passage, and refer to Justin Martyr to defend their error.

NOTE 5. *On the time when Jacob wept, and made supplication. Criticism of Bishop Horsley on Hosea xii. 4, considered.*

We read in the 12th of Hosea, the supplementary account of the wrestling of Jacob. "He had power with God," is our translation, (ver. 3), "yea, he had power over the angel, and prevailed. He wept, and made suppli-

⁶ Eusebii Opera, Valesius. Paris, 1659. Ann. in Librum x. p. 191.

⁷ Suicer, Thesaurus Eccles. Amsterd. 1682, l. 562.

⁸ Pfeifferi Opera, vol. i. p. 83, col. i.

⁹ Schoetgeni Horæ Hebraicæ et Talmudicæ, tom. ii. lib. iv. cap. lli. p. 447.

¹ Thirlby's Justin Martyr. Lond. 1722. p. 260, note 12, 3.

cation unto Him.—He found him in Bethel," (ver. 4). The expression, "He wept, and made supplication," I have referred to the interval between Jacob's having passed the river and being left alone, and the Lord God appearing to him. I believe that some interval took place, and translate the Hebrew, with Bishop Horsley, "He had wept." The bishop however refers the words to a former period in Jacob's life, and is supported in that opinion by Calvin. After referring to Archbishop Newcombe, who observes, that of weeping, "we read nothing in Gen. xxxii;" certainly says Bishop Horsley, we read nothing of Jacob's weeping upon the occasion of the collucation at Peniel; but as the weeping and the supplicating stand connected in Hosea with the finding of God at Bethel, it is evident that this weeping and supplicating were previous to any meeting with God at Bethel; consequently previous to Jacob's first meeting with God at Bethel. Now, previous to the first meeting, there certainly was weeping and supplicating: for we read, that previous to that meeting, Jacob was "in distress," and that God "answered him in that distress." I agree with Calvin, that the weeping and entreaty, which procured the very extraordinary favour of God's appearance to Jacob, in a dream at Bethel, are mentioned here as the means by which he obtained that strength which enabled him to prevail over the angel.—With great deference to such authorities, I would suggest that the weeping refers rather to the means by which he had received power to prevail with the angel. The allusion to Bethel may allude to his meeting God there, either before or after the wrestling at Peniel. I prefer this view of the passage in Hosea too, as taking away the apparent abruptness of the narrative in Genesis. In the history it seems as if the angel met him to wrestle with him, instantly that he was left apart from his company. In the prophetic narrative, he is represented as being left alone, as praying, weeping, and making supplication; and then, as a result of this spiritual conflict, being permitted to obtain success in the actual wrestling with the tutelar God of his fathers. Very much do I dislike the translation by Bishop Horsley of Hosea xii. 4. How superior is the simplicity and force of our own version. He translates the words *וַיִּבְכֶּה*, "He had power;"—"matched with the angel."—"This," he says, "I take to be the exact force of the Hebrew; *ἵσταντο ἑαυτοὺς πρὸς τὸν ἀγγέλων*." This want of dignity seems to me to desecrate the majesty of the Holy Scriptures.

NOTE 6. *On the spiritual meaning of the wrestling of Jacob.*

The prophet Hosea gives us the spiritual interpretation of this extraordinary scene. He

is exhorting the ten tribes to repentance, and charging them to wait patiently and perseveringly upon God; and he illustrates the mode in which they were to do so, by relating the wrestling of Jacob at Peniel. Jacob did not contend, as Luther remarks, as with an antagonist who threatened his life; but in faith that the promises were to be fulfilled. "Cum angeretur et ab ignoto hoste totis viribus oppugnaretur, etsi viribus suis contra est usus, tamen fortius pugnavit fide; intuens promissionem, et certo statuens Deum, secundum verbum suum, affuturum in tanto periculo, et servaturum. Atque hac fide vicit Deum: etsi enim Christus tentaret Jacob hac lucta, tamen præter vel contra verbum suum quo Jacob nixus est, nihil potuit facere²." The whole scene has been uniformly interpreted as a representation in action of the power of prayer—persevering, earnest, anxious, solemn prayer with God. The beautiful hymn of Charles Wesley, "Come thou traveller unknown," is written on the supposition that this is the right interpretation.—The nature of the prayer of faith, which may be called, Wrestling in Prayer, is however still more perfectly expressed, in one of the poems of the celebrated non-juror, Byrom, of Manchester. He is relating a conversation between a learned divine and a poor beggar, who was always resigned and contented with the will of God, in the midst of the most afflicting poverty, suffering, and distress. The beggar never complains of his lot. When the divine sympathized with his supposed sorrows, he affirmed that all his supposed miseries were changed into blessings by his resignation to God's will. The conversation then proceeds with the supposition on the part of the divine, that it might so be that the beggar was deceived, and that he might be condemned at the last:

"What wouldst thou say," said he, "should God think fit

To cast thee down to the infernal pit?"

"He cast me down! He send me into hell!
No—He loves me, and I love Him too well.
But put the case he should: I have two arms
That will defend me from all hellish harms,—
The one humility, the other love;
These I would throw below him and above;
One under his *humanity* I'd place,
His *Deity* the other should embrace;
With both together so to hold him fast,
That he should go wherever he would cast;
And then, whatever thou shalt call the sphere,
Hell, if thou wilt—'tis heaven if He be there³."

The lines are more devotional than poetical; but happy is the Christian who can live in such a spirit; and utter, in his heart, such

² Horsley's Bib. Crit. vol. iv. p. 181.

³ Byrom's Poems. Chalmers' Poets. London, 1810. vol. xv. p. 278. col. 2.

¹ Horsley's Biblical Criticism, vol. iv. p. 181.

language. This man's faith wrestles, and prevails.

NOTE 7. *On the purchase by Jacob of a piece of land from Humor, for a hundred pieces of money.* Gen. xxxiii. 19.

The commentators are divided on the question, whether the payment for the land was a

hundred lambs, or a hundred pieces of money. The arguments seem to be unanswerable which affirm that coined money was not yet known. I believe that Jacob gave for the land neither lambs nor coined money; but a hundred pieces or ounces of gold. See note 6 to section 45 in part II. of this work, p. 358.

SECTION LXVIII. GENESIS XXXVIII. 1—5. XXXIV. 1—31.

TITLE.—*Parents bring a curse upon themselves if they neglect the religious discipline of their children. Honorable affection cannot exist without mutual self-respect and union in religious principle. The outrage on Dinah, the daughter of Jacob; the murder of the Shechemites; the grief of Jacob, and the defence of the brothers of Dinah.*

INTRODUCTION.—The last Section concluded with an account of Jacob building an altar in the land of Shechem to God, the one God, the God of Israel. The Patriarch believed in the prophecy spoken to him by the Lord God, who had wrestled with him at Peniel. He believed that he should be called in future ages by the name of Israel, the prince who had power with God, and prevailed with Him; or he believed, as the words might be translated, that as a prince he had prevailed with God; and with man also he should so prevail, that his name and his family should ever be great among mankind.—It may seem strange, that we should affirm of the head of a patriarchal family, thus highly honoured and gifted by the God of his fathers, that there is reason to believe he failed in one of his chief duties, the religious education of his children. We come to this conclusion from the events related in this, and in some of the following sections.—Some time had now elapsed since Jacob had parted from his brother Esau, and built an altar to God at Shechem, and lived peaceably among the inhabitants of the country. His children had now arrived at maturity; and we are compelled to judge of their probable education by their character and actions. With the exception of the virtuous and irreproachable Joseph, we read of no actions done by the Patriarchs worthy of the privileges of their father Israel; and the many years of bitterness and sorrow which he now began to experience, were not improbably the punishment upon the Patriarch for his omission of duty in this respect. Judah, Reuben, Dinah, Simeon, and Levi, all committed deep and heinous crimes. Of the remainder of his children, an evil report was brought to their father by their unwilling brother, whom they consequently sold as a slave into Egypt. And the same mournful confession which Jacob made to Pharaoh will be made at the last by the most religious parents, whatever be their personal faith, if they neglect this great duty, that the days which are few are also evil; for no earthly evil can be greater to religious parents than to witness the wickedness, the error, or the ruin of their children; and to be compelled to confess that God withholds His blessing upon the sons and the daughters they love, because the religious father

or mother had failed in the duty of training their children rightly in God's faith and fear. Judah was the eldest son, and Dinah was the only daughter of Jacob. Of Judah we read, that he left his father's house at Shechem, and went down from among his brethren to the southern part of Canaan; he resided there with a friend of the name of Adullam, and married there a Canaanite, one of the idolatrous race, against whom Isaac and Rebekah had warned their son; and with whom the blessing of God, therefore, which is granted to the marriages contracted according to His holy ordinance, could not be entreated.—Of Dinah, the daughter of Jacob, we read a still more painful history. Dinah was now about fifteen years old, when she went out from the tent of Leah, her mother, to see the daughters of the land. The sacred narrative is so short, that it is difficult to learn the precise reason for her thus departing from the close seclusion in which young women were confined in those countries. The people of Shechem were Hivites. They were a tribe not mentioned among the earlier people who had occupied the Holy Land in the days of Abraham. They had probably, therefore, come to Canaan at some later day. They are said to have come from the East, and to have been the same as the Kadmonites.—These idolaters were worshippers of the Serpent, and were accustomed to perform their religious rites with much excitement of demeanour, wandering on the mountains, tearing their hair, and violently gesticulating. Dinah therefore might have been curious to see these novel rites and ceremonies; or, as Josephus tells us, she might have gone out to see the fashion of the country, and a festival which then took place among the Shechemites; or she might have gone, as some interpret the Hebrew, to be herself seen and admired; or she might have gone to visit the Shechemite women in their own tents, according to the literal interpretation of the words.—Whatever was her motive, she departed from the custom of her family, and proved that the vigilance and care of her father were not sufficiently extended to his young, and as we have reason to believe, his only daughter. In her absence from her home, Shechem, the son of the chief of the country, met her, either at the idolatrous rites, or as a spectator and partaker of a festival, seeing and being seen; or in the tent and home of his mother and sisters, the idolatrous family, where the daughter of the Patriarch Jacob ought not to have been present. Under whatever circumstances the son of the chief of the land met her. He prevented Dinah from returning to her father, and compelled her to remain under his charge in the town of Shechem. It is probable that he had requested her to become his wife before this violence had been committed. Of this we cannot be certain.—After he had prevented her return home, he still continued to solicit the sanction of her father and family to their union. His soul clave to her. He loved her. He spake to her heart, says the original Hebrew. He poured forth in her ear that fervent and passionate language, which is so often the clothing of the vehement idolatry professed and felt by the undisciplined, ungovernable, and unprincipled; to the victims whom they flatter, ruin, and betray. Thorns and poison, hatred and bitterness, would have marked their union; for neither could have respected the other; neither could have truly loved. They

could not have knelt before the same God to implore His blessing upon them.—The happiness of marriage must be founded upon a mutual self-respect, and union in the power of offering together holy prayer for God's mercy, and holy praise for God's blessing. Shechem, however, exerted himself to repair the wrong which he had done.—The melancholy results are related in the section before us, as a solemn warning of the consequences of the departure from that high principle and strict demeanour, which are the outguards of the safety of women; and of the unhallowed attachments and profligate conduct, which are so lightly esteemed as venial offences among irreligious men; but which are the foundation of every temporal curse, and too often of that continued alienation of the soul from God, which is the earnest of the future misery.—The brothers of Dinah, the sons of her own mother, pretend compliance with the proposal that Shechem shall marry their sister. They make conditions which shall place the tribe of Shechem at their mercy.—“Cursed be their anger,” exclaimed their dying father, when it was too late to prevent or remedy the crime, “Cursed be their anger, for it was fierce; and their wrath, for it was cruel.”—They awaited the opportunity when they could revenge the error of Shechem, by the cold and cruel murder of his whole family. The other sons of Jacob completed the vengeance of their brothers, by plundering the possessions of the Shechemites, and carrying captive the remnant, whom Simeon and Levi had not murdered. Jacob uselessly expostulated with his sons, who only reminded him of the nature of the outrage; and Dinah, alive in person, but dead in name and honour, was brought back to the house of her father, never more to be noticed nor mentioned in the sacred narrative.—Such is the sad detail in the section before us. Happy are those who learn from such narratives to dedicate to God the flowers of the spring, as well as the ripe fruits of the maturity and autumn of their life. Happy are those who devote their earlier years to the guide of their youth, and keep the covenant of their God; that they may hold fast the virtue which is better than repentance, and rejoice at the last in the grace and mercy which has preserved them pure and undefiled from the guilt of deeper crime—from the degradation of the worst dishonour.

GENESIS XXXVIII. 1—5. XXXIV. 1—31.

BEFORE
CHRIST
about
1737.

^a ch. 19. 3.
² Kings 4. 8.

^b ch. 34. 2.

^c 1 Chron. 2. 3.

1 And it came to pass at that time, that Judah went down from his brethren, and ^a turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah ^b saw there a daughter of a certain Canaanite, whose name *was*

^c Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name ^d Er.

4 And she conceived again, and bare a son; and she called his name ^e Onan.

5 And she yet again conceived, and bare a son; and called his name ^f Shelah: and he was at Chezib, when she bare him.

BEFORE
CHRIST
about
1737.

^d ch. 46. 12.
Numb. 26. 19.

^e ch. 46. 12.
Numb. 26. 19.

^f ch. 46. 12.
Numb. 26. 20.

BEFORE
CHRIST
about
1732.

CHAP.
XXXIV.
s ch. 30. 21.
h Tit. 2. 5.

1 And ^s Dinah the daughter of Leah, which she bare unto Jacob, ^h went out to see the daughters of the land.

ⁱ ch. 6. 2.
Judg. 14. 1.
^h ch. 20. 2.
[†] Heb. *Assumed her.*
Deut. 22. 29.

2 And when Shechem the son of Hamor the Hivite, prince of the country, ⁱ saw her, he ^h took her, and lay with her, and [†] defiled her.

[†] Heb. *to the heart of the damsel.*
See Isai. 40. 2.
Hos. 2. 14.
ⁱ Judg. 14. 2.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake [†] kindly unto the damsel.

4 And Shechem ⁱ spake unto his father Hamor, saying, Get me this damsel to wife.

⁼ 1 Sam. 10. 27.
² Sam. 13. 22.

5 And Jacob heard that he had defiled Dinah his daughter : now his sons were with his cattle in the field : and Jacob ⁼ held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

⁼ ch. 49. 7.
² Sam. 13. 21.
⁼ Josh. 7. 15.
Judg. 20. 6.

7 And the sons of Jacob came out of the field when they heard *it* : and the men were grieved, and they ⁿ were very wroth, because he ^o had wrought folly in Israel in lying with Jacob's daughter ; ^p which thing ought not to be done.

^r Deut. 23. 17.
² Sam. 13. 12.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter : I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us : and ^a the land shall be before you ; dwell and ^r trade ye therein, and ^a get you possessions therein.

BEFORE
CHRIST
about
1732.

^a ch. 13. 9. &
20. 15.
^r ch. 42. 34.
^a ch. 47. 27.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much ⁱ dowry and gift, and I will give according as ye shall say unto me : but give me the damsel to wife.

⁼ Exod. 22.
16, 17.
Deut. 22. 29.
ⁱ Sam. 18. 25.

13 And the sons of Jacob answered Shechem and Hamor his father ⁿ deceitfully, and said, because he had defiled Dinah their sister :

⁼ See 2 Sam.
13. 24, &c.

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised ; for ^v that *were* a reproach unto us :

^v Josh. 5. 9.

15 But in this will we consent unto you : If ye will be as we *be*, that every male of you be circumcised ;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised ; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing,

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* 2 Chron. 4. 9.

because he had delight in Jacob's daughter: and he *was* * more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that [†] went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of

the sons of Jacob, * Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the † edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, * Ye have [†] troubled me [†] to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: [†] and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

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* ch. 49. 5, 6, 7.

† Heb. month.

* ch. 49. 6.
† Josh. 7. 24.
† Exod. 5. 21.
† Sam. 13. 4.

* Deut. 4. 27.
† Ps. 105. 12.

PRAYER.—LET US PRAY *that we ever deem it to be our duty to promote true religion among all whom we can either influence or persuade; and that we never so set up the idols of earthly love in our hearts, that we forget to acknowledge God in all our ways; that both in fixing our affections and deciding on our marriages, His Providence may direct our paths; and that every friendship, and every engagement we form, increase our power to live in holiness, and die in peace.*

ALMIGHTY God, Who dost from Thy throne in heaven behold all the inhabitants of the earth, Who hast appointed to each his place and station, and assigned to

each the talents for which they must give account to Thee, we acknowledge and confess before Thee, that Thou hast entrusted to our charge, and committed to our care, the power and the talents to advance and encourage among our servants, friends, and kindred, the influence of religion, and the benefit of a good example.—We believe in the truth of Thy holy Word, that no man liveth to himself, and no man dieth to himself alone; but that each and all of us, however humble, and obscure, and poor, and lowly, is enabled to extend the blessings of Thy truth, by the silent and effectual teaching of personal religion, of constant watchfulness over ourselves, and obedience to the spirit of Thy holy will, which has commanded us, not only to shun that which we know to be forbidden, but to abstain from all appearance of evil. Enable us, we beseech Thee, so to guard our thoughts, words, and actions, that we never give occasion to others to offend against our God.—May none of our neighbours, friends, or kindred be able to reproach us, as the stone of stumbling and the rock of offence, which has caused them to fall from Thee. May all who see our actions, hear our words, and mark the moments of our cheerfulness and mirth, be persuaded that there is a reality in the religion of those who love God, and pray to keep His commandments. By pureness, by kindness, by the armour of righteousness, on the right hand and on the left, may we approve ourselves the faithful children of a pure and holy God; in the midst of that sinful and thoughtless world, which derives its chief encouragement to evil, from the faults, the follies, the levities, and the indiscretions, of those who name the name of Christ, yet depart not from the iniquity that surrounds them.—And that we may be more effectually and fully, from the earliest to the latest period of our earthly existence, the sons and daughters of a pure and holy God, we pray Thee for Thy more especial protection and guidance in the hours of youth, and health, and strength; when the desires of the flesh begin their first war against the spirit; and the body becomes the enemy and the tempter of the accountable soul.—Then, oh! then, holy and eternal Father, pour down into our hearts and souls, the purifying and the cleansing influences of Thy holy Spirit; that the power of unholiness be reprovèd and subdued within. Thy glory filled the temple in the ancient days, when Solomon Thy servant dedicated to Thee the house which he had built; and nothing of earthly origin could endure the brightness of Thy glory, which descended from heaven, Thy holy place.—Our bodies have been devoted and dedicated to Thee by the ordinance of our baptism, by the prayers of our parents, by the solemn vows we have taken upon ourselves, when we renewed the covenant of our baptism in the early days of our youth; and by every sacred act of faith and worship by which we bind our souls to the obedience of Thy blessed will.—*Oh! make our bodies, which have been thus consecrated to Thee, the temples of the Holy Ghost.* Pour down from heaven, Thy dwelling-place, the glory of holiness, purity, and power, that our souls may be filled with that glory; and no impure thoughts, no unhallowed motives, no foul imaginations, no polluting passions may occupy and possess the temples of the living God. Holy Spirit of purity and perfection, dwell Thou within us. Scatter the darkness of evil. Keep us, both outwardly in our bodies and inwardly in our souls, that we be preserved from all spiritual adversities which may hurt the body, and from all evil thoughts which may assault and hurt the soul.—And because Thou hast implanted within the heart of man the affections which may wisely and honorably seek for the society, help, and comfort, that the man and the woman ought to have of the other, both in prosperity and adversity; so guide and direct us, by Thy Providence, that neither youth, nor beauty, nor imagined perfections, nor any earthly motives whatever, shall blind our eyes and move

our hearts ; when the fear of God and the love of Thine Holy faith shall not be united to human accomplishments—and to worthy, though worldly, attractions. Keep us from the idols of the heart. Save us from the crime of loving those who fear not Thee. *Protect us from the folly of believing that the man or the woman can be happy, whose love to God shall be lessened by the marriage,* which is otherwise honourable in all. So direct our ways, that we give our earthly affections to those alone, with whom we can unite in prayer and praise to Thee. Never may we be compelled to believe that our marriage has destroyed our zeal for religion, or injured the peace of the soul. In all our ways, but *more especially in the formation of the contracts which shall continue for life,* and constitute the chief portion of the earthly happiness or misery of our pilgrimage, may we acknowledge Thee ; and do Thou direct our paths, from youth to age, from age to death, and from death to life eternal.—So bless, we beseech Thee, the worldly friendships we may form, the honourable engagements we may contract ; that our pilgrimage upon earth may be blessed with the peace and love of the marriages which thou shalt deign to bless ; that our dying hours may be soothed with the affections and endearments of the husband and the wife, the children and the friend. May the comfort of earthly love be united to the better comfort of joy and peace in believing. May we give and receive the blessing of the God of all the families of the earth ; and when the days of our wandering in the wilderness of this world shall be ended, may the parents and the children, the kindred and the friends, who have worshipped the Lord their God as one Christian family upon earth ; be united for ever in that better state, where love shall be without imperfection, and the blessing of the Lord our God shall be our portion and inheritance for ever.—Hear us, O Lord our God, we beseech Thee. Accept our imperfect petitions, which we offer, not in our own name, but in the name and for the sake of Jesus Christ our Lord, Who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the proper place of the narrative of Judah's marriage.* Gen. xxxviii. 1—5.

I have placed these five verses from the thirty-eighth chapter in their present place, upon the authority of Lightfoot, Rosenmüller, and Dathe. "These stories of Judah's marriage, and birth of his children," says Lightfoot, "are laid after the story of the sale of Joseph, though they were both before ; because the Holy Ghost would handle all Judah's story together. Now there are some things in that chapter that came to pass after Joseph's sale, and are laid there in their proper order, and so these are laid with them, that all that story may be taken up at once¹." This reasoning of Lightfoot seems to be overthrown by the Hebrew of the first verse, *וַיְהִי כִּי יָבֹא יוֹסֵף מִצְרָיִם* "It came to pass about that time ;" that is, about the time when Joseph was sold into Egypt : as is related in the thirty-seventh chapter. Two an-

swers may be given to this remark. One, that this expression is used indefinitely, to relate not to the circumstances immediately following ; but to something which took place at the period, which includes many years. Thus the phrase is used in Deut. x. 7 and 8, after it has been said, that the people journeyed from Gudgodah to Jotbath (v. 7), to describe the period when the tribe of Levi was separated to bear the ark, &c. Whereas the tribe of Levi had been so set apart thirty-eight years before the arrival at Jotbath. This expression, indeed, is used in the same sense in the Old Testament, as such words as *τότε* in the New Testament.—The second reply is, that only twenty-three years elapsed between the selling of Joseph and the going down of Jacob into Egypt, to live in the land of Goshen, in the early years of the famine : and this period is far too short to allow of the marriage of Judah, the maturity of his sons, their marriage with Tamar, the waiting of Tamar for the growing up of Judah's third son, and the conduct of

¹ Lightfoot's Chronicle, ap. Works, fol. edit. vol. 1. p. 18.

Thamar after the death of the wife of Judah. I place the marriage of Judah, therefore, before the painful narrative of Dinah. Dr. Gill, in loc. would preserve the verses in their present place, on the hypothesis of very early marriages among the Patriarchs. His arguments, however, appear so unsatisfactory, that I only refer to them.

NOTE 2. *On the conduct of Dinah, and on the Hivites.* Gen. xxxiv. 1, 2.

I have mentioned four suppositions to explain the circumstance, which must appear so strange to those who are acquainted with the Oriental custom, of the strict seclusion of women, especially of the younger women of the higher ranks. That she left the tent of Leah to make acquaintance among the neighbouring Shechemite women, is the interpretation of *נָסָה* by Meisner: *נָסָה* visit, ad amicitias contrahendas,—*καταμαθεῖν* Sept.—among the *ἄνδρες*, virgines illius tractus Sichemitici, *θυγατέρες τῶν ἐγγύων*. In this case Shechem might have met her in the precincts of his own palace.—Josephus says that she went out to see the gaieties of a festival, and the dresses of the women. *τῶν δὲ Σικιμιτῶν ἑορτὴν ἀγόντων*, &c., and *ὀψομένη τὸν κόσμον*, &c.² In this case Shechem might have commanded his retinue to seize her as she was gazing on the festivities.—The next supposition is given us by the Samaritan version, that she went out to be seen. Some manuscripts, at least, for *וַיֵּצֵא* to see, read *וַיֵּרָא* to be seen. If this be so, Shechem might have received encouragement from her vanity.—I cannot, however, but believe that the right explanation of the causes of her leaving the tent of Jacob, most probably clandestinely, with some of her servants, or probably under the charge of her mother, Leah, is implied in the word “Hivite.” The tribe of the Hivites is not mentioned in the enumeration of the

² Joseph. Ant. l. i. c. 21.

occupiers of Canaan in the time of Abraham. Dinah was probably acquainted with the common festivals of the idolatrous people around her, and would not be so certainly attracted to see them; but the Hivites are said to have been the worshippers of the serpent, and to have celebrated the worship of their idol with horrid screams, frantic exclamations, and all the actions of insane persons. The leaders of the processions, or groups of worshippers, were followed by attendants, bearing a thyrsus, with serpents twined round it. They were settled near Baal Hermon and Libanus. They were descended from Canaan, but were settled first in Egypt, from whence they, or a part of them, went to the East, and were called Kadmonites. The history of their wanderings is very uncertain; but many were settled near Shechem, which derived its name from a prince of that race. They worshipped the sun under the symbol of a serpent; and were known by various names. I think it most probable that it was to indulge her curiosity, and to see the Hivite daughters of the land perform these absurd ceremonies, that Dinah left the shelter of her father's tent; and that it was in the madness and fury of such rites that Shechem saw her, and commanded his people to prevent her return to her home. The Hebrew seems to me to express great abruptness and violence on his part; and it is more probable that the scandalous violation of every law of hospitality, morality, and honour, on the part of this Hivite chief, should be committed under the excitement of such circumstances; than under the more calm and decorous order of giving or receiving visits, as are now, and, as we have reason to believe, were practised in the East in the days of the Hivite and Jewish chieftains³.

³ See Bryant's *Treatise on the Ophiolatry*. Analysis of Ant. Mythology, vol. ii. pp. 197—254, especially pp. 207—213, 242. See also Drummond's *Œdipus Ægyptiacus*, p. 206.

SECTION LXIX. GENESIS XXXV. 1—27.

TITLE.—*If the vows which are made in sickness and distress, were performed in health and comfort, we should all be wiser, happier, and better. Jacob, after great prosperity, having suffered deep calamity, remembers and performs the vows which he had made in affliction before his prosperity began. God accepts his repentance, and confirms the Covenant. The death of Rachel. Jacob returns to his father Isaac at Mamre.*

INTRODUCTION.—We are accustomed, in the General Thanksgiving of the Church, to thank God “for the means of grace, and the hope of glory.”—We generally understand by the expression, “the means of grace,” the ordinances appointed by God and His Church; upon the observance of which, the blessing

of God is imparted to the Christian ; such as the Lord's day, the public worship, the reading or hearing the Holy Scriptures, the preaching of the gospel, the partaking of the bread and wine at the sacrament, private prayer, and sacred meditation. There is, however, *another means of grace*, which, rightly improved by the Christian, and sanctified by the grace of God upon it, is sometimes as influential, useful, and efficacious as any of these ; and that is *affliction*. The best and holiest saints of God have always been taught to use this language, "before I was troubled I went wrong ; but now I keep thy commandments.—It is good for me that I have been afflicted." And when the soul of the Christian shall look back in the world to come, upon the days of its pilgrimage upon earth ; there will be many millions of the redeemed, who will thank God more fervently for the afflictions which have been sanctified, than for the prosperity which the world either coveted or envied.—So it was with the Patriarch Jacob. In the hour of his affliction, when he fled for his life from the anger of Esau his brother (xxviii. 20—22), he had vowed this solemn vow, "If God will be with me, and keep me in the way that I shall go, and will give me bread to eat and raiment to put on, so that I come back to my father's house in peace, then the Lord shall be my God, and this stone at Bethel, which I have set for a pillar, shall be God's house." After he had uttered this vow, he proceeded on his way : God heard his prayer ; God gave him not only food and raiment, protection and safety, but wealth, prosperity, influence, and power. In addition to these blessings, the providence of God had brought him to Shechem, within twenty-eight miles of Bethel. There the Patriarch lived many years. There his family grew up, and his flocks and herds increased. There, however, he seems to have forgotten his vow, and there God, as we read in the last section, punished his carelessness in neglecting the religious education of his children, by the folly and calamity of Dinah, and the cruelty and treachery of his sons.—The deep affliction of these sad events became again the means of grace to his soul. The God of the covenant again appeared to him. He reminded Jacob of his vow ; and commanded him to go to Bethel, and dwell there (v. 1), and build the promised altar. The Patriarch obeys, he commands his family to put away all the idols which Rachel had introduced, or whose worship they had borrowed from the strange tribes around them and united with the worship of Jehovah ;—to change their garments, by considering those garments to be defiled which they had worn when they thus committed idolatry ;—and to go to Bethel to build the altar which he vowed in the day of his affliction (ver. 3). His family obey him.—They surrender their idols, with the rings and jewels which they had worn in their ears, and which had been probably worn as talismans and consecrated to idols, with many superstitious ceremonies ; and Jacob buried them. As a dead and corrupt carcase is sent away from the presence of the living, so did he deem the idols of Rachel and of his family to be unfit to be preserved above the ground by those who worshipped the one true God (ver. 4). No image can represent that God, and no image therefore ought ever to be used to describe Him. He arrived in peace at Bethel. The surrounding tribes were not permitted to injure him, nor to revenge the slaughter of the Shechemites

(ver. 5—7). He built the promised altar, and called the place “the God of the House of God.”—The nurse of Rachel dies, and is buried in the consecrated grove which was probably planted according to the custom of that age around the altars which were dedicated to God; and then the God of the covenant again appears to him, and renews the promises with *two most important additions*.—One is, that his posterity should not only be a great nation, such as we know the Jews were, but *that a Church of nations should bear his name*;—and the best definition which can be given of the true Catholic Church, the spiritual Israel of Christianity, which has succeeded to the temporal Israel of Judaism, is that it is *a Church of nations*. It is one Holy Church, consisting of *many* nations now, and which will consist hereafter of *all* nations, kindreds, and people.—The *other* remarkable addition to the former promises which had been made to Abraham and Isaac was,—that Jacob should be the ancestor of kings; and Saul, the first king of Israel, was descended from Benjamin, whose birth was about to take place when the additional promise was spoken (ver. 9—12). At this period the God of the covenant, who is, was, and ever will be present in all places, was accustomed to manifest His real presence in a bodily form.—His presence is always real, but when *He is present in a bodily form, He manifests that presence to the senses*. God thus appeared to Jacob to make these promises, and then, after He had made them, He visibly and openly ascended into heaven, from whence He had come down to be manifested to Jacob.—Having built the altar at Bethel, and having been there honoured with the renewal of the covenant, Jacob proceeds to visit his father, who was now blind, old, and infirm. He had not advanced, however, more than a mile, which is here called a little way (ver. 16), before Rachel died in giving birth to the youngest of Jacob’s children; and the sacred text in the passage which relates her death, expresses the distinction between the soul and the body, and tells us that the name she gave to her son was uttered as her soul was in departing.—*Death* is not with man the mere cessation of the animal life, as it is to a dog or any other beast. It is the separation of an immortal soul, departing to its Judge and Father, from the sinking and mortal body.—Neither must we omit to notice another very remarkable circumstance mentioned in this section. We read in the twenty-first verse of the use of the name of Israel for the first time by the patriarch Jacob. *Israel, it is said, journeyed and spread his tent beyond the tower of Eder*. This place is said by Jerome to have been the spot where the shepherds, at the birth of Christ, heard the voice of the angels in heaven. “Glory to God in the highest, and on earth peace, good will toward men.” May we not believe that the assumption of the name “Israel,” or the prince who prevails with God in prayer, is here used for the first time in connection with the circumstance of Jacob spreading his tents, and thereby extending the Church of his day beyond the tower of Eder; to prove to those who love to study the deep things of God, which may be discovered in the Holy Scriptures; that those alone can join in the songs of the angels of heaven who are the true spiritual Israel, and prevail with the Lord of angels and men by holy, spiritual, fervent prayer while they are upon earth? Is not such prayer on earth the best preparation

for praise in heaven?—Jacob goes to Mamre, where we must believe he told his aged father all that God had done for him; and where the happiness both of the father and of the son was increased by their rejoicing in the promises of God, and in their devotional anticipation of better promises than could be fulfilled upon earth.—Happy are the fathers and the children who can thus meet, blessing and blessed by each other, thanking God for all the blessings of this life; but more especially thanking Him for the hope of glory, waiting, as the dying words of Jacob assure us that he did, for that salvation which is the better portion of the immortal and responsible soul.

GENESIS XXXV. 1—27.

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about
1732.

^a ch. 28. 19.

^b ch. 28. 13.

^c ch. 27. 43.

1 And God said unto Jacob, Arise, go up to ^a Beth-el, and dwell there: and make there an altar unto God, ^b that appeared unto thee ^c when thou fleddest from the face of Esau thy brother.

^d ch. 18. 19.
Josh. 24. 15.

^e ch. 31. 19, 34.
Josh. 24. 2, 23.
1 Sam. 7. 3.

^f Exod. 19. 10.

2 Then Jacob said unto his ^d household, and to all that *were* with him, Put away ^e the strange gods that *are* among you, and ^f be clean, and change your garments:

^g ch. 32. 7, 24.
Ps. 107. 6.

^h ch. 28. 20. &
31. 3, 42.

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, ^g who answered me in the day of my distress, ^h and was with me in the way which I went.

ⁱ Hos. 2. 13.

^j Josh. 24. 26.
Judg. 9. 6.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* ⁱ earrings which *were* in their ears; and ^j Jacob hid them under ^k the oak which *was* by Shechem.

^l Exod. 15. 16.
& 23. 27. &
34. 24.

Deut. 11. 25.
Josh. 2. 9. &
5. 1.

1 Sam. 14. 15.

2 Chron. 14. 14.

5 And they journeyed: and ^l the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to

^m Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

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about
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ⁿ ch. 28. 19,
22.

^o Eccles. 5. 4.

7 And he ⁿ built there an altar, and called the place || El-beth-el: because ^o there God appeared unto him, when he fled from the face of his brother.

|| That is, The
God of Bethel.
^p ch. 28. 13.

8 But ^p Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called || Allonbachuth.

|| That is, The
oak of weep-
ing.

9 ¶ And ^q God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

^r Hos. 12. 4.

10 And God said unto him, Thy name *is* Jacob: ^r thy name shall not be called any more Jacob, ^s but Israel shall be thy name: and he called his name Israel.

^t ch. 17. 5.

^u ch. 32. 28.

11 And God said unto him, ^t I *am* God Almighty: be fruitful and multiply; ^u a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

^v ch. 17. 1. &
48. 3, 4.
Exod. 6. 3.

^w ch. 17. 5, 6,
16. & 28. 3. &
48. 4.

12 And the land ^w which I gave Abraham and Isaac,

^x ch. 12. 7. &
13. 15 & 26. 3,
4. & 28. 13.

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CHRIST
about
1732.

* ch. 17. 22.

† ch. 28. 18.

* ch. 28. 19.

† Heb. a little
piece of
ground.
2 Kings 5. 19.

* ch. 30. 24.
1 Sam. 4. 20.
about
1729.

† That is, The
son of my
sorrow.
† That is, The
son of the
right hand.
ch. 48. 7.

* Ruth 1. 2. &
4. 11.
Mic. 5. 2.
Matt. 2. 6.

to thee I will give it, and
to thy seed after thee will I
give the land.

13 And God * went up
from him in the place where
he talked with him.

14 And Jacob † set up a
pillar in the place where he
talked with him, *even* a pil-
lar of stone: and he poured
a drink offering thereon,
and he poured oil thereon.

15 And Jacob called the
name of the place where God
spake with him, * Beth-el.

16 ¶ And they journeyed
from Beth-el; and there
was but † a little way to
come to Ephrath: and Ra-
chel travailed, and she had
hard labour.

17 And it came to pass,
when she was in hard la-
bour, that the midwife said
unto her, Fear not; * thou
shalt have this son also.

18 And it came to pass,
as her soul was in departing,
(for she died) that she called
his name || Ben-oni: but
his father called him || Ben-
jamin.

19 And † Rachel died,
and was buried in the way
to ° Ephrath, which is Beth-
lehem.

20 And Jacob set a pil-
lar upon her grave: that is
the pillar of Rachel's grave
unto this day.

21 ¶ And Israel jour-
neyed, and spread his tent
beyond ° the tower of Edar.

22 And it came to pass,
when Israel dwelt in that
land, that Reuben went and
lay with Bilhah his father's
concubine: and Israel heard
it. Now the sons of Jacob
were twelve:

23 The sons of Leah;
* Reuben, Jacob's firstborn,
and Simeon, and Levi, and
Judah, and Issachar, and
Zebulun:

24 The sons of Rachel;
Joseph, and Benjamin:

25 And the sons of Bil-
hah, Rachel's handmaid;
Dan, and Naphtali:

26 And the sons of Zil-
pah, Leah's handmaid;
Gad, and Asher: these *are*
the sons of Jacob, which
were born to him in Padan-
aram.

27 ¶ And Jacob came
unto Isaac his father unto
Mamre, unto the ° city of
Arbah, which is Hebron,
where Abraham and Isaac
sojourned.

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about
1729.

* 1 Sam. 10. 2.
2 Sam. 18. 18.

* Mic. 4. 8.

* ch. 49. 4.
1 Chron. 5. 1.
See 2 Sam. 16.
22. & 20. 3.
1 Cor. 5. 1.

* ch. 46. 8.
Exod. 1. 2.

* ch. 13. 18. &
23. 2, 19.
1 Josh. 14. 15.
& 15. 13.

PRAYER.—LET US PRAY *that we keep, when in health and ease, the vows we have made in sickness, affliction, and distress:—that we put away the idols of the heart:—that we never depart from the Church of God:—that we remember death as the departing of an immortal soul from a mortal body:—and that our prayers with our families upon earth be the earnest of our united praises in heaven.*

ALMIGHTY God, the Lord of life and death, and of all things to them pertaining, as youth, and strength, and health, and age, and weakness, and sickness,¹ we, Thine unworthy servants, do give Thee our humble and hearty thanks for the degree of health we enjoy, for the blessings we receive, for the power of looking

¹ Visitation of the Sick.

back to the past scenes of our life, and recalling to remembrance the afflictions and the sorrows we have endured; and for the power of looking *forward* to the future, and contemplating the certainty of death and judgment. Give us such grace, we beseech Thee, that we seriously call to mind the vows which we made in our trouble, that we would love Thee more and serve Thee better; and surrender our affections and motives to the guidance of Thy Holy Will.—Never, oh never! may we lose the remembrance of that hour when our feet began to stumble upon the dark mountains of sickness and sorrow, when the valley of the shadow of death seemed to be opening upon the soul, and when we made our solemn vows to Thee,—in the midst of the sorrow we had in our heart,—that if *Thy mercy would but this once only restore us* to our friends and to our duties, then the life, which Thou shouldst make Thy care, should be devoted to Thy service and glory.—Thou wast our refuge in the day of our distress. To Thee we made our supplications. Before Thee we breathed our silent prayers. Before Thee we wept, and sighed, and groaned. To Thee, O Lord our God, we paid our anxious vows, that if Thy Providence would again restore us to the society of our families and our friends, Thou, Thou, and not the world, shouldst be our God; *Thou, the Creator, shouldst be honoured; Thou, the Saviour, shouldst be loved; Thou, the Sanctifier of the soul, shouldst be honoured, obeyed, and followed!*—Our prayer was heard and answered! We are alive this day to pray to Thee and to praise Thee! We confess, with shame and confusion of face, that the days of our health have not been ordered as we vowed to Thee in the days of our distress.—Have mercy upon us.—As Thou didst enable Jacob Thy servant to go up to the House of God and there perform his vows, so may we go up to the courts of the Lord's house with the sacrifices of praise and thanksgiving; and not only with our lips, but with our hearts and lives may we “pay Thee our vows, which we promised with our lips and spake with our mouths when we were in trouble.” Make us to be, in the days of our health, the sons and the servants of the Lord our God, which we vowed and prayed to be, in the season of our affliction and distress.—And that we may more effectually thus serve and please Thee in newness of life; as Thy servant Jacob removed the idols of his household from his presence, and buried them far away out of his sight; so enable us, we beseech Thee, to put away from us *the idols of the heart* within us, the sins of the soul, the worldly affections, the sinful imaginations, the evil thoughts, which cloud and darken the brightness of Thy glory, when the dayspring from on high dawns within, to comfort and enlighten our souls.—Humbly we beseech Thee to grant, that being dead unto sin, and living unto righteousness, we may crucify the old man, and utterly abolish the whole body of sin; that as we are made partakers of the death unto sin of Christ our Lord, so we may be made partakers of His resurrection.—*May the spiritual life of the soul be ours, that no idol be raised within us, upon the altar of our hearts, to divide within the immortal soul the honour and worship which are due to Thee alone.*—And as we thus pray to Thee for the grace of God in the soul, that we follow the example of Thy servant in the olden time, and put away the idols that divide the soul with Thee; no less do we pray Thee, that we be ever mindful of the covenant Thou hast made with Thy people, and continue steadfast *in the communion of the Universal Church of God.*—May we be found at the last great day among the number, which no man can number, of all kindreds and people and tongues, which Thine electing love shall gather from among the fallen race of men; to form the spiritual Israel, the Church of nations, which Thou didst promise should be the children of Thy servant Israel. *On earth* may we hold fast the communion of the visible Church, which is purchased by

the blood of Thine only Son, our Lord. *In heaven* may we join in the praises which shall be offered by the Church, which shall be redeemed unto Thee from every tribe and nation, when Thy gospel shall be preached throughout the world. Prepare us for the day of that great assembling, when all the dead, small and great, shall stand before God; and the Church Universal shall be gathered home to Thee.—And that we may know and be assured that we shall be found at the last among that joyful assembly; prepare, oh! prepare us for the day of death. By our greater triumph over evil, by the peace of God, which passeth all understanding, by the hope, and joy, and comfort, the favour Thou bearest unto Thy people; prepare us for that day when our feet shall at length tread the valley of the shadow of death, and the soul be parted from the mortal and dying body.—Be Thou, O Lord! our Shepherd, to lead forth our souls, in that solemn hour, beside the waters of the comforts of Thy Holy Spirit.—Then may we fear no evil.—Then, oh then! may Thy rod and Thy staff comfort us, that we may safely pass over the river, which separateth the wilderness of this transitory life, from the rest which remaineth for the people of God. Guide us with Thy counsel now, and after that bring us to Thy glory; when, with the Church of nations, with our friends, and families, and children, and parents, and kindred, and all those who have departed this life before us, in Thy faith and fear, we may rest, and praise, and bless Thee, as our God, and Father, and Friend for ever.—Hear, oh hear! our prayers; we offer them, not in our own name, but in the name and for the sake of Thy Son Jesus Christ our Lord, who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the meaning of the expression in Gen. xxxv. 16, "There was but a little way to come to Ephrath."*

The expression *וַיֵּלֶךְ* has been interpreted with reference to distance both of time and place. Lee declares it to be impossible to explain its precise meaning; but that it denotes a certain measure of extent. Parkhurst considers it to mean a space of three miles, that being the distance from Bethlehem to Rachel's monument¹.

Purver has a long note to prove it to have been about a mile, or *a computed mile, Heb., a mile of ground*. It is *מֵאָלָה* a mile, in the *Targum*. The word is met with in Scripture only here, chap. xlviii. 7, and 2 Kings v. 19. *Jarchi* and *Aben Ezra* both interpret it to be a measure, the one of *ground*, the other of a *journey*, i. e., as a mile is with us, though that might be of a different length; therefore Castalio expresses it, *una statione*. To which I may add, from *Kimchi*, *They say it is a mile from Rachel's grave to Ephrath*; and from *Behai* on this place, *Rab. Moses, the son of Nahman, testifies that he saw,*

with his own eyes, Rachel's tomb was not a mile distant from Bethlehem, i. e. was something less. The Arabic has it a mile of ground. It seems also to be a certain measure, from its root signifying to multiply; see further, Fuller, Misc. Sacr. lib. ii. cap. 15. But the Gen. Ver. has for it half a day's journey².

NOTE 2. *On the confirming of the covenant of God with Jacob, and the additional promise. Gen. xxxv. 11.*

I have endeavoured to express in the introduction to this section the view which the Christian, I think, ought to entertain of this remarkable text. By the expression, "company of nations," or "*Church of nations*," I consider the Holy Catholic Church to be denoted, which shall finally comprise all nations under Christ, as His spiritual Israel; and by the kings who are predicted, the family of Saul, who should descend from Benjamin, the infant about to be born of Rachel. The spiritual and the temporal promises are united, as in other instances.

NOTE 3. *On the first application of the word "Israel" to Jacob, when he spread his tents beyond the tower of Edar. Gen. xxxv. 21.*

Many readers of the Holy Scriptures are in-

¹ For an account of Rachel's monument, see the quotations in Burder's Oriental Literature, on Gen. xxxv. 19, 20. Jews, Turks, and Christians, alike venerate this monument, which is a high square pillar, enclosed by a Mahometan building.

² Purver's Bible. London, 1764. vol. ii. 64. note. Gen. xxxv. 16.

clined to give allegorical, typical, or recondite meanings to the simplest passages; and almost to supersede the plain historical sense, which must be the foundation of those interpretations which we know to be typical from the testimony of the New Testament. Thus I find from a quotation in Cornelius à Lapide, that Cyril, on Gen. xxxv. 18, interprets Rachel to mean the synagogue—Benjamin, Christ, and His Apostles; and especially St. Paul, with whom the synagogue was pregnant, as Rachel was of Benjamin: that his mother, the synagogue, wept, and lamented over him as the son of her sorrow, Ben-oni; but his heavenly Father regarded him as Benjamin, the son of his right hand.—Cornelius à Lapide³ quotes also Rupertus to the same effect. While I reject this sort of interpretation as resting on coincidences, not on testimony, I cannot but think that we are justified in believing that the Holy Spirit designed the readers of Scripture to deduce spiritual meanings from any new point.—Thus we here find the name Israel, which the God of the Covenant had assigned to Jacob, given to him in the history for the first time. The name was given spiritually, or with a spiritual purpose. It is first used to relate the extension of the tents of

Jacob, or Israel, beyond the tower of Edar. This was the place where the angels appeared to the shepherds at the birth of Christ, where the Lord, of whom Israel was a type, first tabernacled and began his earthly career as the Prince of Peace, that prevailed with God for man. The Prophet Micah seems to confirm the opinion that this verse may be considered to be typical of the spiritual Founder of the spiritual Israel being born; or beginning His tabernacling in His human tent⁴ near the tower of Edar. In his magnificent description of the eventual effects of the establishment of Christ's kingdom upon earth, he breaks off abruptly to address the tower of Edar⁵. Thou, O tower of the flock! thou tower of Edar, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion—the kingdom shall come to the daughter of Jerusalem!—Did not the first dominion, or the beginning of the kingdom of the spiritual Israel, begin at the tower of Edar, near Bethlehem, with the birth of the Messiah, and the songs of the angels whom the shepherds of Edar heard! May it not be said, that there, even there, the kingdom of the Messiah first came to the daughter of Jerusalem! And is it not, therefore, possible, that this text may be typical of that very fact which is thus confirmed by prophecy⁶.

³ I refer to the new Paris edition of the Roman Catholic Commentator. I take this opportunity of reminding the reader of what I have said in my first number, that on every section I consult four classes of Commentators—Papist, Puritan, Episcopalian, and Neologian, or those who, with Rosenmüller, cannot be classed among the three former; as well as miscellaneous writers, illustrators of, but not commentators on Scripture.

⁴ The biblical student will know the text I refer to, John i. 14, *καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός, πλήρης χάριτος καὶ ἀληθείας.*

⁵ See the Hebrew.

⁶ On the tower of Edar, &c., see Rosenmüller.

SUPPLEMENT TO SECTION LXIX. GENESIS XXXVI. 1—43.

[Not to be read in families.]

BEFORE
CHRIST
about
1796.

^a ch. 25. 30.
^b ch. 26. 34.

^c ver. 25.

about
1760.

^d ch. 28. 9.

^e 1 Chron. 1.
35.

1 Now these *are* the generations of Esau, ^awho *is* Edom.

2 ^bEsau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and ^cAholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And ^dBashemath, Ishmael's daughter, sister of Nebajoth.

4 And ^eAdah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the [†]persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

BEFORE
CHRIST
about
1760.

about
1740.

[†] Heb. *souls*.

BEFORE
CHRIST
about
1740.

¹ ch. 13. 6. 11.
² ch. 17. 8. &
28. 4.

7 ¹ For their riches were more than that they might dwell together; and ² the land wherein they were strangers could not bear them because of their cattle.

¹ ch. 32. 3.
Deut. 2. 5.
Josh. 24. 4.
¹ ver. 1.

8 Thus dwelt Esau in ¹ mount Seir: ¹ Esau is Edom.

[†] Heb. *Edom*.

9 ¶ And these *are* the generations of Esau the father of [†] the Edomites in mount Seir:

¹ 1 Chron. 1.
35, &c.

10 These *are* the names of Esau's sons; ¹ Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

¹ Or, *Zephi*,
¹ Chron. 1. 36.

11 And the sons of Eliphaz were Teman, Omar, ¹ Zepho, and Gatam, and Kenaz.

¹ Exod. 17. 8,
14.
Numb. 24. 20.
¹ Sam. 15. 2,
3, &c.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz ¹ Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

about
1715.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek:

BEFORE
CHRIST
about
1715.

these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

about
1840.
¹ 1 Chron. 1.
38.
¹ ch. 14. 6.
Deut. 2. 12,
22.

20 ¶ ¹ These *are* the sons of Seir ² the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and ¹ Hemam; and Lotan's sister *was* Timna.

¹ Or, *Homam*.
¹ Chron. 1. 39.

23 And the children of Shobal *were* these; ¹ Alvan, and Manahath, and Ebal, ¹ Shepho, and Onam.

¹ Or, *Allan*.
¹ Chron. 1. 40.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found ^o the mules in the wilderness, as he fed the asses of Zibeon his father.

¹ Or, *Shephai*,
¹ Chron. 1. 40.

^o See Lev. 19.
19.

BEFORE
CHRIST
about
1840.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

Or, *Anram*.
1 Chron. 1. 41.

26 And these *are* the children of Dishon; || Hemdan, and Eshban, and Ithran, and Cheran.

Or, *Jekan*,
1 Chron. 1. 42.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and || Akan.

28 The children of Dishan *are* these; Uz, and Aran.

about
1780.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

1 Chron. 1.
43.

31 ¶ And ^pthese *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Be-

dad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and ^aHadad reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

BEFORE
CHRIST
about
1780.

1 Chron. 1.
50,
Hadad, Pri.
After his
death was an
Aristocracy.
Exod. 15. 15.

40 And these *are* the names of ^rthe dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke || Al-

about
1496.
1 Chron. 1.
51.

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of [†]the Edomites.

Or, *Alish*.

† Heb. *Eden*.

NOTES.

NOTE 1. On the contrast between the promises to Jacob and Esau.

The lesson to be learned from the list of dukes, or heads of tribes, (as the word *prince* signifies) and of kings or independent princes, descended from Esau, is, that the spiritual promise to Jacob did not interfere with the

temporal prosperity of Esau. The family of Esau, indeed, was powerful and prosperous for many centuries, during which the family of his brother was depressed, and comparatively powerless. The possessors of the spiritual blessings of the Almighty, generally inherit more sorrow, affliction, and anxiety than the

men of the world. While the wicked perish in thoughtlessness and ease, the children of the promise go mourning all their days ; and, like Christ, the great example, learn perfection from suffering.

NOTE 2. *Anah finding the mules in the wilderness.* Gen. xxxvi. 24.

The words מִן הַמִּים here rendered “mules” and by Jerome, “aquas calidas ;” by the Syriac “waters ;” by the Sept. ῥὸν Ἰαμείμ ; by Onkelos גִּבּוֹרִים, “giants,” is rendered in the Samaritan version מִן הַמִּים, the Emim, a war-like people bordering on the Horites.

All these opinions have been learnedly defended. The latter seems to be most tenable. I refer the reader to a disquisition on the text by Joachim Giese, published in Joannis Sau-

berti Palæstra theologico-philologica. Altdorf, 1679, 4to. His conclusion is—“His ita positis, sensus hujus loci inde emergit talis : *Hic est Ana* (filius Zibhon, principis Horræorum) *qui Emoros* (hostes vicinos) in solitudine invenit, (i. e. ex improvise adortus est,) qui optime congruere videtur cum personâ Anæ, cujus quidem Scriptura, ut ab altero illo dignoscatur, meminit ; sed ita tamen meminit, ut illum principis filium à facinore aliquo generoso principe digno laudet : scil. quod hic fit ille Ana, qui terribiles illos vicinos et nomine et robore adortus fit, successu non infausto ; quomodo nempe hoc ipso Gen. xxxvi. cap. v. 35. Hadat filius Bedad ab eo, quod Midianitas in campo Moabitico percusserit, deprædicatur.”

SECTION LXX. GENESIS XXXVII. 1—35.

TITLE.—*On the truth of the Holy Scriptures depends all our knowledge, in all generations, of the hopes and happiness of the immortal soul ; and the course of the world, therefore, is so ordered by God's Providence, that there shall be in every generation some new proofs and evidences of that truth. The late discoveries in Egypt confirm the truth of the Old Testament. The necessity of early religious education and of early piety to the right endurance of adversity.*

INTRODUCTION.—From the time when the promise was given to Adam at the fall, the seed of the woman shall bruise the serpent's head, till the day when that long expected Messiah took upon Him to deliver man, the attention of the Church of God was directed to the coming Saviour. A long succession of prophecies, gradually revealed from the invisible world more and more particulars relating to our blessed Lord, till His whole history could be read in the Prophets. The fulfilment of these prophecies in the life of Christ, demonstrated that He was the promised bruiser of the serpent's head. The same divine plan of the government of the Church was continued through the Apostolic age. The spirit of prophecy was poured out upon the Apostles, and the declaration that Christ shall again come in His glorious majesty to judge the living and the dead, is as certainly believed, on the authority of the Apostles, as His first coming to visit the Church in His great humility, is believed on the authority of the Prophets, and on the facts in the Gospels. The predictions of the older Prophets, and the predictions of the later Apostles, the joint foundations of the one Church upon the one Corner Stone, were generally supported by miracles, and they were continued till one great object in both cases had been accomplished. The object of the gift of foreknowledge to the Prophets, was the completing of the volume which announced the coming of Christ in His humility. The object of the gift of foreknowledge to the Apostles, was the completion of the volume which announces the second coming of Christ in His glory.—With the completion of the book which unites the two volumes of the Old and New Testament, inspiration has ceased ; and therefore prophecy has ceased. The gift of the

foreknowledge of the future has been withdrawn from the Church; and with it have been withdrawn also the miraculous powers which were granted to the persons who spoke prophecies, that they might demonstrate to the world that they spake not their own words, but the words of God.—But because the soul of man in all generations is immortal, and all the hopes and fears, and guidance of that soul to the blessedness of its immortality, is founded upon the holy volume, which instructs the Church and the world: we might have expected, in the withdrawal of the continued evidence of prophecy, and its attendant miracle, that some other evidence would have been granted, which should constantly appeal to the senses, and thus confirm the hopes of the soul of man; as the prophecies which appealed to the ear, were confirmed by the miracles which appealed to the eyes.—*We might have expected that some appeal to the senses, as well as to the faith, would be made in the Christian as well as in the Jewish Church.* As then we might have expected, so has an allwise God ordered the course of the world, that the souls of men should never want a witness appealing to their senses in support of the truth of the completed volume, which declares that the religion of the Bible shall one day become the religion of the whole family of civilized mankind; and that Christ shall come again in his glory to judge the living and the dead.—This witness, *this appeal to the senses, is of three kinds*—there is the wandering, and the condition of the people of Israel, accomplishing the predictions of Moses, and of St. Paul, that they shall be the outcasts from the Church till the times of their restoration be fulfilled; there is the development in the continuous history of Europe, of the accomplishment of the prophecies of the last book in the New Testament, which begin with the vision of St. John, and conclude with the very words of Christ to the Church—“Behold, I come;” and there is the third, and last evidence, which appeals daily to our senses, the continued discovery of new circumstances, which confirm in a manner which is so wonderful, that we may almost deem it to be miraculous, the undoubted truth and certainty of the prophetic and historical portions of the Holy Scriptures.—Thus, for instance, Mr. Maundrel, who travelled from England to Tyre about two hundred years ago, described the exact condition of Tyre, as he found it, in the very words of the Prophet Ezekiel; the Prophet who foretold that future condition of Tyre when it was in possession of its wealth, splendor, and greatness. Ezekiel declares that its desolation shall be so great, that the very rock on which it was founded shall become a place which the fishermen shall spread their nets upon. Centuries rolled on. Tyre retained its prosperity for many centuries after the Prophet had spoken; but when the English traveller arrived there, the precise words which the Prophet used were the very expressions which most accurately described the state of Tyre.—Other most wonderful coincidences of the same nature could be related of nearly every country of which the Prophets spoke.—Now, *in our own age two masses of discoveries have been made*, which confirm in the most surprising and overwhelming manner the truth of a large mass of chapters and verses in the Holy Scriptures. One is, the discoveries of travellers respecting Edom and Bozrah, of which we cannot now say more; the other, which we shall find to be a perpetual

source of delight in many of the sections to which we have now arrived, is, the discoveries which have been made within the last fifty years, but more especially within twenty or twelve years, and which are still being made in the buildings and temples and pyramids of ancient Egypt. In every generation since the ascension of Christ, the Church and the world may be said to have perpetual proofs of the truth of Christianity; and in our own age, which combines the two singular features of partial infidelity, and indefinite anticipation of the commencement of some great events connected with the prophecies which relate to the extension of the Church and kingdom of Christ: these discoveries of new evidences are most abundant and surprising; and we shall consider them as they occur, to illustrate the history before us.—The present section relates the conspiracy of the brethren of Joseph, instead of murdering him, to sell him as a slave to the Ishmaelites. He was their youngest brother, excepting Benjamin. He is supposed, from the interpretation given to the declaration, that he was the son of his father's old age (ver. 3), to have been more carefully educated than his brethren. He had offended them, by relating to his father, when questioned upon the subject, the evil report of their irreligious conduct. His father, with whom he more constantly lived than his brothers, had made for him that peculiar robe, which is said to have been the same worn by those to whom the head of the family gave the priest's office in the household. This circumstance, and the declaration of Joseph, that he had dreamed some dreams, which his brethren interpreted to be the assertion of some future mysterious superiority over his whole family, made his brethren so hate him, that they refused to give him the usual salutations which implied the continuance of their brotherly affection (ver. 4). When he dreamed another dream of the same nature, his father seems to have believed the dream to have been prophetic of his son's future advancement (ver. 5—11). His father was now at Hebron, about forty miles from the place where his other sons were attending the cattle and flocks of the family. Being anxious to learn their welfare, he sent Joseph to inquire concerning them. They see him coming. They ridicule their brother for his dreams. From ridicule they proceed to cruelty. They plan his murder. They are dissuaded from the murder by Reuben, who, as the eldest of the family, was regarded by them as their superior in the absence of their father: but they take away his hated robe of many colours, and cast him into a pit, careless whether he perished or not. Reuben, as Josephus informs us, was called away as his brethren sat down to eat, to attend the cattle, having intended to return at night and release his brother. During his absence, however, a caravan of Ishmaelites travelling from Gilead to Egypt, with the balm which grows in Gilead, and which was so much valued in Egypt, passed by. His brethren resolved to sell him to these merchants. They did so. The distress of Reuben, and grief of Jacob, when he wept over the blood-stained coat of Joseph, are strongly painted: and his father declared that he would go to the invisible world mourning for his son Joseph. He is said, by tradition, to have kept on that mourning till he heard many years after that his son was alive, and

lord over all the land of Egypt. The religious education of Joseph, and his early piety, and uniform morality, enabled him, as we shall see, to become the example to the young, both in the endurance of adversity, the temptations of the world, and the elevations of unexampled prosperity.

GENESIS XXXVII. 1—35.

BEFORE
CHRIST
1729.

† Heb. of his
father's so-
journings.

* ch. 17. 8. &
23. 4. & 23. 4.
& 36. 7.
Hebr. 11. 9.

* 1 Sam. 2. 22,
23, 24.

* ch. 44. 20.

|| Or, pieces,
Judg. 5. 30.
2 Sam. 13. 18.

* ch. 27. 41. &
49. 23.

* ch. 42. 6, 9.
& 43. 26. &
44. 14.

1 And Jacob dwelt in the land †^a wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father ^b their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* ^c the son of his old age: and he made him a coat of *many* || colours.

4 And when his brethren saw that their father loved him more than all his brethren, they ^d hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, ^e behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, ^f the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and ^g thy brethren indeed come to bow down ourselves to thee to the earth?

11 And ^h his brethren envied him; but his father ⁱ observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the* flock in Shechem? come, and I will send thee unto them. And he said to him, Here *am* I.

14 And he said to him, Go, I pray thee, † see whether it be well with thy brethren, and well with

BEFORE
CHRIST
1729.

* ch. 46. 29.

* ch. 27. 29.

* Acts 7. 9.

¹ Dan. 7. 28.
Luke 2. 19, 51.

about
1729.

† Heb. see the
peace of thy
brethren, &c.
ch. 29. 6.

BEFORE
CHRIST
about
1729.

* ch. 35. 27.

the flocks; and bring me word again. So he sent him out of the vale of ^kHebron, and he came to Shechem.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

¹ Cant. 1. 7. 16 And he said, I seek my brethren: ¹ tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in ^mDothan.

* 2 Kings 6. 13.

18 And when they saw him afar off, even before he came near unto them, ⁿthey conspired against him to slay him.

* 1 Sam. 19. 1.
Ps. 31. 13. &
37. 12. 32. &
94. 21.
Matt. 27. 1.
Mark 14. 1.
John 11. 53.
Acts 23. 12.

† Heb. *master of dreams*.
* Prov. 1. 11,
16. & 6. 17. &
27. 4.

19 And they said one to another, Behold, this [†]dreamer cometh.

20 * Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

* ch. 42. 22.

21 And ^pReuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* || colours that *was* on him;

BEFORE
CHRIST
about
1729.

† Or, *pieces*.

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 * And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of ^rIshmeelites came from Gilead with their camels bearing spicery and ^sbalm and myrrh, going to carry *it* down to Egypt.

* Prov. 30. 20.
Amos 6. 6.

* See ver. 28,
36.

* Jer. 8. 22.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and ^tconceal his blood?

* ch. 4. 10.
ver. 20.
Job 16. 18.

27 Come, and let us sell him to the Ishmeelites, and ^ulet not our hand be upon him; for he *is* ^vour brother *and* ^wour flesh. And his brethren [†]were content.

* 1 Sam. 18. 17.
* ch. 42. 21.

* ch. 29. 14.

† Heb. *hearkened*.

28 Then there passed by ^xMidianites merchantmen; and they drew and lifted up Joseph out of the pit, ^yand sold Joseph to the Ishmeelites for ^ztwenty *pieces* of silver: and they brought Joseph into Egypt.

* Judg. 6. 3.
ch. 45. 4. 5.

* Ps. 105. 17.
Acts 7. 9.
* See Matt. 27. 9.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; ^aand he rent his clothes.

* Job 1. 20.

30 And he returned unto his brethren, and said, The child ^bis not; and I, ^cwhither shall I go?

* ch. 42. 13. 36.
Jer. 31. 15.

BEFORE
CHRIST
about
1729.

* ver. 23.

31 And they took ° Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

^d ver. 20.
ch. 44. 28.

33 And he knew it, and said, *It is* my son's coat; an ° devil beast hath de-

voured him; Joseph is without doubt rent in pieces.

34 And Jacob ° rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters 'rose up' to comfort him; but he refused to be comforted; and he said, For ° I will go down into the grave unto my son mourning. Thus his father wept for him.

BEFORE
CHRIST
about
1729.

* ver. 29.
2 Sam. 3. 31.

° ch. 42. 33. &
44. 29, 31.

PRAYER.—LET US PRAY, *that we may ever delight in the studies which confirm our faith, illustrate the Scriptures, and remind us of the truth of religion, and of the world to come—that we remember the covenant of our baptism, and the religious education which followed it.*

BLESSED Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that the hope of everlasting life may be planted, and grow up within us. *Enable us*, we beseech Thee, to *find our chief intellectual pleasure* in contemplating the wonders of Thy word. May we know and believe that the law of the Lord is an undefiled law, converting the soul. More than gold, yea, than much fine gold, may we desire the knowledge of Thy judgments. Ever may they be sweeter to our taste than honey, or the honey-comb.—And because Thy Providence has placed us among those who doubt or deny the truth of Thy holy word, give us, we pray Thee, such knowledge of the proofs and evidences of the truth of Thy Sacred Scriptures, that we may always be ready to give an answer to those who shall ask a reason of the hope that is within us. "With meekness and fear" may we be able to convince the infidel, to reprove the blasphemer, to confirm the wavering. May we ever delight to trace Thy foreknowledge in the prophecies of truth, and Thy wondrous Providence in the accomplishment of the words of Thy servants, the Prophets. *When we study the pages of history, may we trace Thy hand* in all the changes and chances of this mortal life, fulfilling Thy decrees, building up Thy Church, protecting Thy servants, confounding the enemies of Thy people, and preparing the way for the final establishment of Thy holy truth, among all kindreds, and tribes, and people; till the day when the words of Thy servant shall be accomplished, and the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever. Even so come, Lord Jesus, come quickly! Take to Thyself Thy great power, and be Thou ruler even in the midst among Thine enemies in this vain and fallen world. Wake, arm of the Lord! Breathe, Holy Spirit of God! breathe upon the dry bones, and bid the dead within Thy Church, and the dead without Thy Church, to live and pray, and bless Thee. "We beseech Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom;" and keep us stedfast in Thy faith and hope, till our souls be brought home to Thee. As we thank Thy mercy for the knowledge of the

final establishment of Thy Church Universal upon earth, and for the knowledge also of the blessedness of the world to come; no less do we desire to return our humble praise to Thee for the means of grace which Thou wilt bless, till the hope of glory become the dayspring from on high within the soul. We praise and bless Thy glorious name, that we were born in a Christian land; and were admitted by Thine own ordinance of baptism, into Thine holy Church. We thank Thee that Thou hast made us Thine own children, by adopting us into Thy Church; and by entering into covenant with Thy servants. We thank Thee, that as Thy servant Joseph was instructed, and made a member of the covenant of his father Israel; we have been made partakers of a better covenant, with more perfect knowledge of Thee, and with better and greater promises. We thank Thee, that as the youthful Patriarch was brought up in the faith and fear of the God of his father Israel, no less have we been trained from our youth up, in the perfect knowledge of the religion of the Son of God. We thank Thee, that before our infant lips could speak, we were taught to lisp our early prayers to Thee. We thank Thee for the pious parents, who bent our infant knee, and raised our infant hands, and directed our first infant thoughts to the honour and glory of Thy name. We thank Thee for our careful instruction in the solemn *vows* which were made in our names, that we would renounce all evil, believe all truth, and keep Thy holy will, and walk in the same all the days of our life. We thank Thee for our careful instruction in all the *Articles of the Christian Faith*, and that the Father, the Son, and the Holy Ghost, became to us as the One God of our infancy, as we desire the same Three Persons and One God to be our Lord and God for ever. We thank Thee for our careful instruction in all that God requires, and all that man can demand, and all that can benefit our own souls also; that we were taught Thy commandments, and the sum and substance of our duty to God, to man, and to our own immortal souls. We thank Thee for our careful instruction in the solemn prayer which Christ Himself hath taught us; and in the solemn privilege of offering to God the desires and the petitions of the heart. We thank Thee for our careful instruction in the Sacraments of Thy holy Church, and humbly we beseech Thee to grant, that as we have been baptized into the death of Thy Son, so we may rise with Him to the new and spiritual life; that our souls may be strengthened and refreshed by the body and blood of Christ, that we repent us truly of our sins past, lead a new life before Thee, with a living faith in Thy mercy, a thankful remembrance of the death of Christ, and love and charity with all men. We thank Thee for our careful instruction in these things. We thank Thee, that from children we have known the Holy Scriptures, which are able to make us wise unto salvation; and we pray Thee so to sanctify this, the pious and religious education which we have received as members of Thy holy Church—militant upon earth, that it may be abundantly blessed to inward holiness before God; and to that outward steadfastness in every good word and work before man, that as we increase in worldly wisdom and stature, we may increase in favour before God and man.—So may we be prepared for the adversities or prosperities which Thy Providence shall award to us in the life that now is. So may we be prepared for death and for the life of the world to come. Hear our supplications and prayers which we offer to Thee, not in our own name, but in the name, and for the sake of Thy Son Jesus Christ, who, in compassion to our infirmities hath taught, and commanded us when we pray to say:

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the coat of many colours.* Gen. xxxvii. 3.

The *דָּפָד* *קִטְנִיָּת* is rendered by Lee, a long dress reaching nearly to the ground, and covering the hands: *דָּפָד*, or in the plural *דָּפָדִים*, signifying the extremities. The Sept. translate it, *χιτῶνα ποικίλον*; Symm. *χειριδωτόν*; Aquila, *ἀστραγάλειον*. See Lee. Parkhurst would render the expression a coat of stripes. I cannot but attach a higher meaning to the gift of Jacob to his son. I believe that he girded him with the *קִטְנִיָּת* on account of his early piety, and caused it to be made of *דָּפָד*, either many colours, or many pieces, on account of his greater affection. The *קִטְנִיָּת* was the tight inner garment, a tunic worn by the high priest, though it might not have been appropriated to the express purposes of the sacerdotal office at this early period; it is probable that some similar dress would be worn by the officiating priest of the family, and that it would consequently be regarded as a dress of honour by the head of the Patriarchal families; and that it was granted by Jacob to Joseph, as one deserving of some greater distinction than his more irreligious brethren¹. It was a token of his father's approbation of his piety. The custom of giving garments of many pieces or colours, as tokens of distinction,

¹ See on the dress of the high priest, Bened. David Carpzov, *Dissert. de Pontif. Hebræor. Vestitu Sacro*, cap. i.

is still common in Persia, China, and the East. The coat of many colours, or pieces, therefore, said to the brethren of Joseph—"This is the most religious, and this is the most beloved of the children of Israel." And their envy and hatred were excited not by the robe itself, but by the sentiment conveyed, and the censure upon his brethren implied by its appearance.

NOTE 2. *On the Slave Trade in the days of Jacob.* Gen. xxxvii. 28.

One of the first laws which Moses enacted, after the arrival of the people in the wilderness, was the declaring death to be the punishment of the man who was found guilty of this execrable crime of stealing a man, and selling him for a slave (Exod. xxi. 16). The sale of Joseph by his brethren presents the picture of one of the chief causes of slavery. They were four. I. Capture in war. II. Purchase, which was of four kinds:—transfer; self-sale from poverty; sale of children by poor parents; sale of debtors by their creditors. III. Marriage of slaves in the family. IV. The sale of a man as a slave, to prevent his murder².—Sir Gardner Wilkinson gives us a picture of the sale of slaves in Egypt. The traffic was tolerated by the Egyptians; and many persons, he supposes, were engaged, as at present, in bringing them to Egypt for public sale³.

² See Michaëlis on the laws of Moses respecting Slaves and Servants, chap. ix. art. cxii. vol. ii. p. 155. Smith's Translation, 1814.

³ Egypt. First Series, vol. i. p. 404.

SECTION LXXI. GENESIS XXXVII. 36. XXXIX. 1—6. XXXVIII. 6—30. XXXIX. 7—23.

ADDRESSED TO YOUNG MEN BETWEEN THE AGES OF SEVENTEEN AND THIRTY.

[Not to be read in families.]

TITLE.—*Virtue is the best foundation of worldly success, as well as of peace and happiness, even in the present life; and self-control, proceeding from the religion of the heart, and obedience to the spiritual law and to the revealed will of God, is the only solid basis of that virtue. The history of Joseph in his captivity in Egypt an example to all young men.*

INTRODUCTION.—When a youth is placed at school he generally desires to obtain the approbation of his tutors, the satisfaction of his own mind, and the rewards and honours which are granted only to the obedient, the industrious, and the persevering: and he finds that he has to overcome peculiar temptations, such as bad example, idleness, and neglect of his required studies. By discipline, by industry, and by obedience to the implied will, as well as to the expressed commands of his masters and teachers, he conquers his peculiar

temptations; secures every object, and obtains at once the favour of his superiors, the peace of his own mind, and the prizes and laurels to which his honourable ambition had aspired.—Now, the school is only the preparation for seventy or eighty years' existence in the present life; and that present life itself, is but the preparation for an immortal life. And as it is in the school, so it is in life. The young Christian begins the world desirous to obtain the favour of his Creator, the satisfaction of his own mind, a competent provision according to his station, education, and circumstances; and the blessing of living in usefulness, of dying in peace, and partaking the inheritance which is promised to those who, by patient continuance in well doing, seek for honour, and glory, and immortality. He finds, however, that there is one peculiar temptation to which both his heart inclines him, his imagination directs him, his passions impel him. The world around him encourages its indulgence. Woman was designed to be the source of virtue and of good principle, seeking for companionship in the sorrows and anxieties of life. Her smiles were to be comfort, her virtuous love was to be the fountain of perfect earthly felicity in the mutual interchanges of affectionate and grateful kindness. She was created to be the *companion*, the *equal*, and the *friend* of man. There is no sex in souls. Mind, and intellect, and reason, with all their varied powers, are intrusted to woman as well as to man, that there might be society, help, and comfort one with another; both in adversity and prosperity, in honourable marriage, till death for a time parted them to meet again for ever.—Modern vice, in an irreligious and corrupt age, very differently describes woman. Poets exhaust their ornaments, and literature lavishes its utmost graces of eloquence, to describe woman to man as the toy of his folly, or the victim of his crime. They describe her as the possessor of the loveliness, the charms, the attractions, and the graces, which make her the object of desire; without one allusion to the superior fortitude, the gentler virtues, the more ardent piety, the more disinterested affection, the more tender love, the more intense devotion, which *have in all ages made the woman that which God designed her to be*, the help meet for man—meet for him in adversity and prosperity, in sorrow and in joy, in temptation, and in deliverance from evil.—The peculiar temptation to which the youthful heart is thus encouraged must be conquered, or religion is wrecked, and every virtue perishes. And it can only be conquered by faith in the revealed word, by submission to the moral law, and by obedience to the spiritual will of the God who commanded the surrender of the heart, as well as the morality of the actions and conduct of the life.—The peculiar temptation of the young man can only be subdued by that principle which the youthful prince and patriarch Joseph is described as making the source of his actions and the motive of his conduct. He remembered the presence of God, the law of God, the will of God, and the promise of God, in all his sorrows and afflictions; and the patient self-control, the moral dignity, the holy self-respect, the honourable discharge of his humble duties of a captive and a slave, led him to elevation and honor in the house of the king's servant; and when he seemed to have fallen from his high estate into that dungeon, where the iron entered into his soul, the same enduring and lofty principle elevated him to

honour in the house of the king himself. Godliness had the promise of the life that now is, as well as of that which is to come.—So it will be with the young man at present. The conquest of the peculiar temptation which the age permits and encourages, but which God forbids, and religion condemns, will always be the source of inward happiness, and generally the cause of worldly prosperity. When the peculiar temptation was presented to him, which has made his name so gracious to all ages, he proved himself to be possessed of that high and holy principle, which he expressed under the circumstances of his temptation, in the emphatic language, “How shall I do this great wickedness, and sin against God?” The Midianites and the Ishmaelites, the merchant robbers and marauders of the age, took him from Dothan, past the tomb of his mother near Bethlehem, and past the tent of his father near Hebron, to sell him to the Lybian priest, who was the chamberlain in the palace of Amenoph I., and captain of the king’s guard. There the Lord was with Joseph (xxxix. 1); his patience, probity, industry, submission, and, as we must believe, his religious observances of the laws of God, commended him to the favour of his owner, till his master so entrusted to his care the entire management of his establishment in the house and his estates in the country, that he made no inquiry into the details of his own affairs. All was left implicitly to Joseph (ver. 2—6). Joseph, says the narrative, was possessed of every personal attraction. The time came when he set that illustrious example to young men of all generations, which they will do well to imitate. His elder brother Judah, about this same time, is represented as having yielded to much less temptation; but Joseph was firm in his principles, and consistent in his obedience to the will of the God of his father. He had come into the family of the chamberlain of Pharaoh at the age of seventeen. He had gradually been elevated from the rank of the last bought slave to the place of superintendant of the household. His mistress had every opportunity of watching his conduct and demeanour, and became deeply attached to him. The women of Egypt were not secluded and confined to the women’s apartments, as in the East. Joseph was now about twenty-seven years of age. Day after day she expressed in the most fervid language, the unhallowed passion she had conceived for him. Day after day he expostulated with her for her conduct; and declared the impossibility of uniting at once so much ingratitude, treachery, and injustice to his master, so much wickedness before God, so great ruin to his own soul (ver. 7—9). He avoided her presence. He hearkened not to her to lie with her (ver. 10). At length, according to the account of Josephus, a day was appointed for the celebration of a religious festival, at which she knew her husband was required to be present; while it was no less certain that Joseph would be absent. The history is before us. Joseph, who was required to attend in the house to his accounts, as overseer, rejected her solicitations for his society, at the risk of ruin from her accusations, degradation from his office, and possibly a cruel ignominious death. His master heard the accusation, and consigned him to the prison where the king’s prisoners were bound. There, even there, the same blessing of inward peace attended him, and the same outward prudence commended him to the keeper of the prison, till he also entrusted all things to

his care. So was he blessed and prospered; and so will every young man be blessed and prospered who resists, by God's grace, the temptations of vice, the arguments of an irreligious world, the fascinations of the woman who causeth the heart to stray, and the solicitations of his own passions, which, without the blessing of the inward and spiritual grace of God, lead the soul to the paths of the second death. Happy is the young man who, believing that his body is the temple of the Holy Ghost, remembers, and is influenced by the language of the holy Apostle, "Whoso defileth the temple of God, him shall God destroy."

GENESIS XXXVII. 36. XXXIX. 1—6. XXXVIII. 6—30. XXXIX. 7—23.

BEFORE
CHRIST
1729.

* ch. 39. 1.
† Heb.
eunuch: But
the word doth
signify not
only *eunuchs*,
but also
chamberlains,
courtiers, and
officers,
Esth. 1. 10.
† Heb. *chief*
of the slaugh-
termen, or
executioners.
‡ Or, *chief*
marshal.

CHAP.
XXXIX.
1729.

* ch. 37. 36.
Ps. 105. 17.
* ch. 37. 28.
† ver. 21.
ch. 21. 22. &
26. 24, 28. &
28. 15.
1 Sam. 16. 18.
& 18. 14, 28.
Acts 7. 9.

* Ps. 1. 3.

† ch. 18. 3. &
19. 19.
ver. 21.

* Gen. 24. 2.

* ch. 30. 27.

36 And the *Midianites sold him into Egypt unto Potiphar, an †officer of Pharaoh's, and ‡captain of the guard.

1 And Joseph was brought down to Egypt; and †Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, †bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And †the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD †made all that he did to prosper in his hand.

4 And Joseph †found grace in his sight, and he served him: and he made him †overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that †the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was

upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph †was a goodly *person*, and well favoured.

[Not to be read in the family.]

6 And Judah †took a wife for Er his firstborn, whose name *was* Tamar.

7 And †Er, Judah's first-born, was wicked in the sight of the LORD; †and the LORD slew him.

8 And Judah said unto Onan, Go in unto †thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be †his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did †displeased the LORD: wherefore he slew †him also.

11 Then said Judah to

BEFORE
CHRIST
1729.

CHAP.
XXXVIII.
about
1727.

* ch. 21. 21.
† ch. 46. 12.
Numb. 26. 19.

= 1 Chron. 2.
3.

* Dent. 25. 5.
Matt. 22. 24.

* Dent. 25. 6.

† Heb. *was*
evil in the
eyes of the
LORD.

* ch. 46. 12.
Numb. 26. 19.

BEFORE
CHRIST
about
1727.

* Ruth 1. 13.

* Lev. 22. 13.

† Heb. *the days were multiplied.*

* 2 Sam. 13. 39.

* Josh. 15. 10.

57.
Judg. 14. 1.

* Prov. 7. 12.

† Heb. *the door of eyes, or, of Enajim.*

* ver. 11. 26.

* Ezek. 16. 33.

† Heb. *a kid of the goats.*

* ver. 20.

Tamar his daughter in law,
* Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt
† in her father's house.

12 ¶ And † in process of time the daughter of Shuah Judah's wife died; and Judah * was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth up † to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and * sat in † an open place, which is by the way to Timnath; for she saw
† that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, * I will send *thee* † a kid from the flock. And she said, * Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, * Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and * laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* || openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we † be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath * played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, * and let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these

BEFORE
CHRIST
about
1727.

* ver. 25.

* ver. 14.

Or. in
Enajim.

† Heb. *became a contempt.*

* Judg. 19. 2.

* Lev. 21. 9.
Deut. 22. 21.

BEFORE
CHRIST
about
1727.* ch. 37. 32.
† ver. 18.

* ch. 37. 33.

† 1 Sam. 24. 17.

* ver. 14.

† Job 34. 31.
32.

are, am I with child: and she said, ° Discern, I pray thee, whose *are* these, † the signet, and bracelets, and staff.

26 And Judah ° acknowledged *them*, and said, † She hath been more righteous than I; because that † I gave her not to Shelah my son. And he knew her again † no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said,

¶ How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called ¶ † Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, † Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife:

† how then can I do this † great wickedness, and † sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And † she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a † loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she ° spake unto him according to these words, saying, The Hebrew servant, which thou hast

BEFORE
CHRIST
1729.† Prov. 6. 29,
32.

* ch. 20. 6.

Lev. 6. 2.

2 Sam. 12. 13.

Ps. 51. 4.

* Prov. 7. 13.
&c.

† Heb. great.

* Exod. 23. 1.
Ps. 120. 3.¶ Or, Where-
fore hast thou
made this
breach
against thee.¶ That is, A
breach.† ch. 46. 12.
Numb. 26. 20.
1 Chron. 2. 4.
Matt. 1. 3.CHAP.
XXXIX.

* 2 Sam. 13. 11.

BEFORE
CHRIST
1729.

brought unto us, came in unto me to mock me.

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his

Prov. 6. 34, P wrath was kindled.
35.

20 And Joseph's master took him, and ^aput him into the ^rprison, a place where the king's prisoners *were* bound: and he was there in the prison.

^a Ps. 105. 18.
^r Pet. 2. 19.
^r See ch. 40. 3, 15. & 41. 14.

21 ¶ But the LORD was with Joseph, and [†]shewed him mercy, and ^agave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison ^rcommitted to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing *that was* under his hand; because ^uthe LORD ^awas with him, and *that* which he did, the LORD made *it* to prosper.

BEFORE
CHRIST
1729.

[†] Heb. extend-
ed kindness
unto him.
^a Exod. 3 21.
& 11. 3. & 12 36.
Ps. 106. 46.
Prov. 16. 7.
Dan. 1. 9.
Acts 7. 9. 10.
^r ch. 40. 3, 4.

PRAYER TO BE OFFERED BY YOUNG MEN.

PRAYER.—LET US PRAY, *that we ever remember that sin is an offence against God, to whom we have been dedicated; and that the Lord would deliver us from fornication and all other deadly sin; and from all the deceits of the world, the flesh, and the devil.*

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul. God of peace, sanctify us wholly. In our whole spirit, and soul, and body, may we be preserved blameless, unto the coming of our Lord Jesus Christ. We praise Thee, we bless Thee, we thank Thee, for the examples of patience, faith, and virtue, which Thou hast given us in Thy Holy Word; more especially for the example of purity, chastity, and holiness, which is recorded for our use in the history of Thy faithful servant, the youthful prince and patriarch Joseph. So enable us, we pray Thee, to remember the witness which he bore to Thy grace, which was granted to him, and to the holy faith in which he was instructed; that we also may lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us. As Thy servant Joseph was devoted, and dedicated to the God of his father Israel, we also, Thine unworthy and sinful servants, have been solemnly devoted and dedicated, by pious parents and anxious friends, to the service and the glory of Thee, the same Lord God, who art of purer eyes than to behold iniquity. To Thee, therefore, even to Thee, the God of Abraham, and of Isaac, of Jacob, and of Joseph, the God and Father of our Lord Jesus Christ, to Thee we pray, for the same preventing and restraining grace which Thou didst vouchsafe to Thy servant Joseph; that we resist temptation, and flee from sin, and abstain from all appearance of evil. Take our hearts, and make them Thine. Holy Spirit of God, dwell Thou within us! Fill our souls with Thy presence and glory. Let God arise, and

let His enemies within the hearts and affections which are consecrated to his honour, flee before Him. Drive far away from ourselves, and from Thy presence within us, all impure thoughts, all unhallowed motives, all polluting imaginations, and whatever else may defile the souls and the bodies, which are the temples of Thee, the living God.—May the language of Thy servant be our language in every temptation which may find us, “How can I, who am consecrated and devoted to God, how can I, even I, do this great wickedness, and sin against God?” So deliver us from the snare of the fowler, and from the noisome pestilence, that we may be safe under the shadow of Thy wings; and Thy faithfulness and truth be our shield and buckler. Deliver us from all evil; and our lips and souls shall praise Thee.—And as we thus pray Thee for Thy power to guard our *hearts* within us from the power of inward evil, that we may be perfect and pure before the heart-searching God; no less do we pray to be delivered from the great dishonours of known and deadly sins, which alienate the soul from Thee, which render prayer an impossibility,—religion a mockery,—and the very hope of salvation, blasphemy and presumption before Thee. Deliver us from the strange woman, the stranger that flattereth with her lips! Deliver us from the miserable victims of vice and crime!—Save us from the harlot, who provides the midday meal from the midnight sin! Save Thy servants from the woman whose beauty is the veil of the leprosy, whose words are poison, whose house is the way to the spiritual death, whence none return to the blessedness of innocence and perfect peace with Thee.—And as we pray to be delivered from the snares of the harlot, so also do we pray Thee to preserve us from the deadly sin of increasing the masses of corrupting and loathsome evil, by adding to the number of the victims of crime and sorrow.—Never, oh never! may the deep guilt rest upon us, that we have destroyed the peace of mind of the woman who believed our words of hypocrisy, and trusted in our solemn vows of deceitfulness and guile. Never, oh never! upon us be the crime and the guilt of betraying the weakness of the innocent, and plunging the soul of the young, whom we should have protected from infamy, into the horrors of banishment from the company of the good; and into the still deeper horrors of continued sin, helpless misery, and final despair. Deliver us from these, and *from all other deadly sins*,—from all other sins which go before us to judgment, and render us unable even to hope or to pray for pardon. Ever may we believe the sins which Thou condemnest to be exceeding sinful before Thee. When the world would deceive us by vain and false excuses for the indulgence of the passions of the heart,—when it would approve that which Thou condemnest, by clothing the arguments for vice, and crime, and folly, in the language of the poet and the worldly wise philosopher,—when the enemy of the souls of men would deceive us to our ruin, by infusing into our minds hard thoughts of God, and tempt us to presumption that we sin without remorse, or tempt us to despair if we have fallen from our steadfastness,—still may Thy grace be with us. Deliver us from the tempter Satan, that we never wilfully sin; or that if we have been perverted from Thy covenant, we repent, and return to our God.—Lord, hear our prayer, and let our cry come unto Thee! Lord preserve us from sin! Lord pardon the past! Accept our repentance! Mark our tears! Purify our souls! Forgive the sins we have committed. Let not sin and death prevail against Thee. Restore our souls for Thy name’s sake. Lead us into the paths of truth, and peace, and holiness, till the indwelling strength of evil be subdued, and trodden down, and led captive within us, and we be more than conquerors through Him that hath loved us.—In His name, and not in our own name, we

offer these our imperfect petitions. For the sake of Jesus Christ our Lord we pray Thee to hear us, and in the words which the same, Thy Son, Jesus Christ our Lord hath taught us, we conclude our prayers by calling upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the Midianite-Ishmaelites, who bought Joseph from his brethren.* Gen. xxxvii. 28—36. xxxix. 1.

The words Midianite and Ishmaelite are here used as convertible terms: Midian was the son of Abraham by Keturah, Ishmael of Hagar. "In the book of Judges, the names of 'Midianites,' and 'Ishmaelites,' seem likewise to be used as nearly synonymous. Compare Judg. viii. 22. 24. 26. with chap. vii. 12. It has hence been concluded that, by the Ishmaelites we are to understand Arabs generally; and in two passages in Genesis, (viz. chap. xxxvii. 25, xxxix. 1,) we find the word 'Arabs,' substituted in the ancient Oriental versions of Onkelos, Jonathan, the Syriac, Saadiah, and the Arabic translation edited by Erpenius. In one of the places referred to in the book of Judges, (chap. viii. 24,) it is said that after Gideon had vanquished the Midianites, he requested of his countrymen to give up the ear-rings of their prey, 'for (it is added) they had golden ear-rings, because they were Ishmaelites.' It would seem that in consequence of their trade, they had become richer than the children of Israel. There is no mention of 'Ishmaelites' either in the Greek, Roman, or Arabic writers¹."

With respect to the custom of kidnapping, and selling their prey into slavery, we may observe that it appears to have been very common in the early ages. The Phœnicians, 1500 years B.C., and therefore before the Trojan War, were guilty of it; if we may credit Herodotus, Lib. 1. See also the allusions in the beginning of the 15th book of the Odyssey, Minerva's speech to Telemachus.

NOTE 2. *On the Nation, Name, Station, and Rank of Potiphar.* Gen. xxxviii. 36, xxxix. 1, xli. 45.

Paley, in his *Horæ Paulinæ*, Blunt, in his works on Genesis, and Tate, in his survey of the Life of St. Paul, as well as many other valuable writers; have derived unanswerable arguments in favour of the truth of the Holy Scriptures, from the undesigned coincidences between the facts of history, recorded either by the sacred, or by other historians; and the various allusions to those facts in the Epistles, the speeches, or the expressions of the persons, whom these several authors are considering. The argument in favour of the truth of

the history in the books of Scripture, respecting Egypt, derivable from the labours of Sir Gardner Wilkinson², Gliddon³, Heeren⁴, Sir W. Drummond⁵, and the numerous travellers who have elucidated the monuments of Egypt, from the invasion of the French under Napoleon to this hour; will be found in the same manner to be most confirmatory of the Mosaic history. Dr. Hengstenberg⁶ has already published "Egypt, and the Books of Moses illustrated by the Monuments of Egypt⁷." Many others, too, have begun to toil in the same field. I purpose to keep in view the efforts of some of the principal writers on this point; and to enrich many of my subsequent notes from their resources. The results of their researches, it is true, will not be essential to the believer in revelation; though they may still be useful to confirm the most unwavering faith. They will prove to be an additional bulwark to the invulnerable fortress of Christianity, against the pseudo-philosophy of the infidel, which, professing itself to be wiser than the Christian, uniformly demonstrates its folly. They will prove useful to the inquirer and the student, who have neither time to read, nor power to purchase many books. They may be pleased to find some account of the results of these wonderful discoveries embodied, for the first time, in their proper places, in a Commentary on the Holy Scriptures. The jewels of Egypt enriched the Israelites of old, when the people asked of the Egyptians the rewards of their former industry. The jewels of Egypt were dedicated to the building up of the tabernacle of God in the wilderness. And so it will ever be, as it has ever been. All that is really valuable in poetry and philosophy, whether of the Pagan, or the heathen in former times; or of the literary labours of the Deist, the Infidel, and Savant, whether French or English, in modern times; will ever be found, whatever be the creeds, the intentions, or the errors of their authors, to adorn the temple of God; by demonstrating to the humble and spiritual Israelite the truth of His Holy Scriptures.

² Thebes, 1 vol. 8vo. 1835; and *Manners and Customs of the Egyptians*. First Series. 3 vols. 8vo. 1837. and Second Series, 3 vols. 8vo. and 1 vol. of plates, 1841.

³ *Ancient Egypt*. New York, 1843.

⁴ *Reflections on the Politics, Intercourse, and Trade of the Ancient Nations of Africa*. Oxford, Talboys, 1832.

⁵ *Origines*, vol. ii. Egypt. London, 1825.

⁶ Professor of theology at Berlin.

⁷ Translated by R. D. C. Robbins, Andover, U. S.

¹ *Biblical Geog. of Asia Minor, &c.*, by Rosenmüller, translated by Morren, vol. iii. p. 142. Edinburgh Biblical Cabinet, No. xxxiv.

The propriety of these remarks will be perhaps as evident from the consideration of the few words which are related in Genesis of Potiphar, to whom Joseph was sold, as from any of the subsequent passages in the Pentateuch. We read that Joseph was sold to Potiphar, an officer of Pharaoh, and captain of the guard; and in chap. xli. 50, that Joseph was married to the daughter of Potipherah, the priest of On. If we examine these few particulars by the light lately thrown on the customs, laws, and institutions of Ancient Egypt, by Sir Gardner Wilkinson, and by the authorities to which he refers; we shall find, I think, so many most remarkable and undesigned coincidences, that we shall be compelled to believe in the authenticity and truth of the narrative. We will consider them under the four heads, of the nation, or nome—the name—the station—and rank of Potiphar, or Potipherah, as illustrating the several questions of the 1. Tribes that occupied Egypt. 2. The titles assigned to their priests. 3, 4. The power and place of the priests in the courts of the kings.

1. The nation and nome of Potiphar.

With respect to the nation of Potiphar, it is certain that he must have been an Egyptian: but Egypt was not peopled by Mizraim and his sons only. The brother of Mizraim was Phut (Gen. x. 6), and this brother, with his family, settled themselves on the western frontier of Egypt, from whence they penetrated to the western parts of Africa, and also to the southern. The river Senflis, or Tenflis, separating Morocco from Fez, which formed a part of the ancient territory of Mauritania Tingitana, was called Phut¹. But the part of Africa where Phut settled was called Libya, and the same name was extended to the whole of the continent of Africa; and the name Phut was identified, therefore, with that of Libya. But Phut, or some of his descendants, settled also in the south of Egypt itself, as well as in the west of Africa, at a distance from Egypt; and we consequently find that the words Phut and Libya are used as common terms to describe the same country. Thus in Jerem. xlvi. 8, 9, we read of פִּיּוּט , the sons, or descendants of Phut, which our translators rightly render the Libyans. The same word occurs also in Ezek. xxx. 4, 5, where it is translated also in the same manner. Bochart, in his *Phaleg*, has also identified Phut and the Libyans. Now the word Phut is spelt thus פִּיּוּט , and the first three letters of the word Potiphar, or Potipherah, is spelt in the same way, פִּיּוּ . The next, or fourth letter is ח , which is added to words to form proper names; thus, from פִּיּוּ , the ח being added, we obtain the name פִּיּוּח , the Hebrew².

¹ Ἐκτίσσε δὲ καὶ Φούτος τὴν Λιβύην, Φούτους δὲ ἀπ' αὐτοῦ καλέσας τοὺς ἐγγυμρίους· ἔστι δὲ καὶ ποταμός ἐν τῇ Μαύρῳ χώρῃ τοῦτο ἔχων τὸ ὄνομα. Josephus.

² Abraham the Hebrew, Gen. xiv. 13.

The meaning, therefore, of the first part of the name of Potiphar, or Potipherah, I would refer to his nation, and translate it by the expression, "the Libyan."

But the place in which Potiphar, or Potipherah, was living, and to which Joseph was sold, was Memphis, which was not called Libya, but which was distant from the Southern Libya four hundred miles. How, it will be asked, can we account for the presence of a Libyan, holding high office in the court of Amenoph I., who was now reigning in Memphis¹?—We answer, that the southern part of Egypt, which was called Libya, included the Thebaid, the City of Thebes, and the whole nome which was called by that name. Now it is very remarkable that the name of the capital of the chief nome of the Thebaid, was called Phatura, or Phature²; the root of which is apparently derivable from פִּיּוּ , the Hebrew name of the brother of Mizraim. The nation, therefore, of Potiphar, or Potipherah, would be Libyan; and his nome would be Phaturites, in the Thebaid, near Thebes, the capital of which is Phathyra³. He would be probably a native of that place. It is not necessary to say that Thebes was the splendid metropolis of Egypt, the seat of the great temple of Karnak, with whose magnificence not even the Pyramids can vie; and, to use the words of Sir Gardner Wilkinson, the stranger who desires to appreciate the beauties of the ruins of Karnak, should begin by contemplating the not less interesting monuments of the western bank, the Libyan suburbs of Thebes⁴.

It was from this place that the priests and the priest-princes sent forth their chiefs to rule in the palaces of the kings, and to govern the whole land of Egypt: and the native priests of this nome of Egypt, were the noblest and the highest of the noble, and high caste of the priesthood: and such, therefore, was Potiphar, or Potipherah, if we may believe him to have been a Libyan, of the nome of Phaturites, on the western Libyan suburbs of Thebes⁵.

II. Let us consider the name, or the identity of Potiphar and Potipherah.

¹ I adopt the chronology of Cory, instead of that of Sir Gardner Wilkinson, Thebes, 509.

² "Plinius, lib. v. cap. ix. in nomis Ægypti habet etiam nomen Phaturiten. Situm hujus nomi ex ordine quodammodo cognoscimus, qui in Thebaide fuit, unde initium enarrationis sumit. Dividitur, inquit, in præfecturas oppidorum quas nomos vocant, &c. Multi ex his nomis sunt in latere Arabico; in Libyco cæteri;—in quo fuerit Phaturites, et quod nomi sunt oppidorum præfecturæ non est dubitandum, metropolim hujus nomi fuisse Phaturam, vel Phaturen."—Cellarius, Ægyptus, p. 59. Leipsic, 1706. 4to.

³ The Eton maps of Egypt give the names of the nomes by the side of the maps, Phathyra, or as it is now written, Tathyris. The names are identified. See Arrowsmith's Geography. London, 1831. p. 762.

⁴ Thebes, p. 3.

⁵ I have not entered into the untenable arguments by which some would prove that Pathros was meant by Phathyra.

1. Jerome considers them to be the same person. Joseph, he says, was sold to the chief of the army and of the warriors. His master was afterwards elected to be the head of the priesthood at Heliopolis⁶. The authority of Jerome is confirmed by the derivation of the two words. One consists of six letters, the other of the same six with the addition of a seventh, the letter γ . The first four letters signify, as we have seen, "the Libyan." The two last letters of Potiphar are γ and δ ; the three last letters of Potipherah are γ , γ , δ . Of these the letter δ may be the Egyptian article "the," the letter γ may denote the sun, which was called Ra, or Re, and might be expressed either with or without the γ . Thus Sir Gardner Wilkinson explains Potipherah by the word Phrah, the sun⁷, while in a former page (287) in the same volume, he interprets the word Phrah to be no other than the word Ra, or Re, with the definite article Pi prefixed. The word in the Theban dialect was called Pire; in the Memphitic dialect $\phi\rho\eta$, or Phré. According to this interpretation, the latter part of the word Potiphar, or Potipherah, will denote in both instances the same person, and confirm, therefore, the supposition of their identity.

Rosenmüller would make them different, because of the γ added to the second word, and would derive both from the Coptic, or Sahidic dialect. The former he would interpret the father of the king⁸; the latter by "the priest of the sun." He quotes from MSS. Kennicot, to prove that the γ is sometimes omitted, and therefore that the word may be $\psi\epsilon\delta$, as Michaelis had conjectured, on account of the rendering in the Septuagint. This reasoning does not seem to me to be satisfactory. The majority of the MSS. are found with the γ . I would interpret the word $\psi\epsilon\delta$, or $\psi\epsilon\delta\gamma$, to denote Phuti, P're, or P'ra, or Phrah, "the Libyan of the sun;" that is, the "Libyan priest," or "servant of the sun." And I am confirmed in this view by Lamb's reasoning on the manner in which the Hieroglyphics of Egypt might have become changed into the alphabetical characters, and still retained their enigmatical, or sacred meaning. The two letters γ and δ added to ψ , the Libyan, in the word Potiphar, in the hieroglyphical language, denote γ , the hawk, which was typical of the sun; and δ a mouth, or oracle. If this may be, the word Potiphar would have the very meaning which I have given to it—"the Libyan, the priest," or

mouth, or oracle of the sun. If, too, we apply the reasoning of Dr. Lamb to the seventh letter in the word Potipherah, we shall find another singular coincidence. The last letter of Potipherah is γ . This letter Dr. Lamb derives from that most frequent and common among the hieroglyphics, the legs of a man supposed to be walking. The interpretation of this hieroglyphic by Dr. Lamb is "action," or motion. It is found principally in union with δ , as we now have it in the verb $\delta\gamma$, to go up, to ascend. If this be correct, the meaning of Potipherah will be—"the Libyan (priest), the mouth of the sun, now living, or engaged in the actual service of the God Re, the Sun⁹." This view of the meaning of the name Potiphar, too, is most singularly confirmed by a criticism of Lightfoot¹. Aaron's son, Eleazar, afterwards the high priest, is said (Exod. vi. 25) to have married Putiel. This name in Hebrew is $\psi\epsilon\delta$, that is, "the Libyan of God." Now the word Putiel is not found in any of the genealogies; and many conjectures have been proposed on the meaning of the word. Lightfoot supposes that the Egyptians, in honour of Phut, ψ , the brother of Mizraim, their principal ancestor, frequently added his name to their own. He does not, however, interpret that addition to denote "Libyan." He supposes that Putiel was an Egyptian convert, who had embraced the religion of Joseph in Egypt—that he might have been of the posterity of Potiphar, or Potipherah; and retained, therefore, in his name the word ψ , in remembrance of his ancestry; but that he discontinued the name of ϵ , or γ , at the end of the name, as appertaining to Egyptian rather than to Israelitish worship; and assumed the name of the God of Israel, δ , in token of his homage to the God of Aaron, rather than to Re, the God of his ancestor Potiphar, or his sovereign Pharaoh.

III. Let us consider the station and office of Potiphar.

He is called by three names, an officer of Pharaoh, $\psi\epsilon\delta$, the captain of the guard, $\psi\epsilon\delta\gamma$, which same name is given to him in Gen. xl. 3, as the keeper of the royal prison; and he was also the priest, or priest-prince, or prince-priest of On, or Heliopolis, the metropolis of the Heliopolitan nome, twenty-two miles from Memphis, Gen. xli. 45, $\psi\epsilon\delta$. Now we must interpret the first of these names, as, "the chamberlain of Pharaoh," or, with Dr. Lee, to whom I refer as our last lexicographer, "any chief officer of Pharaoh²." The word is

⁶ "Venditus est Joseph principi exercitus et bellatorum, tradunt Hebræi; magistrum postea electum esse juxta morem Hierophantarum, in pontificatum Heliopoleos; et hujus filiam esse Asenath, quam postea Joseph uxorem acceperit."—Jerome, Liber Quæst. Hebr. in Genes. vol. ii. p. 540. Paris, 1699.

⁷ Egyptians. Second Series. vol. i. p. 391, or vol. iv. p. 391.

⁸ See his references on Gen. xxxvii. 36, and xli. 45.

⁹ See Dr. Lamb's Hebrew Characters derived from Hieroglyphics. Cambridge, 1835.

¹ Works, folio edit. vol. i. pp. 704, 705.

² It is not necessary to discuss the question whether $\psi\epsilon\delta$ ought to be translated with the Sept. $\epsilon\iota\sigma\alpha\gamma\alpha\gamma\epsilon$. See the notes in Parkhurst, voc. $\psi\epsilon\delta$, and the various commentators, especially Rosenmüller.

always used to describe those officers of the court, who had the privilege of conversing most intimately with the king; and, therefore, the power or opportunity of influencing him by their private advice, opinion, or counsel.

The second title of Potiphar is translated in our version, the captain of the guard. The expression פֶּטִיפָר is variously interpreted, the chief of the cooks, the chief of the butchers, or of the executioners, and the chief of the guard. There is also another meaning, to which little or no attention has been paid. The root פֶּטֶר, is cognate with the root קָרַב, to sacrifice. The word, therefore, may mean, "the chief of the sacrificers," the chief of those who were set apart to sacrifice to the gods; and I believe the station of Potiphar, or Potipherah, to imply all these. Egypt, as we learn from considering the remnant of its traditions, had long been divided between three large parties. It had been originally planted by the sacerdotal-military, or by the military-sacerdotal caste, who had brought into the country the wreck of the antediluvian tzabaistical knowledge and idolatry. Some of this caste, or tribe, settled in the department of the Thebaid, and its adjacent nomes, in Upper Egypt. Others had settled at Memphis and its adjacent nomes, in Lower Egypt; and between these two masses of settlers there had arisen feuds, jealousies, and wars, which had been terminated by the ascendancy, sometimes of a dynasty from Upper, and sometimes of a dynasty from Lower Egypt: as the Danes and the Saxons alternately gave kings to England.—In addition to these sources of political vexation to the people, Egypt on its north-eastern frontier had long been exposed to the invasions of its Scythic-Nimrodian enemies; and many years before Joseph arrived in Egypt, the country had been forcibly occupied by a race of Nomadic-Scythic shepherds, or robbers, called the Hycsos, or Shepherd Kings. This tribe of usurpers had been expelled by the united force of the native Memphitic and Theban Egyptians, some years before Joseph was sold to Potiphar. When the youthful patriarch arrived in Egypt, the country was probably governed by the Memphian king, Amenoph I.³ But the peace of the country against the common enemy was maintained by the close union between the two contending parties at home, the Memphian and the Theban; and this union was maintained by giving to the Memphian Amenoph the title of Pharaoh, or king; and by conferring on the Theban Potiphar the title of prince, and priest of On⁴, and by granting to him the chief authority, as the prime minister, head of the army, and chief

of the priesthood of the country.—*All this is implied in the three titles here given to Potiphar*; and the whole statement is confirmed by the graphic accounts given by Diodorus Siculus and others, of the manner in which the kings of Egypt were governed, controlled, and commanded by the priests of Egypt.—As the *chamberlain or chief person* in the palace of Pharaoh, he was the originator of the plans of the government; as *captain of the guard*, he was the chief of the influential soldiery. If he was the *chief of the cooks*, the meaning is that he had the command of the household, to take care that the king did not perish by poison. If he was *chief of the butchers or executioners*, the meaning is, that he was at the head of the Lybian body-guard, to whom the protection of the king's person was more immediately confided. If he was *head of the sacrificers*, the meaning is, that he was the chief of the sacerdotal-military, who were venerated for their caste, as sacrificers to the gods; and for their caste, as soldiers, and nobles, and the gentlemen of the land. While as the *priest of On*, or Heliopolis, the chief seat of the priesthood, he was at once the defender of the frontier against the common enemy, and the head of the whole priesthood of Egypt.—Neither is it improbable that the chief troops which he had provided for the defence of the king, of Egypt, of Memphis, of On, and of the frontier, were the Phutim of the Theban districts from Upper Egypt; who thus became at once the protectors of the public peace, the security against civil war, and the best and most warlike defence of the country in general. The Theban troops are celebrated as among the best armed and most formidable of the military array of Egypt⁵.

IV. This view then of the station and office of Potiphar explains to us his rank and influence in the land of Egypt, and it enables me to conclude this long note, by deducing from the whole survey of the facts, an argument against the sceptical writer who has spoken of the history as most improbable; while it enables me also to understand the facility with which the jealous Egyptians, both of the sacerdotal and military castes, submitted, in the height of their power, to the authority of Joseph.—The rank of Potiphar, or Potipherah, may be described as that of an officer who united in himself the whole power of the Church, the army, the law, the press, the headship of the senate, of medicine, learning, literature, diplomacy abroad, and fashion at home. Every source of influence which could impress society with respect and awe, must have been concentrated in the officer before whom the people were powerless, and the king a puppet. The length of this note alone prevents me from quoting the passages from Sir G. Wilkinson, or from Diodorus, of the man-

³ But see Wilkinson, Thebes, p. 509, and Egypt, vol. i. p. 42.

⁴ פֶּטֶר, "prince," and "priest."

⁵ Nahum iii. 9.

ner in which the priests, by their rigid observance of the most severe etiquette, rendered the sovereign a cypher in his own palace. Our infinite divisibility and gradations of rank, prevent us from drawing anywhere the line of distinction between the sovereign and the beggar. We cannot therefore imagine the power or influence of the rank of that officer, who governed under the form of law this wealthy and powerful community, while the responsibility of his high office was thrown upon the entrammelled sovereign; or rather there could be no responsibility whatever, as the king-priest, or the priest-king, was the son of the sun, the child of the gods, the lord of the people by divine right, and responsible to the gods alone for the manner of his government; as he was accountable to them for the exercise of any moral virtue, or for the truth of a religious opinion.

This estimate of the dignity of Potiphar in Egypt seemed to me to be necessary to remove the objection of V. Bohlen against the probability of the truth of the history of Joseph. —“An alliance of intolerant priests,” he says, “with a foreign shepherd is entirely opposed to the character of the Egyptians.” The reply to this remark is to be derived from the survey of the whole story. Potiphar had purchased him, observed his conduct for ten years, first in his own house, and afterwards in the prison, where, in disbelief of his wife’s accusation, he had placed him. When the young patriarch stood before Pharaoh, and interpreted the dreams of the king; Potiphar, as the king’s chamberlain, would have been the chief of the counsellors to whom the king would appeal; and *I believe it was owing to the influence and advice of Potiphar, that Pharaoh*, when he consulted his servants on the reward due to Joseph, (Gen. xli. 39) decided on investing him with the robes and chariot of the office, which Potiphar as an old man may have been most willing to resign in favour of Joseph.—Some other remarkable particulars we shall briefly notice as we proceed. These, however, are sufficient to vindicate the consistency and probability of the narrative. The preservation of the Church was the design of Providence, and it was then, as it now is, and ever will be; while the man of the world sees only in the events that take place, “a mighty maze, and all without a plan,” the Christian sees that the course of this world is surely, though invisibly, so ordered by the wisdom and foreknowledge of God, that his Church and people are protected and preserved; and that *nations and empires rise and fall, flourish and decay, in such manner as may most effectually contribute to the peace and advancement of the Church of God.* Joseph was made ruler over Egypt; and the

Church was saved, and the line of the Messiah continued.

NOTE 3. *On the station of Joseph in the house of Potiphar.* Gen. xxxix. 4.

In the tombs of Egypt are representations of stewards taking account of the harvest, of scribes with rows of volumes, &c.

NOTE 4. *On the proper place of Genesis xxxviii. ver. 6 to the end.*

See Lightfoot on this passage. The account of the conduct of Judah and of the sons of Judah is contrasted with that of Joseph.

NOTE 5. *On the power of life and death among the Patriarchs.* Gen. xxxviii. 24.

Before the protection of property, life, and character was surrendered to the national laws; the head of every family was the conservator of the legal privileges and the moral conduct of his children. Every father was both priest and king over his own household. This was the true origin of monarchy. Kings and rulers ought still to be honoured as the fathers of their people. Senates are the elder sons, who advise with their fathers for the common good; and laws ought to be enacted by government, and obeyed by nations, as if they were the regulations of anxious parents for the benefit of both their infant and adult children. If the laws of states were made in this spirit and temper; tyranny and democracy, despotism and licentiousness, faction and party, jealousy and hatred, would all vanish together. *This is the first mention of tri-combustion as a punishment.* The two last were, one for heresy in 1826 in Spain, where the first instance also of burning a man to death for his religious opinions took place⁷; the other was the burning of a slave, under the atrocious defiance of regular authority, in America, technically called, “Lynch Law.”

NOTE 6. *On the estimation of women in Egypt.* Gen. xxxix. 7.

An objection against the truth of the history of Joseph has been drawn from the account of the possibility that Joseph could be placed in such circumstances as to become liable to the temptation which he resisted. Women in Egypt, it has been said, were confined to their harems, and were not able to come into their presence⁸. The pictures of Egyptian manners lately discovered, prove the utter futility of this objection. The women in Egypt lived, according to the monuments, under far less restraint than even in Greece⁹, much less in the East. They were admitted to the sovereignty. Nitocris, according to the hieroglyphics, as interpreted by Sir Gardner Wilkinson, had been queen in Egypt, one hundred and sixty years before Osirtesen I.¹ The

⁷ Priscillian, A. D. 385.

⁸ V. Bohlen ap. Hengstenberg, Egypt, &c. p. 26.

⁹ Wilkinson, vol. ii. p. 389.

¹ Wilkinson’s Thebes. Catalogue or List of Sovereigns, p. 508.

⁶ Hengstenberg’s Egypt, &c., p. 33.

rank of Potiphar was shared by his wife. Her influence must be, therefore, supposed to have been very great, and the virtue of the young patriarch is consequently proportionate. I cannot credit the accounts by Herodotus of the strange manner in which the Egyptian women, even the wives of kings, were systematically unfaithful to their husbands²; though the statement confirms the Biblical narrative. The monuments represent them as sometimes drinking to excess³. The probability is, that they did not uniformly abuse their advantages, for the monuments represent much of domestic life, where the women and men meet as they still do in European society, conversing cheerfully in the same apartment together, while the children are introduced into the company, and sit by the knee of the father or the mother. The banishment of gross vice from society is one common attendant blessing upon the encouragement of domestic affection. I have no doubt that the wife of Potiphar was the exception, and not the common specimen of the women of her day. Nothing, says Mr. Pettigrew, can afford a better proof of the civilization of the Egyptians, than the manner in which their women were treated. They lived with their husbands on a footing of equality. One wife only was allowed, or commonly taken⁴. The tombs display the respect with which they were treated. Queens assisted in the ceremony of coronation. Husbands and wives, kings and queens, are represented together in the tombs, as receiving offerings from their living relations. Queens assumed the office of regent on the death of their husbands, during the minority of the heir-apparent. The priestesses of the gods were selected from the females of the noblest classes; and princesses and queens esteemed

² Herod. lib. ii. cap. iii.

³ Wilkinson, vol. ii. p. 167.

⁴ Herod. ii. 92.

it an honour to perform the duties of Pallacides of Amun⁵.

NOTE 7. *On the dress of an Egyptian overseer.* Gen. xxxix. 12.

The pictures on the monuments in Egypt represent the overseers of estates as wearing a narrow mantle, or shirt, covering the back, and reaching to the middle of the leg. It seems to have been their distinguishing dress, and to have been the outer covering for the back. It is probable that this was the mantle or garment, the רָגַל , which became unfastened in the struggle between Joseph and his mistress, and which she retained in her hand when he escaped. Mr. Salt, in his *Voyage to Abyssinia*, mentions a custom there, which might possibly have prevailed in Egypt, and which in that case would justify the decision of Potiphar, on hearing his wife's accusation. There, he says, it requires no further evidence to be adduced, if a man, after being once laid hold of, runs away, and leaves his garment behind. How numerous, and how minute are the undesigned coincidences which prove the truth of the narratives of Scripture!

NOTE 8. *On the place of Joseph's imprisonment.* Gen. xxxix. 20.

The word בֵּית is found only in this passage, and in chap. xl. 35. It is Egyptian, and rendered by Jablonski to bind, &c. It is translated by Kimchi and others⁶, domum rotunditatis, vel turrem. It is probable that it was a part of the palace to which the prisoners of state were committed. See note on chap. xl. 3. 5. P. Simon would read for בֵּית , which is only read in this passage, בֵּית־מִצְדָּה , a Syriac word for citadel or tower. It is probable that the place where the king's prisoners were bound was the strongest part of the royal palace.

⁵ Pettigrew's *General View of Ancient Egypt*, p. 26.

⁶ Ap. Rosenmüller.

SECTION LXXII. GENESIS XL. XXXV. 28, 29.

TITLE.—*Folly of the argument of Pope's Essay on Man. In the moments of the darkest and deepest depression of the Church, the Providence of God ever has, and ever will, either by miraculous interference, or by overruling the ordinary events of history to a predestined end, deliver and save his Church, till the object of the creation of the human race be accomplished. The state of the Church at the time of the imprisonment of Joseph and the death of Isaac.*

INTRODUCTION.—One of the greatest of our English poets in the last century, in his poem, entitled an "Essay on Man," declares the history and the state of the human race in this world only to be "*a mighty maze, though not without a plan;*" but

he considers man to be a being suited to his present place and rank in the creation, governed by a Providence which rules him, not by partial, but by general laws ; and which has made him merely the first and most perfect of animals, gradually making his way from a savage and ignorant state to political and philosophical happiness ; by the ordering of God and nature, and the due balancing, according as experience may teach us, of self and social love. *He seems to deride the notion that the "Eternal Cause," as he names the Deity, is ever willing for his Church, or favoured people, to change the usual routine of His own ordinances.* All this is utterly and totally wrong. Pope entirely omits the only consideration which can alone explain the government of the world, by the providence of God ; and demonstrate the true plan of the history of the past, the state of man at present, and the condition to which the succeeding generations of man will attain in future.—He omits the only clue to what at first seems, indeed, without that clue to be "a mighty maze ;"—but which, with that clue, is as easy to be understood as a problem in common arithmetic ; or as a page in the history of England. *That clue is, that man is degraded from a condition in which his first ancestor, like an unfallen Christ, holding communion with his Maker, and receiving from him, not instinct ; but all knowledge essential to his place in creation ; was infinitely superior in understanding, innocence, and happiness to any of his descendants ;—and that the God who made man, so far from acting upon general laws alone, has uniformly acted by the union both of general laws, and of partial, particular, visible, and most solemn interferences ; for the express purpose of slowly, gradually, yet surely, restoring the whole human race, from the mournful consequences of the fall ; to that condition in which all the kingdoms, and tribes, and nations of the world shall become, both in politics and religion, the one united Church and family of the Son of God.* *The only clue to the "mighty maze" of the past, present, and future ordering of mankind, is Christianity,—the revelation in the despised Scriptures, of the system of redemption, and the constant preservation of the sinful world itself ; with all the rise and fall of empires and dynasties, wars, battles, treaties of commerce, intrigues, and business of every kind, for the sake of the Church of God ; and that this Church is the present imperfect, but the eventually perfect leaven, of that whole foul and loathsome lump.—And nothing is more interesting to the true, that is, to the Christian philosopher, than to observe the manner in which that Church ever has been, and still is, preserved, in spite of its own atrocious follies, and desecration of its own high commission ; to be the life of the death, and the light of the darkness of mankind.—No study, whether to the young or to the old, is more delightful than to observe how the visible frame-work of the Church has been miraculously continued ; while the truth, which it was instituted to protect, seems to wither even in its own communion. Thus before the coming of Christ, the Patriarchal, Antediluvian Church was reduced to one family alone, to be preserved by a visible though partial suspension of the more uniform course of the laws of God. The visible Church was preserved by the same divine interference, when at the lowest depression, at the call of*

Abraham—at the Exodus—at the captivity into Babylon—and when the seven spirits, more wicked than the spirit of idolatry, had betrayed the same visible Church to the crucifying the Lord of Glory.—The tares and the wheat have grown together in the visible Christian Church from the hour of its foundation; and the tares have sometimes flourished so luxuriantly and so abundantly in the garden of God, that the wheat seemed to have vanished, and the enquirer demanded, where are the plants which the Lord's right hand hath planted?—Thus it has been in every age. Thus it shall ever be till the first promise of God is completed, and the seed of the woman hath bruised the head of the serpent; that is, until all the kingdoms and all the Churches of a civilized and enlightened world, have become the one kingdom and the one Church of Him, who shall sit on the holy hill of Zion; whose inheritance shall be the heathen, and whose possession shall be the utmost parts of the earth.—The truth of these remarks was, perhaps, never more apparent, than at the time when the events took place which are recorded in this section.—The Church of God now seemed to be in its lowest possible state of depression. If you look into any chronological table you will find that Isaac died in Canaan, and was buried by Jacob and Esau, at the very time when Joseph was in prison; and just before the chief butler and the chief baker, his fellow prisoners, dreamed the dreams which Joseph interpreted. That interpretation, as we shall see in the next section, was the means of Joseph's release from his captivity. But immediately before it took place, Isaac died. Jacob was still mourning for Joseph.—Reuben, Simeon, Levi, Judah, had all so behaved that they proved themselves to be most unworthy of their membership in the visible Church of God.—The other sons of Jacob are not mentioned as more peculiarly worthy than their brethren.—The time was soon to be at hand when all these sons of Jacob, with their aged father, were to be in want of bread.—Then, then it was that one of the usual interferences of the Almighty Governor of the world He had created, and of the Church which He had promised to preserve (till the whole civilized race of man shall worship Him), took place in the prison of Egypt. The minds of two of the fellow-prisoners of Joseph are impressed in their sleep with dreams which they would not impute to an ordinary source. The interpretation of these dreams is requested from Joseph. He is enabled to interpret them, and to prophesy the release and elevation of one prisoner and the execution of the other. The following part of the history relates the result. The interpretation, though for a time forgotten, is remembered on another occasion. Joseph is released. He is made ruler over Egypt. He saves his father and his brethren from famine. The Church is preserved in the hour of its deepest distress: and *all the promises of God are fulfilled to the utmost*—So shall all the promises of God which are made to the souls of individual believers be accomplished: and those who trust and believe in the providence of God over the souls of his people, shall find that it is with such individuals as it is with His Church. All things shall work together for their good; and they shall thank God for the sorrows they have endured, as sincerely, and as

earnestly, as they thank Him for the comforts and prosperities of their journey of life.

GENESIS XL. XXXV. 28, 29.

BEFORE
CHRIST
about
1720.

* Neh. 1. 11.

1 And it came to pass after these things, *that* the ^a butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

* Prov. 16. 14.

2 And Pharaoh was ^b wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

* ch. 39. 20, 23.

3 ^c And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

about
1718.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore † look ye so sadly to-day?

† Heb. are
your faces
evil?
Neh. 2. 2.

^d ch. 41. 15.

8 And they said unto him, ^d We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, ^e Do

* See ch. 41.
16.
Dan. 2. 11, 28.
47.

not interpretations *belong* to God? tell me *them*, I pray you.

BEFORE
CHRIST
about
1718.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, ^f This is the interpretation of it: the three branches ^g are three days:

^f ver. 18.
ch. 41. 12, 25.
Judg. 7. 14.
Dan. 2. 36. &
4. 19.

13 Yet within three days shall Pharaoh ^h lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

^g ch. 41. 26.
^h 2 Kings 25.
27.
Ps. 3. 3.
Jer. 52. 31.
|| Or, *rectum*.

14 But † think on me when it shall be well with thee, and ^k shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

† Heb. *remember me with thee*.
ⁱ Luke 23. 42.
^j Josh. 2. 12.
^k 1 Sam. 20. 14.
15.
^l 2 Sam. 9. 1.
^m 1 Kings 2. 7.

15 For indeed I was stolen away out of the land of the Hebrews: ⁿ and here also have I done nothing

ch. 39. 20.

BEFORE
CHRIST
about
1718.

that they should put me into the dungeon.

|| Or, full of
holes.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three || white baskets on my head :

† Heb meat of
Pharaoh, the
work of a
baker, or,
cook.

17 And in the uppermost basket *there was* of all manner of † bake meats for Pharaoh ; and the birds did eat them out of the basket upon my head.

• ver. 12.

18 And Joseph answered and said, ^mThis is the interpretation thereof: The three baskets *are* three days :

• ver. 13.

|| Or, reckon
thee, and take
thy office
from thee.

19 ⁿ Yet within three days shall Pharaoh || lift up

thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.

BEFORE
CHRIST
about
1718.

20 ¶ And it came to pass the third day, *which was* Pharaoh's ° birthday, that ° he ^pmade a feast unto all ^phis servants: and he ^q|| lifted up the head of the chief butler and of the chief baker among his servants.

• Matt. 14. 6.

• Mark 6. 21.

• ver 13, 19.

• Matt. 25. 19.

|| Or, reckoned.

21 And he ^rrestored the chief butler unto his butler-ship again; and ^she gave the cup into Pharaoh's hand :

• ver. 13.

• Neh. 2 1.

22 But he ^thanged the chief baker: as Joseph had interpreted to them.

• ver. 19.

23 Yet did not the chief butler remember Joseph, but ^uforgot him.

• Job 19. 14.

Ps. 31. 12.

Eccles. 9. 15.

16.

Amos 6. 6.

The death of Isaac.

CHAP.
XXXV.
1716.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and

^v was gathered unto his people, *being* old and full of days: and ^whis sons Esau and Jacob buried him.

• ch. 15. 15. &
25. 8.

• So ch. 25. 9.
& 49. 31.

PRAYER.—LET US PRAY, *that we learn from the history of the Church to depend upon the providence and mercy of God; that His kingdom may be established in the world around us, and in our hearts within us; that His power may both rule the heathen world and govern the wills of His people; and that the glory of the Church may be established over the whole earth, and dwell within our own spirits now and for ever.*

ALMIGHTY God, who by Thy divine providence didst promise at the beginning of Thy Holy Scriptures that the seed of the woman should bruise the serpent's head, and at the end of the same Holy Scriptures didst reveal in vision to Thy beloved disciple the accomplishment of that promise, when the kingdoms of this world shall have become the kingdom of our Lord and of His Christ—give us grace, we beseech Thee, so to study the history of the plans by which Thy divine providence hath ordered the course of this world; that we may ever discern Thy wisdom in the preservation of Thy Church, amidst all the unruly wills and counsels of sinful men.—We thank Thee for the mercy which hath ever raised up in all ages among mankind one Holy Church to be the witness of the truth of Thy promise, the keeper of Thy Holy Word, and the congregation of saints to praise Thee. We thank Thee for the continued succession of holy discipline and spiritual truth in the family of Noah, in the generations of the

Patriarchs in the house of thy servant Israel, in the faithful men, and in the divers orders of bishop, priest, and deacon; who have preserved the truth as it is in Jesus from the days of Thine Holy Apostles to the present hour.—We thank Thy holy name that the tares have not been permitted to destroy the wheat in the field of Thy Church. We thank Thee that neither the sins of Thy Church in the days of the fathers of Thy people Israel; nor the dark idolatries of Judah; nor the apostasies, the errors, the follies, nor the crimes of the successors of the Apostles, whether they be bishop, priest, or deacon, or people; have prevailed against Thy goodness and Thy mercy.—We thank Thee that Thy first promise to Thy Church is still in progress; that Thy Holy Scriptures are preserved; that Thy Church defends and venerates the sacred page; and that the day shall come, and is coming, when the idols shall be thrown to the moles and to the bats.—We rejoice to look forward to the day when the worship of God shall be one, and His glorious name shall be one, and the Universal Church shall be one, in faith, worship, and obedience, throughout the world. Strengthen our faith. Enlarge our charity. Lift up our hearts, that they thus be ever lifted up in love to Thy name, in confidence in Thy promise, and in dependence on Thy mercy and love to our own souls; as the humblest of the members of this Thy Universal Church.—Whether we be the captives in the dungeon, or partakers of the glory of the kings and princes of the earth, in all stations, in all conditions, may we follow the example of Thy servant Joseph; and maintain a conscience void of offence both towards God and towards man. As Thy servant Joseph was enabled to contribute to the establishment of the kingdom of God—so enable us to do some good thing towards the upholding the influence of Thy Church and kingdom in the world. May the dispersion of Thy Holy Scriptures, the extension of the knowledge of Jesus Christ, and of the ordinances of Thy Church, with the cause of the improvement and happiness of mankind; ever be near and dear to our hearts.—O King of kings! and Lord of lords! let there be no end to the increase of Thy government over the kingdoms of the world. O mighty God! Father of the spirits of all flesh, and Prince of Peace to the souls and hearts of men; we beseech Thee to complete the number of Thine elect, and to hasten Thy kingdom; that we, with all those whom Thou shalt call from the Church militant upon earth, to the Church triumphant in heaven, may have our perfect consummation and bliss, both in body and soul, in Thine eternal and glorious kingdom.—Make us in our hearts within us now, the subjects of Thy kingdom of obedience, faith, and hope; that in our glorified spirits hereafter we may be the subjects of Thy kingdom of peace and praise for ever.—And that this Thy kingdom may be set up, both in the world around us and in our hearts within us, take to Thyself, we beseech Thee, Thy great power, and come and rule over the fallen sons of men and over the hearts and affections of Thy Church and people.—Make superstition, and vice, and profaneness, and idolatry, to fall before Thee. Convert the heathen. Bless the labours of the missionary. Strengthen the cords, and extend the stakes of Thy Church. Enlighten the dark places of the earth, that the habitations of cruelty may cease. Let Thy way be known upon earth, Thy saving health among all nations. Let all the people fear Thee, and know Thy power. Send the rod of Thy power out of Zion, that we, and all to whom Thy word of truth shall come, may obey Thee both in will and deed.—We confess, with shame and confusion of face, that other lords have had dominion over us. *We pray Thee to be our Lord, our only Lord God; that we may give Thee our hearts with their affections, our understandings with their powers, our wills with their energies, and plans, and motives.*—Be Thou our God. Make us in heart, and soul, and life, Thy

people.—So may Thy glory be spread over the unconverted world, and shine more and more in the Church which bears Thy name. So may Thy glory shine more and more in all the actions of our life, that men may see our good works, and glorify our Father which is in heaven. *May our chief end on earth be ever to live to Thy glory, the good of man, and the salvation of our own souls.* In life may we serve Thee, in death may we praise Thee.—Beyond death, in Thy kingdom in heaven, be Thou the strength of our heart and our portion for ever. Pardon our sins for the sake of Him who died for us. Receive our souls at the last. Now, even now may the blessedness of heaven begin with us. Show us the path of life, and after that receive us with glory, into that presence of God where is the fulness of joy and blessings for evermore.—Hear our imperfect petitions which we offer to Thee, not in our own name, but in the name and for the sake of Thy Son Jesus Christ our Lord, in whose most holy words we further call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the difference between the court officers of free and despotic sovereigns.* Gen. xl. 1.

The Sultans and eastern sovereigns are attended by slaves. The ministers of state who are more freely admitted to their confidence are slaves. The courtiers of the Cæsars were freedmen; not patricians, nor of senatorial families. The best nobility of Germany do not hesitate to bear the names of servile officers to their sovereigns, because the theory of the government of the Germanic states is, that the attendants on their Emperors were his companions in war, his kindred, and equals. So it is in England. The various gradations of our nobility are supposed to be of various degrees of kindred with the sovereign; and the officers of state are supposed to be not only free, but noble in proportion to their services¹. The same customs, according to Diodorus Siculus, prevailed among the Egyptians. No purchased slave, or slave born in the house, was permitted to wait on their kings. All their attendants were the sons of the noblest of their priesthood: *περὶ μὲν γὰρ τὴν θεραπείαν αὐτῶν, οὐδεὶς ἦν οὐτ' ἀργυρώνητος, οὔτε οἰκογενὴς δοῦλος, ἀλλὰ τῶν ἐπιφανιστάτων ἱερέων υἱοὶ πάντες.* (Lib. 1.) and among the Persians, the son of the king was the chief butler². We must conclude, therefore, that

the chief butler and baker of Pharaoh were nobles.

Their crime is said, by Jonathan in his Paraphrase, to have been the attempt to poison the king. But Jarchi imputes to them only the lighter offences, that a fly was found in Pharaoh's cup, and a pebble in his bread. The former offence implies conspiracy, faction, and high treason, such as the best prince might punish. The other, the lesser fault, which a wise man would smile at; but which a capricious and weak prince might avenge. The former is most probable, for Pharaoh does not seem to have been capricious; and the kingdom had been tormented by foreign conquest; and was probably perplexed by internal dissensions.

NOTE 2. *On the illustrations of Gen. xl. from the tombs of Egypt.*

The chief baker carries on his head, in his dream, three wicker baskets, with various confectionaries. Similar woven baskets, flat and open, so that one can be laid upon another, for carrying grapes and fruits, are found represented on the monuments of Egypt. The custom of carrying on the head was quite characteristic of Egypt. It is mentioned by Herodotus³, and examples are frequent on the monuments⁴.

³ Herod. ii. 35.

⁴ See Wilkinson, vol. ii. p. 149, (note 151 in Hengstenberg,) and p. 386.

¹ See Gibbon's Dissertation on this subject.

² Herod. lib. ii. c. 34.

SECTION LXXIII. GENESIS XLI. 1—46.

TITLE.—*The Holy Spirit acts on the mind, according to the laws of mind which God has appointed. The difference between dreams of human and divine origin. The dreams of Pharaoh. Their interpretation by Joseph. The con-*

sultation of Pharaoh and his Council. The elevation of Joseph to the government over Egypt.

INTRODUCTION.—God, who in these latter days hath spoken to the world by His Son in the Scriptures of the New Testament, spake in times past unto the Fathers, at sundry times and in divers manners. *Among the ways and manners in which God spake to the world, one was by dreams..* The mind of man was so impressed during sleep that dreams were produced, not of human, but of divine origin. In the present section we read of the dreams of Pharaoh, and of the interpretation of those dreams by Joseph. The opportunity, therefore, seems to present itself of explaining the essential *difference between the dreams* which were impressed by a divine power, and the dreams which arose within the mind from causes which are still in operation. We shall be enabled to do this by observing the nature of our own minds, and by inferring from our own experience the nature of the minds of others.—On looking, then, into our own minds, we discover that we have no ideas whatever but those which are first presented to us by the senses. We think of nothing but those things which we either see, or hear, or read, or discourse about; and our ideas generally follow each other in a certain order. One is united to the other, or one idea is suggested by another; and even when the Holy Spirit acts upon the mind of man, it does so by recalling good ideas to the remembrance, or by uniting good ideas to the common ideas which are presented to us, or by deepening the impression upon the mind of those good ideas which we have already received, from hearing, reading, or meditating.—Such is the case when we are awake. Our ideas then succeed each other in a certain order, so that we can trace the association or the connection which one thought has with another.—In sleep, however, the case is altered. If our sleep is unbroken and undisturbed, we are not conscious that any ideas pass through our minds. When, however, our sleep is troubled, the ideas which have been formed within our minds, in a regular and uniform manner, are presented to us in a confused and perplexing manner. We combine them irregularly. We unite a part of one thought with a part of another. We mingle impressions. We destroy the harmony of the associations which, when we were awake, followed each other in regular and natural course. Our ideas seem broken into fragments, and the trains of thought become disjointed, so that they cease to present themselves in harmonious and continuous succession. These then are natural dreams. *They are dreams of natural origin.*—The divine dreams, the dreams of divine origin, as we learn from the dreams of Joseph, Pharaoh, Daniel, and others, *were different from the natural dream in these respects.*—While they were certainly connected with the ideas which had been previously presented to the mind while it was awake, the divine dreams were not confused, broken, irregular, nor unmeaning successions of ideas; and they could not have proceeded by any possibility from the laws of association. The person whose mind the Holy Spirit impressed with the divine dream, either received some prophetic promise, as Abraham¹ or Jacob²; or were commanded to

¹ Gen. xv. 12, &c.

² Gen. xxviii. 12, &c.

avoid some evil action, as Abimelech³ or Laban⁴; or they were favoured with some mysterious communication relating to the future, which nothing but a divine power could have imparted to them; and *in each instance there was in the dream no confusion*, no brokenness of thought, no irregular association of ideas, but all the succession of images or notions presented to the mind was as complete and perfect as if the dreamer was awake.—The truth of these remarks appears from the section before us. We have read that Pharaoh had two several dreams; that of the lean and fat kine, and that of the good and blighted ears of wheat; and that each dream was a complete and perfect representation of a fact, a circumstance. Now, in Egypt, where the hieroglyphics constantly presented emblems or figures to the minds of the people, there was a peculiar class of men who professed to be interpreters of dreams; and who laid down certain rules of interpretation, by which they were guided in judging of the meaning of dreams. Thus if a man dreamt of a dragon, the interpreter assured him it signified majesty. If he dreamt of a serpent, it denoted disease. Partridges denoted impious persons; a swallow denoted sorrow, death, or disaster; vipers denoted money; and frogs, impostors:—and as the several symbolical marks, which were used in the hieroglyphics as the abridgment of the picture-writing, were called elements, so also the images which were presented to the mind in dreams were also called elements; for they were the *foundations, or elements, of the interpretation*.—And this, therefore, explains to us the reason why the magicians or the interpreters of dreams could not explain the meaning of the dreams of Pharaoh. They could declare what was meant by one image or thought presented to his mind; but they could not interpret the clear, unbroken, continuous, and consistent series of thoughts, of which his dreams were composed. They could have explained the elements of his dreams, because they knew that the seven ears of corn and the seven kine in the hieroglyphics were symbols of Egypt. The ears of corn denoted fertility; the kine denoted the goddess Isis, the patroness of Egypt. This Pharaoh knew without an interpreter, but he was anxious to know more. *The magicians, however, like himself, could not go beyond the elements* or symbols of their art of interpretation; and the dreams of Pharaoh would have remained unexplained, if the chief butler had not remembered the events that had taken place in the prison, and mentioned Joseph to Pharaoh.—It is probable that this was the time when the calamity and distress of Joseph was at its lowest depth. “Man’s extremity,” says one of the Fathers of the Church, “is God’s opportunity.” We read that when Joseph was first committed to the prison, the keeper confided all things in the prison to his care; and his imprisonment seems to have been made easy to him. But we read in the 105th Psalm, that his feet were hurt with fetters, and the iron entered into his soul; and it is probable that this severity occurred after he was neglected by the chief butler, whose dream he had interpreted.—Immediately that the chief butler had related the events in the prison, the king sent for Joseph. His desolate condition was implied in the expression, which we

³ Gen. xx. 3.⁴ Gen. xxxi. 24.

might have passed unnoticed if we did not know the customs and prejudices of the Egyptians.—To be unshaven—to have the beard and hair neglected—was among them the lowest mark of distress and degradation. Their very slaves were required to be carefully shaven. Of Joseph, however, it is said, that before he could appear before the king he shaved himself. He was a prisoner, and lower than a slave (Gen. xli. 14). Some garments of ceremony were put on him, and he was brought before the king.—The Spirit of God was with him. He interpreted the dreams of Pharaoh. He prophesied the years of famine that were coming upon the land; and concluded his address to the king and his councillors by suggesting a remedy.—It is probable that Potiphar, the former master, and the future father-in-law of Joseph, was present at this interview; and that he would add his testimony to the integrity of Joseph, and to his fitness to preside over the land of Egypt as the director of the plans he had suggested. When Joseph had ended his address, Pharaoh consulted his servants on the expediency of entrusting to Joseph the execution of the plans he had suggested. The council, and probably Potiphar among the first of them, agreed to the king's proposal, that Joseph should be made president over the house of Pharaoh, and over the land of Egypt. The solemn investiture of the young Patriarch instantly took place.—The king, according to the custom of Egypt, put his own signet-ring upon his hand. He commanded him to be dressed in the robes of state peculiar to his high office. The golden chain, which could only be worn by the holder of this high station, was placed upon Joseph's neck. He was declared to be next in rank to the sovereign. He was solemnly declared to be the prime minister of Pharaoh. A new name was given to him, which was at once commemorative of the services he had rendered, and explanatory of the causes of his advancement. He married the daughter of the prince-priest or priest-prince of the country, near to which his family afterwards came down: and Joseph thus went out, or became the chief acting-magistrate over all the land of Egypt. "The time had come when his cause was known." The providence of God, in which he had trusted, raised him up to be the deliverer of his Church and the benefactor of the land of his slavery.—And the same providence of God will always so order the events of the world, that his Church shall be protected, and the members of that Church shall ever be found to be the best friends and upholders of the very states and rulers which have oppressed them. The spiritual and despised servants of the one true religion, are the principal objects for which the world itself is preserved in existence. When the last member of the Church of God is received into the covenant of mercy, the earth and all that is therein shall be burnt up, as the scaffolding of a building is laid aside when the building itself is completed.

GENESIS XLI. 1—45.

*Elevation of Joseph.*BEFORE
CHRIST
1715.

1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

† Heb. *fat*.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, †rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

• Dan. 2. 1. & 4, 5, 19.

• Exod. 7. 11, 22.
Isal. 29. 14.
Dan. 1. 20. & 2. 2. & 4. 7.
• Matt. 2. 1.

8 And it came to pass in the morning ^athat his spirit was troubled; and he sent and called for all ^bthe magicians of Egypt, and all the ^cwise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

BEFORE
CHRIST
1715.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was ^dwroth ^dch. 40. 2. 3. with his servants, ^eand put ^ech. 39. 20. me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And ^fwe dreamed a ^fch. 40. 5. dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, ^gservant to the ^gch. 37. 36. captain of the guard; and we told him, and he ^hin- ^hch. 40. 12, &c. terpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, ⁱas he interpreted to us, so ⁱch. 40. 22. it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent ^jPs. 105. 20. and called Joseph, and they ^k† brought him hastily ^mout ^kDan. 11. 25. of the dungeon: and he [†]Heb. made him run. shaved *himself*, and changed ⁿ1 Sam. 2. 8. his raiment, and came in ⁿPs. 113. 7, 8. unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: ^oand I have heard say of thee, *that* || thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, ^oIt is not in me: ^pGod shall give Pharaoh an answer of peace.

^{ver. 12.}
Ps. 25. 14.
Dan. 5. 16.
|| Or, when thou hearest a dream thou canst interpret it.
• Dan. 2. 30.
Acts 3. 12.
2 Cor. 3. 5.
• ch. 40. 8.
Dan. 2. 22, 23, 47. & 4. 2.

BEFORE
CHRIST
1715.

ver. 1.

17 And Pharaoh said unto Joseph, ^aIn my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

† Heb. come to the inward parts of them.

21 And when they had † eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

‡ Or, small.

23 And, behold, seven ears, ‖ withered, thin, and blasted with the east wind, sprung up after them:

ver. 8.
Dan. 4. 7.

24 And the thin ears devoured the seven good ears: and I ^rtold *this* unto the magicians; but *there was* none that could declare *it* to me.

• Dan. 2. 28,
29, 45.
Rev. 4. 1.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: ^aGod hath showed Pharaoh what he is about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream is one.

27 And the seven thin

and ill favoured kine that came up after them *are* seven years; and the seven empty years blasted with the east wind shall be ^tseven years of famine.

BEFORE
CHRIST
1715.

2 Kings 8. 1.

28 ^aThis is the thing ^{ver. 25.} which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

29 Behold, there come ^vseven years of great plenty ^{ver. 47.} throughout all the land of Egypt:

30 And there shall ^varise ^{ver. 54.} after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine ^xshall consume the land; ^{ch. 47. 13.}

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very † grievous.

† Heb. heavy.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the ^vthing is ‖ established by God, and God will shortly bring it to pass.

• Num. 23. 19.
Isai. 46. 10. 11.
‡ Or, prepared of God.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint ‖ of- ficers over the land, and ^atake up the fifth part of the land of Egypt in the seven plenteous years.

‡ Or, Over-seers.

• Prov. 6. 6, 7, 8.

35 And ^alet them gather ^{ver. 48.} all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

BEFORE
CHRIST
1715.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land [†] perish not through the famine.

† Heb. *do not cut off.*
ch. 47. 15. 19.
Ps. 105. 19.
Acts 7. 10.

37 ¶ And [°] the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this is, a man ^d in whom the Spirit of God is?

Numb. 27.
18.
Job 32. 8.
Prov. 2. 6.
Dan. 4. 8. 18.
& 5. 11. 14. &
6. 3.

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou art:

Ps. 105. 21.
22.
Acts 7. 10.

40 ° Thou shalt be over my house, and according unto thy word shall all my people [†] be ruled: only in the throne will I be greater than thou.

† Heb. *be armed, or, kiss.*

41 And Pharaoh said

unto Joseph, See, I have [†] set thee over all the land of Egypt.

BEFORE
CHRIST
1715.

† Dan. 6. 3.

42 And Pharaoh [§] took off his ring from his hand, and put it upon Joseph's hand, ^h and arrayed him in vestures of || fine linen, ⁱ and put a gold chain about his neck;

§ Esth. 8. 10.
& 8. 2, 8.

43 And he made him to ride in the second chariot which he had; ^h and they cried before him, || [†] Bow the knee: and he made him *ruler* ⁱ over all the land of Egypt.

h Esth. 8. 15.
i Or, *silk.*
† Dan. 5. 7. 29.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

h Esth. 6. 9.
|| Or, *Tender father.*
ch. 45. 8.
† Heb. *Abrech.*
ch. 42. 6. &
45. 8, 26.
Acts 7. 10.

45 And Pharaoh called Joseph's name || Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah || priest of On. And Joseph went out over *all* the land of Egypt.

|| Which in the Coptic signifies, *a revealer of secrets, or, The man to whom secrets are revealed.*
|| Or, *prince,*
Exod. 2. 16.
2 Sam. 8. 18.
& 20. 26.
about
1715.

PRAYER.—LET US PRAY *that the ideas which arise in our minds from all we hear or read, may be such as the holy Spirit of God may improve and bless; that our waking thoughts and our broken dreams, be pious; and that God may be with us in all time of our adversity and tribulation, and in all time of our wealth and prosperity.*

ALMIGHTY God, Father of the spirits of all flesh, who puttest into our minds good desires, and enablest us to bring the same to good effect; have mercy upon us, we beseech Thee, and so keep us, both outwardly in our bodies, and inwardly in our souls, that we may be preserved from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul. Thou hast committed that immortal soul to our trust. Thou hast commanded us to keep that soul, which Thou hast entrusted to our care. Give us Thy grace, that we may so watch and pray, that the thoughts which shall arise in our souls shall be approved and blessed by Thee. Thou hast caused all Holy Scriptures to be written for our learning. Grant that we may ever in such wise hear them, read, mark, learn, and inwardly digest them; that by patience and comfort of Thy holy word, we may not only embrace and hold fast the blessed hope of everlasting life; but that *new tastes be formed within us* to love, study, and value no learning, no literature, no books, no conversation, but such as the

believer in Thy Holy Scriptures, and the member of the spiritual Church of God, may esteem, regard, and admire.—Holy Spirit of God! so purify our minds, that we *take heed how we hear* the lighter and the commoner conversation which abounds in the world in which we live. While we live in the world, and are compelled to partake of the ordinary exchange of the courtesies of society; and of conversations on the business, or duties, or events of our day; preserve us from the evils of loving the scandal, and the trifling, and the levity which too often engage the attention, absorb the time, and corrupt the understanding of the Christian. Drive far from us the uncharitable discourse which loves to enlarge upon the faults, and increase the hatred of our neighbours. When neither our duty to God, to man, to ourselves, to religion, and to the Church require us to condemn the conduct of others, may we be silent if we cannot approve, and think and speak not evil of any one. May our speech be always with the grace of kindness, and sweetness, and courteousness of Christian love, that it may be acceptable and useful to the hearers; and that the speech of others with whom we hold conversation may be such as becometh the gospel of God. Let all bitterness, and wrath, and anger, and clamour, and evil speaking of every kind be put away from us, with all malice; and may we be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us; and so may all the things we hear be such as we may remember with profit, as well as with delight and pleasure. May the common conversations of our friends and neighbours be made the means of grace, both to them and to ourselves.—And as we thus pray to Thee, that all we hear and all we say, may be sanctified to our peace and happiness; so also do we pray Thee, that *the books we read* may be such as a Christian may remember with satisfaction and peace of mind, when he reflects on the solemn truth, that for the days and hours of his life he must give account to God. May no false philosophy teach us to doubt the truth of Thy word. Keep us from the profane and vain babblings which destroy the hope of the resurrection of the dead, which deny the facts of the Bible, which overthrow the evidences of the religion which began at the fall of man; and pervert the gospel which teaches the only remedy both for the evils of the world around us, and of the heart within us.—Keep us from the words and the reasonings which eat as a canker, and overthrow the faith of many. *Keep us from the learning which darkens the light of heaven*; and from the pleasing but corrupting knowledge, of those who profess themselves to be wiser than their fellows, while they are fools before God, and the deceivers of the souls of men. So may all we hear, and all we read, and all the wisdom we acquire by the exercise of our reason and our understanding, be the foundation of a confirmed faith; and the materials for a more extended admiration of the works, the ways, the will, and the providence of our God. So may all our thoughts be the thoughts which God will bless; and the very images of our midnight dreams be such as shall not disturb the calmness of our devotion, the serenity of our holy hope, nor the confidence of the Christian in the protection and mercy of his God. When we lay down to take our rest, make our souls to dwell in peace, as well as in safety, under the shadow of Thine Almighty wings.—And as we thus pray to Thee, that our waking thoughts and broken slumbers be alike sanctified to the peace and repose of the soul; so also do we pray Thee to sanctify to the peace and repose of the soul the outward condition which it has pleased Thy providence to assign to the mortal body.—As Joseph Thy servant, when the iron of adversity and sorrow entered into his soul, patiently waited till Thy merciful hand delivered him from the bondage of his prison, and till the prince of the people let him go free; so enable us, we beseech Thee, in

all times of our adversity and tribulation, patiently to abide Thy will, meekly to submit to Thy providence, perseveringly to labour in the path of our duty, and calmly to hope for our deliverance from all our distresses in Thine own good time.—As Thy mercy and goodness brought forth Joseph from the dungeon, so let the deep sighing of us, the prisoners of adversity and calamity, come before Thee. Save us from temporal affliction, if it be Thy will; and if it be not Thy will, still may Thy comforts possess our souls in the midst of all the sorrows Thou hast required us to endure at Thy hand.—If it be Thy holy will to release us from the bondage of worldly calamity, to grant us worldly wealth, and worldly prosperity; still be with us to deliver us from the foot of pride, from contempt of others, from forgetfulness of God, and from the vain and foolish thoughts of many of those, who come “in no calamity like other folk, neither are plagued like other men.” Save us alike, we pray Thee, from despair if we suffer; and from insolence if we prosper and rejoice. In all our ways may we acknowledge Thee, and do Thou ever direct our paths. To Thee and to Thy providence, O merciful God! we desire to commend ourselves, our souls, and bodies. Be Thou our God, and may we be Thy people in life, in death, and for ever. Hear our imperfect petitions, which we offer to Thee, not in our own name, but in the name and for the sake of Thy Son Jesus Christ our Lord, who in compassion to our infirmities, hath taught and commanded us when we pray, to say—

Our Father, &c.

The Grace of our Lord, &c.

NOTES.

NOTE 1. *On the prophetic dreams of Joseph, Pharaoh, &c.* Gen. xli. 1—7.

The biblical student will perceive, that in the introduction to this section, in which I distinguish the prophetic dream from the common dream, by the completeness and design of the one, as contrasted with the brokenness and unmeaningness of the other, I have before me the 4th section of the 4th book of Bishop Warburton's *Divine Legation*, and his discussion on the art of oneirocritic, or the interpretation of dreams. Warburton observes: “Now the early *interpreters of dreams* were not juggling impostors; but, like the early judicial *astrologers*, more superstitious than their neighbours, and so the first who fell into their own delusions. Even if we suppose them to have been as arrant cheats as any of their successors, yet at their first setting up they must have had materials proper for their trade, which could never be the wild workings of each man's private fancy. Their customers would look to find a known analogy, become venerable by long application to mysterious wisdom, for the groundwork of their deciphering; and the decipherers themselves would as naturally fly to some confessed authority to support their pretended science. But what ground or authority could this be, if not the mysterious learning of *symbolic characters*? Here we seem to have got a solution of the difficulty. The *Egyptian priests*, the first interpreters of dreams, took their rules for this

species of *Divination* from their *symbolic* riddling, in which they were so deeply read: a ground of interpretation which would give the strongest credit to the art, and equally satisfy the diviner and the consulter: for it was generally believed that their gods had given them *hieroglyphic writing*. So that nothing was more natural than to imagine that those gods who, in their opinion, gave *dreams* likewise, had employed the same mode of expression in both revelations. This, I suppose, was the true original of *oneirocritic*, or the interpretation of those dreams called allegorical; that is, of dreams in general; for the wildness of an unbridled fancy will make almost all natural dreams to be of that kind.

“But there is one remarkable circumstance which puts the matter out of all doubt. The technical term used by the oneirocritics for the phantasms seen in dreams, was *στοιχεῖα*, *elements*. It would be hard to give a good account of the use of so odd a term on any other supposition than the derivation of oneirocritic from symbolic writing. On that supposition it is easy and evident; for symbolic marks were called *στοιχεῖα*. Now when they used symbols to decipher dreams, nothing was more natural than to give the same significative images on the stone and in the fancy the same appellation.

“The reason why the Egyptian priests (who we have seen, used the Greek tongue very early) called their hieroglyphic and symbolic

marks *στοιχεῖα*, was, because in this way of writing they employed all kinds of natural entities to denote their mental conceptions; the proper signification of *στοιχεῖα* being the first elements and principles of things, out of which all beings arise, and of which they are compounded. Hence it came that *alphabetic* letters, which were an improvement on *hieroglyphics*, and received their first shapes from hieroglyphic images, were called *στοιχεῖα*.

"So much for the *original* of oneirocritic. To bring it to the point, we are next to consider its *antiquity*. Now Scripture leads us to the practice of this art as high up as the age of Joseph.

"Pharaoh had two dreams; one of *seven kine*, the other of *seven ears of corn*. We see both these phantasms (*στοιχεῖα*) were *symbols* of Egypt. The *ears* denoting its distinguished fertility; the *kine*, its great tutelary patroness Isis. Pharaoh knew thus much without an interpreter; and hence arose his solicitude and anxiety to understand the rest, as a matter that concerned the public. Accordingly, when Joseph comes to decipher these dreams, he does not tell the king that the two *sevens* denoted *seven years in Egypt*, but simply *seven years*. The scene of the famine needed no deciphering. Unlike in this to the interpretation of Daniel, when Nebuchadnezzar saw in a dream a *fair and high tree*; which being the symbol of majesty in general, the prophet explains its particular meaning—"The tree that thou sawest—it is *THOU*, O king¹."

The chief authority referred to by Bishop Warburton on this subject, is Artemidorus. This author was a native of Ephesus; he called himself a Daldian, from Daldia in Crete, his mother-country. He devoted his whole life to the subject of dreams. To gain information on his favourite theme, he bought all books written on the subject, and spent many years in travelling. In his travels he became acquainted with numerous fortune-tellers, and he collected odd dreams from every quarter. His works were published in Greek at Venice,

¹ Dan. iv. 19, 20, 21.

Warburton's Works, new edit. Lond. 1811, vol. iv. 181—3. In note L L L to this section, the bishop refers to "Suidas, on the word *στοιχεῖα*: αἱ εἰκόνες καὶ διαπλάσεις τῶν ὀνείρων αἱ δι' ὀλίγον ἢ πολλοῦ χρόνου τὴν ἐκβασιν ἔχουσαι. Artemidorus tells us this was the *technical word* for the phantasms in dreams: ὀνειρότης ἐστὶ, κίνησις ἢ πλῆσις ψυχῆς πολυσχήμεν· σημαντικὴ τῶν ἐσομένων ἀγαθῶν ἢ κακῶν· τούτου δὲ οὕτως ἔχοντος, ὅσα μὲν ὑποβήσεται μετὰ χρόνον διελθόντος, ἢ πολλοῦ, ἢ ὀλίγου, ταῦτα πάντα δι' εἰκόνων ἰδίων φυσικῶν τῶν καὶ στοιχείων καλουμένων, προαγορεύει ἡ ψυχὴ τὸν μετὰ χρόνον νομίζονσα ἡμᾶς δύνασθαι λογισμῷ διδασκομένους τὰ ἐσόμενα μαθεῖν. Oneir. lib. i. cap. 2. And in his fourth book he begins a chapter, which he entitles *περὶ στοιχείων*, in this manner: *περὶ δὲ τῶν στοιχείων πρὸς τοὺς ἐπιφθόνους εἰρησθαι δοκούντας, οὗτος ὁ λόγος ἀρμόσει, ὅπως ἔχῃ ἀποκρίνασθαι καὶ αὐτοῖς, καὶ μὴ ἐξαπατηθῆναι ὑπὸ τῶν πλείονα λεγόντων εἶναι.* cap. iii. a"

^a Warburton's Works, *ut supra*, p. 419.

in 1518. In 1603, Mr. Rigant published an edition at Paris in Greek and Latin, with notes. He was the author of treatises on Auguries and Chiromancy, which have not been preserved to us. As the work of Artemidorus is exceedingly rare, the biblical student will be pleased to hear more of it. The instances I have given in the introduction, of these *στοιχεῖα*, from Artemidorus, are those selected by Warburton: but on referring to the work itself, I find a mass of follies in the form of an interpretation of dreams, on the elements, on the several parts of the body, on games, fruits, household furniture, &c. (lib. i.); on animals of all kinds, navigation, agriculture, war, the phenomena of nature, &c. (lib. ii.); on the modes of augury, diseases, wounds, the passions, receiving letters, the revival of plants, &c. (lib. iii.); on colours, the mysteries, children, buying, selling, &c. (lib. iv.) These interpretations are so useless, so absurd, so unfounded, that they are not worthy of criticism. His book is the foundation of our common dream-books, in which some of our people are pleased to believe, even in this age of boasted enlightenment. Thus if a sick man dreams of a shield, the dream portends his death². If he dreams that he is carried on a chariot, security is implied with slowness³.

Artemidorus defines the dreams of Divine origin, or God-sent⁴, to be those which appear suddenly and unexpectedly, and are perfect, and well remembered⁵. He omits, however, the only criterion of their Divine origin, that they shall contain predicted circumstances, and be evidently fulfilled.

The work of Achmet on dreams is generally bound up in the same volume with Artemidorus. He was the son of Seirim. His book contains interpretations of dreams according to the doctrines of the Indians, Persians, and Egyptians. He is supposed to have flourished in the ninth century, at the court of Mamoun, Caliph of Babylon; but this is by no means clearly ascertained. It is certain that he was a Christian, as he commences his work in the name of the Holy Trinity.

There is also a curious collection of interpretations of dreams, appended from Astrampychus, and the Iambics of Nicephorus, the Patriarch of Constantinople (date circ. 787), containing interpretations of dreams, arranged in alphabetical order. Nicephorus begins his catalogue with good advice to the dreamer, to offer his prayers to God, and to keep his mind calm and pure; and then adds his list of dreams with their interpretations; as if he would prove that piety has no unavoidable connection with wisdom; and that in some

² Cap. lxxv. b. 1. τοῖς δὲ νοσοῦσιν αὐτὸ τοῦτο, θάνατον δηλοῖ.

³ Τὸ μὲν γὰρ ἀσφαλὲς ἐνδείκνυται· πολλὰ δὲ βραδύτητα προαγορεύει. cap. xix. lib. iii.

⁴ Θεοπέμπτους ὀνείρους.

⁵ Cap. iv. lib. 4.

matters, though not in religion, a Christian may be as unwise as a heathen. I take his first four dreams, with their interpretation, as specimens of the rest, and then the student will be contented.

"Aquilam videns, nuntium Dei videre puta. Ἀετὸν ἰδὼν ἄγγελον Θεοῦ νόει.

"Verum est somnium galli gallinacel. Ἀληθές ἐστ' ὄναρ τὸ ἀλεκτρονόος.

"Panes ferventes edere, significat morbum. Ἄρτους ζέοντας ἐσθίειν δηλοῖ νόσον.

"Apin tenens quis, excidit spe sua.⁶ Ἀπὶν κρατῶν τις ἀσπασθεῖ τῶν ἐλπίδων.

This, however, must be added. Though the labours of these oneirocritics and all their fraternity, may now appear to us to be utterly valueless, as giving us the interpretation of dreams, they present us many valuable illustrations of the opinions of the Egyptians and Chaldeans: they prove the universality of the symbolical meanings assigned to the chief objects in creation, as that the sun was an emblem of power, glory, and honour;—that the figures or types which are found in the Holy Scriptures, were used among the nations in the more corrupt forms to which the pristine religion of the Patriarchs was reduced by idolatry, heathenism, and were well known; that the parabolic or symbolic mode of instruction, whether derived from the hieroglyphics of Egypt, or the manner in which the minds of men were instructed by their Patriarchal instructors, was in common use; that the dream might sometimes be fairly supposed capable of imparting a probable instruction, if it strictly corresponded with the emblems so generally known. Thus in the first instance of the interpretations of Nicephorus above quoted. "If," he says, "you dream of an eagle, interpret it as of the messenger of God." The eagle is the well-known emblem of swiftness and power; it was a part of the cherubic forms venerated among the Hebrews; it was worshipped, as Diodorus⁷ and Strabo⁸ inform us, at Thebes; as a royal animal, worthy of Deity⁹. The eagle frequently occurs in the hieroglyphics, where it has the force of the letter α, the commencement of the word Ackhom, its name in Coptic. The eagle in Ezekiel is made the emblem of a king, or of a kingdom. We read in the seventeenth chapter, that a great eagle, with great wings—that is, Nebuchadnezzar—came to Lebanon. And in the New Testament the eagles are made emblems of the Roman armies, the divinely commissioned executioners of the will of God

⁶ Artemidori Daldiana et Achmetis Sereimif. Oneirocritica Astrampsychi et Nicephori versus etiam Oneirocritici. Paris, 1603. p. 11.

⁷ Lib. i. c. lxxxvii.

⁸ Ap. Wilkinson, vol. v. p. 204, 205.

⁹ Sir Gardner Wilkinson, however, loc. cit. supposes that the hawk was meant. Both or either were meant.

against Jerusalem. We cannot, therefore, be surprised that some such interpretation as this of Nicephorus should be given to a dream of an eagle. The same reasoning will apply to very many other objects of dreams interpreted by these writers; and much light might be thrown, perhaps, by the study of their works on the Hieroglyphics of Egypt, on the dreams of the ancients recorded in Scripture, and on the typical instruction both of the Old and New Testament. A wise student will endeavour to derive instruction and knowledge from every source of information, however it may at first sight appear unattractive, or even repulsive.

The Chartumim of Egypt, summoned by Pharaoh to interpret his dreams, were probably well-versed in the study of the hieroglyphics. Their name denotes those who were perfect in drawing their sacred astrological and hieroglyphical figures or characters, and by means of them pretended to extraordinary feats, among which was the interpretation of dreams¹. For one of the best solutions of the probable causes of the phenomena of *common dreams*, I refer the student to Dugald Stuart's Elements of the Philosophy of the Human Mind, chap. v. part i. sect. v. on the application of the principles of his reasoning to the phenomenon of dreaming. I say *common dreams*. The modern metaphysician is too often the mere despicable deist, learned in the philosophy which excludes God from the power, or from the practice of interfering either in the visible or mental world, in any other than in the uniform mode, which we call the laws of nature. I am always willing to go as far as such writers, when they explain phenomena upon these more well known principles. *But neither in the visible nor moral world, is the Deity limited to His own usual modes of governing the universe.* And God, as the Father of spirits, may now, as well as formerly, sometimes communicate His will in dreams to mankind. He has access to the souls, and hearts, and understandings of man, in ways unknown to us; and the only question, therefore, will be, what is the evidence that God does sometimes impress supernaturally the minds of His creatures. There may be a cause for some dreams which neither Dugald Stewart, nor other modern metaphysicians have imagined; and I know that it is so. On this subject, see Synesius de Insomniis².

NOTE 2. *On the preparation of Joseph to appear before Pharaoh.* Gen. xli. 14.

In their days of deep mourning the Egyptians permitted their beards to grow. The extent of Joseph's depression in the dungeon is consequently implied in the remark that he shaved himself. Whenever, says Sir G. Wilkinson, the sculptures would represent a man of low

¹ Parkhurst, Hebrew Lexicon, p. 240.

² Synes. Opera, fol. Paris edit. 1612. pp. 132—153.

condition, the artists represent him with a beard³. The very slaves who were brought to Egypt were compelled to be closely shaved and to wear a tight cap. We may infer, therefore, that it was immediately before the advancement of Joseph that his sorrow was deepest, and that the iron entered into his soul.

NOTE 3. *On the council held by Pharaoh before the elevation of Joseph.* Gen. xli. 38.

The whole of this singular scene will be better understood if we consider it in the light which is thrown by Diodorus Siculus and Herodotus, on the early history of Egypt. At break of day, says Diodorus⁴, public business commenced; and Herodotus⁵ informs us, Amasis employed himself in public business from day-break till about the third hour of the day, or market time⁶. The ablutions for prayer were then performed, and the monarch having put on the robes of ceremony, repaired to the temple to superintend the sacrifices. When the victims were brought to the altar, the high priest placed himself close to the king; the congregation, which must have principally consisted of the officers of the court, stood round him. Prayers were offered. The king was eulogised and exhorted by the priests. The victims were offered, and the sayings of good men were read by the sacred scribe⁷. Next to the king, on these and similar, and indeed on all, occasions, the priests held the first rank; and from them were chosen the confidential and responsible advisers, judges, and all the chief officers of state⁸. Let us keep these accounts in view, and we may picture to ourselves the scene of the elevation of Joseph. Pharaoh dreams the dreams that trouble him. Early in the morning, surrounded by his councillors, he announces his dreams. The chartumim, the interpreters of dreams, are summoned. They are unable to interpret them. The chief butler relates the incident of the prison: his own release, and the chief baker's execution. Joseph is commanded to attend the council. It was done in haste. They caused him to run, or brought him hastily (ver. 14) out of the prison, and as soon as he had shaved himself and changed his prison garment for a robe of ceremony, he appeared before the king, heard his dreams, and proceeded to interpret them. By this time the hour must have approached for offering the victims. The councillors around the king must have included Potiphar the captain of the guard, who was, not improbably, the same as Potipherah, the high priest of On. After the sacrifices, and while they still remained before the shrine of the deity, the high priest, or the chief priest, related as

usual the eulogies of the king, and exhorted him to justice, mercy, and to take care of his people. Then, at that time, it seems to me most probable that the question was asked by Pharaoh, can we find such a man as this, in whom is the spirit of the Elohim, the spirit of wisdom and prophecy? Potiphar and the chief butler, the two chief councillors of Pharaoh, would have responded to the question, and encouraged the king to raise the young patriarch to the office of second ruler in the kingdom. The one would find his own interest strengthened in the advancement of his own servant; the other would hope for future favour by remembering Joseph at this critical period of his history. The other councillors assented, and Joseph was elevated to be ruler of Egypt. It will be said that this may appear to be conjectural. I answer, that nearly all the great changes by which God in His providence accomplishes His foreordained purposes, would generally appear to the observer to be what that observer would call the result of coincidences; and I deem it to be not unlikely, therefore, that the proposition of Pharaoh should be either suggested, proposed, and instantly adopted by the servants whom the king consulted, because they believed that their own interest would be promoted by the advancement of Joseph. Whether it was so or not, the foreordained purposes of God were accomplished, and the Church in due time was preserved from destruction by the decree of Pharaoh.

NOTE 4. *On the investiture of Joseph.* Gen. xli. v. 42, 43.

The dress, ornaments, and robes of ceremony, put upon Joseph by Pharaoh at his elevation, are illustrated in many parts of the discovered sculptures⁹. The most perfect account of the investiture of a chief, by a king, is found in this chapter. Perhaps, as Joseph was a foreigner, and his elevation therefore a most unusual event, it was deemed necessary among a people so jealous and so tenacious of their old customs as the Egyptians, to adopt more ceremony than upon ordinary occasions. The investiture of Joseph accordingly consisted of eight solemn portions. 1. *The publication of a formal decree*, v. 39, 40, which begins in the most strict technical language. 2. *The presentation of a ring*. The ring was placed on the finger of the left hand next to the smallest, in the belief that a certain nerve communicated with it to the heart¹. How strange is the imperceptible link between the customs of the most distant, separate, ages of the world. The marriage ring is still placed among us, by women, on the same finger. 3. *He was enrobed in vestures of silk, or the fine linen*. It is probable that two

³ Egypt, vol. iii. p. 357.

⁴ Lib. i. c. lxx.

⁵ Lib. ii. 17. 3.

⁶ Wilkinson, vol. i. p. 250, note.

⁷ Wilkinson, vol. i. 252.

⁸ Wilkinson, vol. i. p. 257.

⁹ See Wilkinson, vol. v. p. 293.

¹ Macrob. Saturn. lib. vii. cap. xiii. p. 624, 625, 8vo. Lug. Batav. 1670.

priests arrayed Joseph in the long loose vesture, granted to the chiefs who were invested with posts of great importance². 4. *A gold chain, or rather THE gold chain*, or "a chain, the golden one," was placed round his neck. Ornaments of gold, of the reign of Osirtesen I., are still found in Egypt³. In the tombs of Beni Hassan⁴, many slaves are represented bringing in various articles of the dress, or ornaments of their masters. The first carries one of the necklaces, with which the neck and breast of persons of high rank are generally adorned. Over it is inscribed "necklace of gold." The form of the necklace is supposed to denote the rank and dignity of the deceased⁵. 5. *He was placed in the second chariot*. The Hebrew is, he charioted him, or he made him to ascend the second chariot. Sir Gardner Wilkinson has justly observed, that the car of war was differently constructed from the curricule of the towns⁶. It is probable that the second chariot of Pharaoh was the latter, and not the war-chariot; and that Joseph was assisted with great pomp and state to climb this chariot; when 6. *Proclamation was made* that all should pay him homage, and bow the knee⁷. The renewal (7) of the king's proclamation ended the ceremony. 8. *A new name was given to him*, descriptive of the causes of his sudden and extraordinary elevation; and Joseph went out, or began to exercise sovereignty over the land of Egypt. By admission into his high office, he was made equal in rank and dignity to the priestly-king, or kingly-priest families; and soon after married Asenath, whom I believe, with Jerome, the greatest authority in these matters, to have been the daughter of his former master, Potiphar, or Potipherah, the priest of On.

This marriage of a foreign shepherd in a family and brotherhood of intolerant priests, is supposed by V. Bohlen to be an impossibility. We must, however, observe, that it took place at the express command of the king, after a public council, when all the chief men of the priesthood had been baffled by the dreams of Pharaoh⁸. The kings were, at all times, invested with the highest sacerdotal dignity. Pharaoh, therefore, possessed authority even over the priest of On. Joseph did not marry the daughter of the latter while he was a shepherd stranger, but after he had been fully naturalized, assumed the Egyp-

tian dress, and taken an Egyptian name. The object of the king in marrying Joseph to Asenath, was to make him more firm in his new position. The Egyptian sacerdotal college at Heliopolis, or On, took precedence of the rest. The high priest of On was, therefore, the head of his fraternity⁹. The book of Enoch abounds with strange stories of the mutual repulsion, followed by the mutual attraction of Asenath and Joseph. We may pass them all by, as well as the tradition that Asenath was the daughter of Dinah and Shechem, and had been adopted by the wife of Potiphar. As we hear nothing of Asenath, we may believe that the temporal happiness of Joseph was increased by his marriage, and that in his domestic, as well as in his public life, he had secured the highest earthly felicity; as the chief present, not the only reward of his patient suffering, his constancy, piety, and virtue.

NOTE 5. *On the name given to Joseph*. Gen. xli. 45.

Parker, in the *Biblica Critica*, has given us a dissertation on this name. He rejects alike the oriental versions, that the name denotes a revealer, or interpreter of secrets; the Vulgate, that it means the Saviour of the world, and others; and concludes that it was a name strictly and properly Egyptian; and that it does not refer to the interpreting of dreams at all, for this would but have levelled Joseph with the magicians; but that it is the same as the Alexandrian Psom-thom-phaneah, and denotes the first, or prince of the lords. I believe this to be the right meaning of Zaphnath-paaneah. It is consistent with all I have related from other sources, of the jealousy of the Egyptian priesthood, and the elevation of Joseph, under the influence of Potiphar, the prince-priest, or priest-prince of Heliopolis.

Mr. Cory's interpretation of the name given by Pharaoh to Joseph, will be considered in the notes to the following sections.

NOTE 6. *On the profane and vain babblings alluded to in the prayer*. 2 Tim. ii. 16.

The student will perceive that I interpret these words of St. Paul with Bishop Warburton, to denote the profane philosophy which is the chief corruption of Christianity. "The *Platonists* allegorized the doctrine of the *resurrection*. It was the humour of all the sects on their admission into *Christianity*. Et ut carnis restitutio negetur, (says Tertullian,) de una OMNIUM PHILOSOPHORUM SCHOLA sumitur¹. Yet in another place he tells us, that *every heresy received its SEASONING in the school of Plato*. Doleo bona fide Platonem factum HÆRETICORUM OMNIUM Condimentarium². For the philosophers being, in their moral lectures in

² Wilkinson, vol. v. p. 293.

³ Ibid. vol. iii. p. 225.

⁴ Rosellini, ii. 2. p. 404.

⁵ Wilkinson, vol. ii. p. 215, note; and note to p. 375, vol. iii.; and note to p. 376.

⁶ Egypt, vol. i. p. 346.

⁷ I prefer this meaning to that of "tender father," or any other, for Joseph had not yet become the actual benefactor of Egypt; and *abrach*, the order "to bow," or, "bend the knee," is still the very word used by the Arabians in the East, to command the camels to kneel.

⁸ Leeman's Letter to Mr. Salvolini, p. 14, ap. Hengstenberg, note p. 34.

⁹ Wilkinson, vol. i. p. 44.

¹ De Præscr. adv. Hæret.

² De Anim. c. 23.

their schools (in imitation of the language of the *mysteries*, whose phraseology it was the fashion to use both in *schools* and *courts*) accustomed to call vicious habits *death*; and reformation to a good life *ἀνάστας*, or a *resurrection*; they were disposed to understand the RESURRECTION OF THE JUST in the same sense. Against these parts of the Gospel it was³ that the learned Apostle Paul warned

³ “Hinc illæ fabulæ et genealogiæ indeterminabiles, et quæstiones infructuosæ, et sermones serpentes velut

his disciple Timothy. SHUN (says he) PROFANE AND VAIN BABBLING, for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus, who concerning the truth have erred, saying that THE RESURRECTION IS PAST ALREADY; and overthrow the faith of some⁴.”

canker: à quibus nos Apostolus refrænans, nominatim philosophiam,” &c.—Tertul. de Præscr. adv. Hæret.

⁴ 2 Tim. ii. 16. Warburton's Works, vol. iii. p. 197, 198.

SECTION LXXIV. GENESIS XLI. 46—57. XLII. 1—28.

TITLE.—*The fulfilment of the Historical Prophecies of the Old and New Testament, is the proof and pledge of the accomplishment of all the promises and of all the threatenings of the Scriptures to the individual souls of men. The dominion of Joseph over Egypt. The first coming down of his brethren to buy corn; their reception by Joseph; their return to their father.*

INTRODUCTION.—There is one point in which the mere deist and the most holy Christian may be said to agree, and that is, in regarding the sacred Scriptures as the best record of the past history of the world. The difference between their faith consists in this: the deist considers the Scriptures as a collection of records written by uninspired men, and he receives the books of the Old and New Testaments, therefore, as he receives the common histories of Greece, Rome, France, or England; some part of which are true, some probable, some part improbable, and some false.—The Christian, on the other hand, considers the Scriptures as a collection of records, written by men whose minds were influenced, whose tongues, and whose pens, were guided and directed by a divine power; and he receives the Holy Scriptures, therefore, as records, all of which are true, and none false, though many things are related which appear to be improbable, because they are contrary to modern experience. One of the chief evidences which convince the Christian that he is right in this estimate of the origin, and, therefore, of the infinite value of the Scriptures, is deduced from the study of prophecy. He compares, for instance, the existing state of Tyre, Babylon, Edom, and Arabia, with their ancient condition, as that condition is related by heathen authors, and he finds that the very state in which travellers now find these places is recorded by anticipation in the Old Testament. He finds also that many other events related in the same volume, were foretold before they happened; and he believes, therefore, both the prediction and its fulfilment. There is, however, one most serious reflection to be deduced from this consideration, which may well appal and terrify the deist and the infidel, who reject the truths and testimony of the Holy Scriptures, while it no less encourages and comforts the Christian in his way to death, and the immortality beyond it. It is this:—That *if the Scriptures be indeed the words of the living God, and as such, true, then they are awfully and solemnly true; because all the threaten-*

ings of the inspired writings, respecting the future state of the souls of those who deny Christ and reject His gospel; and all *the promises* to the souls of those who believe and welcome the gospel, *are nothing else but prophecies*. They are all solemn prophecies, spoken by the same God, and they will all certainly be accomplished by the same providence of God; and the soul that rejects them must be under an eternal curse; and the soul that accepts them must be no less under an eternal blessing.—This is the great instruction which we are required to learn from the events related in the section before us. The wisdom of God impressed the prediction of the advancement of Joseph, and of the submission of his brethren, upon the mind of the youthful patriarch. This section relates the accomplishment of the prophecy; but we shall derive very little advantage from the history if we read it merely as an interesting, though true, narrative even of God's providence. We shall only apply it rightly to our improvement, if we perceive in the elevation of Joseph and in the bowing down of his brethren before him, the pledge and proof that all the words of God to the individual souls of the believer and of the unbeliever, of the righteous and of the unrighteous, of the Christian and of the infidel, will be fulfilled in the next stage of their existence; *when the curse of the fall shall be removed from the soul, or continued on the soul for ever and for ever*. Man cannot escape if he neglects the great salvation which was purchased by the mysterious sacrifice of the Son of God. *He who rejects Christ, rejects the very possibility of an immortality of happiness*.—The more complete fulfilment of the prophecy of the elevation of Joseph is related in this section. He was now thirty years old. He went out through all Egypt to find out the proper places for the stores of corn which he intended to lay up against the years of famine (ch. xli. v. 46). He collected that corn. He was probably the statesman who put an end, for a time, to human sacrifices in Egypt. His wife, one of the co-heiresses to the throne of Egypt, brought him two sons, whom he named Ephraim, which signified abundance; and Manasseh, which signified forgetfulness, to commemorate both his present prosperity and his past sorrow; and all was peace within, and all was prosperity without.—The years of plenty ended. The famine came. The sculptures in Egypt describe the manner in which the corn had been heaped up in the storehouses. It was now sold at great profit, both to the Egyptians and to strangers; for the famine afflicted all the surrounding countries. Some years before Joseph was advanced to be governor over Egypt, the Northern part of the country had not only been invaded and possessed by wandering Assyrians, called the Shepherd-kings, but these Shepherd-kings had been nearly or wholly driven out of the country by the native Egyptians. The North-eastern part of Egypt, the part nearest to the land of Canaan, was more exposed than any other to the renewal of the invasion. Jacob and his family were now living there, and the famine had not only extended to Canaan, but it was so severe, that the patriarch seems to have been driven to the necessity of calling his sons home, because there was no longer pasture for their flocks. In the former period of their history, they had been scattered over the country with their sheep and herds; they were now all at home with their father in Hebron.—The pressure of the famine compelled

Jacob to send his sons, excepting Benjamin, and their remaining servants to Egypt, to purchase corn. When they arrived at one of the cities where the corn was sold, which was either Memphis, the capital, or On, called Heliopolis, the city where his father-in-law was the priest and king under Pharaoh; the sons of Jacob found their brother Joseph presiding over the city. They fulfilled their brother's dream, by bowing before him, and requesting permission to purchase a part of that corn which had been collected to supply only the famine of the Egyptians. They could not remember their brother, who was dressed in the splendid robes of his office. There was, however, nothing which could prevent their brother from knowing them. In the next section we will consider the whole conduct of Joseph towards his brethren.—It must therefore be sufficient to say now, that he pretended to consider them as spies, sent by some neighbouring tribe to survey the country, and to report whether it could be again invaded with impunity (ch. xlii. ver. 9). They declare that they are not spies, but the sons of one man, who would not expose his whole family to ruin. They were come from the land of Canaan. The land of Canaan was occupied at that time by many powerful tribes. It was the common place of refuge for the warlike families who had settled there, or pastured there, as early as the time of Abraham; and there was as much danger to be expected to Egypt from Canaan as from any other country. This perhaps the brethren of Joseph did not remember. Joseph, however, immediately made it an excuse for treating them with seeming harshness. He imprisoned them three days, because they hesitated to send one of their number to fetch Benjamin. At the end of that time however he consented to release them, on condition that one of them remained in Egypt as a hostage for their return.—A Jewish tradition says that Simeon, who appears, both from his conduct towards the Shechemites and from his father's dying reproof, to have been a cruel person, had formerly exhorted his brethren to kill Joseph, and not to sell him to the Midianites. Simeon, therefore, as the most guilty of the brotherhood, was taken and bound before the rest; though the same Jewish traditions say, that he was released from prison immediately on the departure of his brothers. The sight of the binding of Simeon made the rest of them remember their conduct to Joseph, and Reuben, the elder, who had endeavoured to save him, reminded them of his expostulation. They conversed with each other in their own language, which Joseph understood, though he would not seem to do so. He spake with them by an interpreter, which the Jews say was Manasseh, who was then a child; and the sculptures in Egypt represent the sons of their kings as the principal attendants on their fathers. Joseph wept on hearing them thus reproach themselves. He made, however, no further remark, than to command his servants who provided them with the corn they had requested, to place their money, not in the mouth of the vessels with the corn they had purchased, but in the mouth of the sack in which they put the provender for their asses. This was done, to their great surprise and consternation; as they believed that some plot was formed against their safety. They returned in peace to their father. The prophecy had begun to be fulfilled, and the remainder of the prophecy, as we shall see, was no less fulfilled; as

every word of God, which He has spoken to the souls of men, either in the promises of mercy, or in the threatenings of judgment, shall be accomplished to the uttermost.

GENESIS XLI. 46—57. XLII. 1—28.

The Famine in Egypt, and first journey of the brothers of Joseph to buy corn.

BEFORE
CHRIST
about
1715.

* 1 Sam. 16. 21.
1 Kings 12.
6, 8.
Dan. 1. 19.

46 ¶ And Joseph *was* thirty years old when he ^astood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

* ch. 22. 17.
Judg. 7. 12.
1 Sam. 13. 5.
Ps. 78. 27.

49 And Joseph gathered corn ^bas the sand of the sea, very much, until he left numbering; for *it was* without number.

* ch. 46. 20. &
48. 5.

50 ^c And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah || priest of On bare unto him.

|| Or, prince,
ver. 45.
2 Sam. 8. 18.

about
1712.

|| That is, Fer-
getting.
about
1711.

51 And Joseph called the name of the firstborn || Manasseh: For God, *said* *he*, hath made me forget all my toil, and all my father's house.

|| That is,
Fruitful.

* ch. 49. 22.

52 And the name of the second called he || Ephraim: For God hath caused me to be ^dfruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

BEFORE
CHRIST
1708.

54 ^e And the seven years of dearth began to come, ^faccording as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

* Ps. 105. 16.
Acts 7. 11.

^f ver. 30.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened [†]all the storehouses, and ^gsold unto the Egyptians; and the famine waxed sore in the land of Egypt.

[†] Heb. *all*
wherein was.
* ch. 42. 6. &
47. 14, 24.

57 ^h And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

^h Deut. 9. 28.

1 Now when ⁱJacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

CHAP.
XLII.
1707.
ⁱ Acts 7. 12.

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may ^klive, and not die.

* ch. 43. 8.
Ps. 118. 17.
Isai. 38. 1.

BEFORE
CHRIST
1707.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

1 ver. 38.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, ¹Lest peradventure mischief befall him.

• Acts 7. 11.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was ^min the land of Canaan.

• ch. 41. 41.

6 And Joseph *was* the governor ⁿover the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and ^obowed down themselves before him *with* their faces to the earth.

• ch. 37. 7.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake [†]roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

† Heb. *hard things with them.*

8 And Joseph knew his brethren, but they knew not him.

• ch. 37. 5, 9.

9 And Joseph ^premembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the

nakedness of the land ye are come.

BEFORE
CHRIST
1707.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one ^qis not.

• ch. 37. 36.
Lam. 5. 7.
See ch. 44. 20.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: ^rBy the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

• See 1 Sam. 1. 26. & 17. 55.

16 Send one of you, and let him fetch your brother, and ye shall be [†]kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

† Heb. *bound.*

17 And he [†]put them all together into ward three days.

† Heb. *gathered.*

18 And Joseph said unto them the third day, This do, and live; ^sfor I fear God:

• Lev. 25. 43.
Neh. 5. 15.

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But ^tbring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

• ver. 34.
ch. 43. 5. &
44. 23.

21 ¶ And they said one to another, ^uWe *are* verily guilty concerning our bro-

• Job 36. 8. 9.
Hos. 5. 15.

BEFORE
CHRIST
1707.

* Prov. 21. 13.
Matt. 7. 2.

ther, in that we saw the anguish of his soul, when he besought us, and we would not hear; *therefore is this distress come upon us.

22 And Reuben answered them, saying, *Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is *required.

* ch. 9. 5.
1 Kings 2. 32.
2 Chron. 24. 22.

Ps. 9. 12.
Luke 11. 50, 51.

† Heb. an interpreter was between them.

23 And they knew not that Joseph understood them; for † he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and *thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as *one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart † failed them, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

BEFORE
CHRIST
1707.

* Matt. 5. 44.
Rom. 12. 17, 20, 21.

* See ch. 43. 21.

† Heb. went forth.

PRAYER.—LET US PRAY *that we consider the Holy Scriptures to be addressed personally to ourselves; that we rejoice in the promises of present peace and future happiness which should make us forget our present sorrows; and that we prepare for that state, where every promise and every threatening to the souls of men shall be accomplished in their happiness or misery for ever.*

ALMIGHTY and merciful God, who in compassion to our ignorance and sinfulness, hast caused Thine Holy Scriptures to be written for the *removal of the darkness* and for the *conquest of the evil* of our hearts; grant us such grace, we beseech Thee, that we hear and receive Thy holy word as the message of God to our own benighted and sinful souls. We thank Thee for the light of Thy truth to banish our ignorance. We bless Thy holy name for the promises of grace, and power to conquer the sin within us. We praise Thee for the record of Thy grace to Thy faithful servants, in the olden time. As Thou didst give to Thy servant the patriarch Joseph, the promise of worldly advancement, prosperity, and honor, no less hast Thou promised to those, who by faith in Christ our Lord, are the spiritual children of Abraham, Isaac, and Jacob, exceeding great and precious promises; which shall be no less certainly and abundantly fulfilled. *We pray for the accomplishment of Thy promises to us, in the pardon, the peace, and the holiness of our own souls.* And that we may obtain that which Thou dost promise, make us to imitate the example of Joseph thy servant, and to do that which Thou dost command. May we learn with him patiently to endure the calamity of slander, injustice, and falsehood. When the iron entereth into the soul, and all is affliction, distress, and trouble, then, even then, in the midst of the sorrows we have in our hearts, may the remembrance of Thy pro-

mises give us peace and hope. May Thy comforts possess our souls.—If it be Thy will that we should receive at Thy hand, as Joseph received, years of worldly trouble, calamity, and pain, grant us Thy presence and Thy peace, and our sorrow shall be turned into joy.—If it be Thy will that the clouds of our worldly affliction be removed, and prosperity attend our progress, and worldly success reward our worldly labours, may the example of Thy servant Joseph be before us. May the influence of wealth, rank, station, and every worldly advantage be devoted to the extension of Thy Church, the increase of Thy glory, and the improvement of our souls. So may we obtain the promise of the life that now is, as well as of that which is to come. In all stations and conditions in which Thy Providence shall place us, may we obtain that peace within, which the prosperities of the world cannot give; nor the adversities of the world remove.—While we live here upon earth may we rejoice in the consciousness of Thy presence, and in the possession of peace, hope, and the fulness of the assurance of faith.—When we die may we no less rejoice in the fulfilment of all the promises which assure us, that when we walk through the valley of the shadow of death, Thy rod and Thy staff shall comfort us. When our feet shall have trodden the dark mountains of the sadness, the sickness, the fainting, and the pain which shall have attended the dissolution of the mortal body, and the separation of the soul from its frail tenement, then, oh then! may all Thy better promises be fulfilled. As here Thou hast given us, and as here Thou hast guided us, by Thy counsel, there, oh there! in the world beyond the grave, fulfil Thy better promises, and give us the glory which shall make us one with Thee; give us the fulness of joy, and the pleasures for evermore, which alone can content and satisfy the longings of the soul for its God.—May the hope of this Thy glory, enable us to forget the sorrows, and to find comfort in all the troubles of life. May the remembrance of the holy satisfactions which Thou hast prepared for them that love Thee, and which pass man's understanding, ever be so blessed and sanctified to the soul; that we, day by day, walk more in the light of Thy countenance; and every day become more and more prepared both for the hour of sickness, the day of death, and the world beyond the grave. Oh! make us watchful, and *ready for* the summons to that world where all the *promises of* Thy word to the souls of men shall be accomplished for ever; and where all the *threatenings* of the same holy word shall be no less fulfilled, in the misery of those who have heard and rejected Thy truth. *As we hope for Thy promises, no less may we tremble at Thy threatenings.*—As we gaze with humble joy on the pillar of light and glory which guides Thy people in safety from the sinful Egypt, to the rest where they would be; no less may we remember that the same pillar of light and glory which spake peace to Israel, was the pillar of cloud and of darkness which spake despair to Egypt. Ever may we remember that all the promises of life and peace to the believer, are the threatenings of death and despair to him who believeth not; and as we pray to die in hope of happiness, so may we no less fear, lest we die in despair of Thy blessings. As we live in hope of Thy promises, so enable us no less to live in fear of Thy threatenings.—Ever may we watch and pray, that we be conquered by no temptation, nor come short, at the last, of the glory and mercy of God. We thank Thee for the mercy which invites the sinner to repentance. We thank Thee for the warning which proclaims the misery of those who refuse to repent and to accept the mercy of their God. Not for our own sake, but for the sake of Jesus Christ our Lord, we pray Thee to give us the fulfilment of all Thy promises, and deliverance from all Thy threatenings. For the sake of Jesus Christ our Lord, pardon our sins past,—give us the might of the Holy Spirit

within us—convince our understandings. Change our hearts, Comfort our souls. Lead us in the paths of truth and peace for Thy name's sake. Be our God in life, in death, and beyond death for ever. Fulfil in our hearts and souls the promises of Thy mercy and our love. May God, even our own God, give us His best blessing for ever.

In the name of Christ our Lord, we offer our humble petitions, and in His words we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the illustrations of the history of Joseph, from the labours of Mr. Cory.* Gen. xli. &c.

The lamented Mr. Cory, editor of the *Fragments of Sanchoniatho, Berosus, Abydenus, Megasthenes, and Manetho*; also of the *Hermetic Creed, the Old Chronicle, the Laterculus of Eratosthenes, the Tyrian Annals, the Oracles of Zoroaster, and the Periplus of Hanno*; has given us a summary of his conclusions, deduced from a careful study of the Egyptian antiquities, so different from those of Dr. Hales and Sir Gardner Wilkinson, yet supported by such well-reasoned authority; that I am compelled to believe his version of these obscure documents to be entitled to as much attention as any which has been hitherto submitted to the public, by his contemporaries of greater reputation. Mr. Cory has analysed the lists and histories of Egyptian sovereigns, given by the *Old Chronicle*, taken by Eusebius as the basis of his account, by Eratosthenes, Cedrenus, Syncellus, and Africanus,—the tablet of Abydos discovered by Mr. Bankes¹, with its corrections by Lord Prudhoe and Major Felix, Sir Gardner Wilkinson, Mr. Burton, and Mr. Cullimore; together with the *Memphitic, Thinite, and Theban lists of Manetho*; as well as the accounts of Diodorus Siculus, Manetho, and Sanchoniatho; and he arrives at conclusions which seem to be unanswerable, *which correspond to the Bible Chronology*, and which place in a most novel and interesting light the story of Joseph, the rank of Asenath, and the extent of the services rendered by Joseph to Egypt.—Mr. Cory places Joseph in the reign of Amenoph I., the second king of the eighteenth dynasty of Egyptian sovereigns. In common with Perizonius, Dr. Hales, Sir Gardner Wilkinson, and others, he rejects altogether the first fifteen dynasties of Manetho, as inconsistent with every wreck and remnant of ancient history. This, indeed, is more like cutting the Gordian knot than untying it: and we have no right, Dr. Pritchard justly remarks (p. 89), to act in this summary manner. “We have no right,” he observes, “to pretend that we reconcile the archives of Egypt with

the Hebrew Scriptures, when we thus alter them at pleasure.”—This is true; but every nation has its early period, when many tribes or families occupied their territory, which were independent of each other, while they constituted the same generic race; and there is no reason to except Egypt from the list. The early obscurity of its records is only to be dissipated by some such theory as this of Dr. Pritchard, which is consistent with the analogy of all history. Dr. Pritchard² endeavours to prove that the fifteen dynasties of Manetho consisted of several coeval successions. It may be so: but his position is still a theory. It is cutting the knot; it is not untying it. Mr. Cory, with others, rejects them, as relating to the obscurer periods of Egyptian history, on which no light can be thrown by other records; and he then arrives at the following solution of the complicated problem, presented by a comprehensive survey of the literary and monumental fragments, which have excited so much attention:—

“That the tablet of Abydos originally contained a complete catalogue of the native kings of Egypt from Menes to Ramesses II.³—That after 190 years, the shepherds invaded the kingdom, and at first subjected both Upper and Lower Egypt to their dominion; but established themselves principally in Lower Egypt, and at Memphis, and fortified Avaris as a stronghold.—That previously to the in-

² Analysis of Egyptian Mythology, p. 110.

³ The surplus signet supplied by the tablet of Karnak, appears to me to present no difficulty to this hypothesis; for if the ruins of London should be hereafter ransacked, and tablets of the kings of England from the Conquest should be found, or more than one collection of medals, they would probably differ in the number of the apparent reigns, owing to the different view in which Cromwell, Philip and Mary, and the joint reigns of William and Mary, and the sole reign of William III., and the alternating reigns of Henry VI. and Edward IV. would be regarded; and the different tablets would very probably present 34 or 35, or even 36 reigns. There were formerly a series of papal portraits round the church of St. Paul, without the walls of Rome; there is another in Florence. I strongly suspect they differ; as not one of the ancient catalogues of the Bishops of Rome, Jerusalem, or Antioch, as given by Syncellus and Nicephorus, agree. It is possible, however, that the name of Menes was not originally upon the tablet; for Sanchoniatho says that the monarchy began with Thoth^a.

¹ See page 18 of *Chronological Inquiry into the Ancient History of Egypt*, by Isaac Preston Cory, Pickering, Lond. 1837. 8vo.

^a Note p. 20.

vasion, the kingdom had arrived at some degree of splendour, and that the great pyramids had been erected; which is the more probable, as the great pyramidal tower at Babel was an example, which was imitated by almost every nation in the world⁴.—That after retaining dominion 103 years, according to the statement of the Old Chronicle, which is followed by Eusebius, the shepherd power was broken by the natives in the fourth year of Apophis, the fourth shepherd king.—That this was effected by Osirtesen I., the king of Upper Egypt.—That after a severe struggle the shepherds were depressed, but not actually conquered or driven out.—That during the next 151 years the shepherds and Theban kings in this manner ruled conjointly, according to the statement of Africanus, or over different regions and cities of Egypt, either at peace, or in a languid state of warfare; during which the shepherds were principally confined to the Delta, while the native princes, from Osirtesen I. to Hakor, retained the rest.—That after the expiration of 151 years another dispute arose; that the shepherds were driven into Avaris, and beleaguered by Hakor, or Alisphragmuthosis, and afterwards capitulated to his successor, Amos, or Tethmosis.—That the shepherds retired into Philistia, and were the Anakim⁵ and Philistines—and that part of them passed over into Greece with Inachus; which emigration is stated by Ptolemæus Mendesius, to have occurred about this time, and accounts for the confusion of Africanus in placing a dynasty of Greek shepherd kings as the sixteenth dynasty⁶.

Mr. Cory then discusses the kings of the eighteenth dynasty, and ends his view of this part of the Egyptian history with the following abstract, which I do not hesitate to extract, as the foundation of an entirely new and useful harmony of the Scriptural and profane history of the events of this most interesting period. I shall only add, that the precise period of the foundation of the kingdom of Egypt must be uncertain. Bishop Warburton's general hypothesis, that the early races fixed their habitations in Egypt, and made it the first settled kingdom, because the inundations of the Nile renewed the fertility of the soil, and prevented the necessity of their further wandering in search of pasture, may be accepted as the most probable supposition: and is sufficient to account for the fact, which is confirmed by all authorities, of its very early occupation. The exact date, however,

is determined by none. I reject, therefore, Mr. Cory's date of 2192, as the precise year of the foundation of the kingdom of Egypt, and begin with the sixteenth dynasty, which continued 190 years.

SIXTEENTH DYNASTY, 190 years. OC. E. MTh⁷.

1. MENAI, 62.—Menes, H. E. D. MT. Misor, S. Mizraim, SS. Necheroches, MM.
2130. 2. THOTH I. 59.—Athothia, MT. Athothes, E. Tosorthrus, MM. The inventor of letters and medicine, the first who built with hewn stone in Egypt, and inscribed his monuments with hieroglyphics. He is said to be the same with Asclepius.
2071. 3. THOTH II. 32.—Athothes, E. Turis, MM. Thoor? Tore? Kenkeres, MT.
2039. 4. DIABIES, 19, E.—Messochris, MM. Venephes, MT. Pyramids building!
2020. 5. PEMPHOS, 18, E.—Souphis, MM. Usaphædus, MT. Pyramids!
2002. Conclusion of the sixteenth, or first mortal dynasty of Egypt, by the invasion of the shepherd kings, who were not finally expelled, according to Manetho, till 511 years.

SEVENTEENTH DYNASTY, 103—151.

NATIVE KINGS.	SHEPHERD KINGS.
2002. ————	1. SALATIS, 19.
1983. ————	2. BEON, 44.
1939. ————	3. APACHNAS, 36.
1936. 6. KERES, 16.	
1920. 7. OSIRTESEN I. 43.—Tosertasis, MM. Misartesen, Plin. He has left, as Sir Gardner Wilkinson has detailed, several obelisks and monuments in Egypt.	
1903. ————	4. APOPHIS, 61.
1899. The power of the shepherds broken after 103 years, in the fourth year of the reign of Apophis. Osirtesen I. appears to have rescued the greater part of Egypt from the dominion of the shepherds. According to Africanus, the native kings and the shepherds held joint possession during the next fifteen years. It seems to have been a period of trouble and alternate success; but from their works, it is manifest that the native princes, or at least Osirtesen I. and Amun Muthah III. had, during their reigns, almost complete dominion.	
1877. 8. AMUN MUTHAH I. 16.	
1861. 9. AMUN MUTHAH II. 16.	
1845. 10. OSIRTESEN II. 16.	

⁴ This is the theory, also, of Mr. Faber, Orig. of Pag. Idolatry.

⁵ I would not derive the word ἀναξ from Anakim: yet there appears to be some connexion, as the Shepherds designated their whole nation as kings, and the Greeks always attributed to their kings the character of shepherds. I suspect Inachus itself to be of the same root.

⁶ Cory's Chronological Inquiry, p. 20, &c.

⁷ In this table the following abbreviations are used:—D. Diodorus Siculus.—E. Eratostratus.—H. Herodotus.—M. Manetho.—MJ. Manetho according to Josephus.—MM. Memphite list of Manetho.—MT. Thinite list of Manetho.—MTh. Theban list of Manetho.—OC. Old Chronicle.—S. Sanchoniatho.—SS. Bible.—T. Manetho according to Theophilus.

NATIVE KINGS.

SHEPHERD KINGS.

1842. ——— 5. JANIAS, 50.
 1829. 11. OSIRTESEN III. 16.
 1813. 12. AMUN MUTHAH III. 41. Reigned forty-one years, and has left several monuments.
 1792. ——— 6. KERTOS, 24.
 1772. 13. HAKOR? 17.—Aches, MM. Ucho-reus, D. Alisphragmuthosis, MJ. Name uncertain.
 1768. ——— 7. ASETH, 20. In this seventeenth dynasty I have allowed Osirtesen I. forty-three years, and Amun Muthah III. forty-one years, according to the monuments. For the rest I have averaged the interval at sixteen years each.
 1755. 14. AMOS.—Siege of the shepherds in Avaris.
 1748. Expiration of the 151 years of the joint rule of the native princes and shepherd kings. Expulsion of the shepherds, and death of Aseth. From this year commences the eighteenth dynasty, in the seventh year of the reign of Amos, and, according to the Old Chronicle, continues 348 years.

EIGHTEENTH DYNASTY, 348.

1748. AMOS, alone, 18.—Amosis, M. Tethmosis, MJ. Tægaramachus, E. Momchiri the Memphite, 79, E. Chebron.
 1730. 15. AMENOPH I. 20
 1729. Joseph sold into Egypt.
 1715. Regency, which continued till the reign of Thothmos III.

JOSEPH, SS. Chebron², the Hebrew? M.

* I have placed the construction of the pyramids in the sixteenth dynasty, but I cannot refrain from suggesting an hypothesis which affords some singular coincidences. Herodotus says that CHEOPS and CHERPHEEN built them; that CHEOPS put a stop to the worship of the Egyptians; prohibited their sacrifices and closed their temples; and was consequently in great disrepute with the priests, who declined to name him, but attributed the pyramids to a shepherd, PHILITIS, who at that time grazed his flocks in that part of the country. Diodorus says that these two kings were Chembes and Kephren, or Chabruis, but in another place, Amos and HERMEUS. This Cheops, or Amos, looks extremely like AMOS, the first king of the eighteenth dynasty, who put a stop to the human sacrifices in Lower Egypt; and CHERPHEEN, or HERMEUS, his apparent successor, would coincide with this regent CHERRON, the same as HERMES, or Joseph, who put a stop to the idolatries of Egypt, and was a shepherd from the land of the PHILISTINES, who at that time grazed his flocks in Egypt. The signet of Amos, according to Mr. Burton's copy of the tablet of Abydos, reads "PHARAOH. KB.;" and Herodotus, I believe, uses the word Cheops only in its inflexions, giving Cheop for the Egyptian name. This hypothesis would account for no hieroglyphics being found upon the pyramids, as most probably forbidden; and would be further sustained by these kings having been succeeded by Myrerinus, or Cherinus, which resolves itself into Me Cherres, or M Ares, Thothmos I. It would, however, lengthen the reign of Amos to the time of Joseph, which might be done at the expense of Amesse, and for which Eratosthenes is an authority. And to this hypothesis I feel a great inclination to assent.

Amenenthe, *Champ.* Amun-Neit-gori, Wilk. Amunthh, Hierogl. Asnth, wife of Joseph, SS.

Appearance of PHENIX, or the second Hermes, the reviver of the arts, and god of wealth, in the reign of that king, from whose successor sprung the line of the Pharaohs (the family of the Thothmos' t) *Ced.*

1710. 16. THOTHMOS I. and AMESSE, 22.—Mephra Thothmosis. Mephrea, MJ. Mæris, H. Misaphris, MTh. Stoechus Ares, E.
 1706. Descent of Israel into Egypt. Regulation of the Calendar under Joseph. Appearance of the Phoenix. Commencement of the cycle, which expired in the reign of Ptolemy Euergete.
 1688. THOTHMOS I. alone, 12.
 1776. 17. THOTHMOS II. 27.—Mephramuthosis, MJ. Methrammuthosis, T. Gosormies Etesipantus, E.
 1649. 18. THOTHMOS III. 39.—Thothmos Moëris, *Champ.* Thmosis, MJ. Tuthmosis, MT. Thampthis, MM. Moëris, H. Myris, D. Mares, E.

It is highly probable that Joseph may have retired some few years before his death, and as soon as Thothmos III. came of age.

1635. Death of Joseph in the twenty-first year of Thothmos III. Cessation of the regency of Amnuth, or Amun Neitgori. Levi, the last of the sons of Jacob, dies
 1619. Magnificent architectural works of Thothmos III.
 1610. 19. AMENOPH II. 31.—Amenophis, M. Anouphis, E. Persecution of the Israelites begins (1570). Exod. i.
 1579. 20. THOTHMOS IV. 36. Orus, MJ. Soria, M. Sirius Abascantus, E.
 1571. Birth of Moses, and education in the court of this king.
 1543. Regent during the minority of the next two princes.

ACHENCHERRES.—Chnubus Gneurus, E. Kneph-Chen-Ares. †

1543. 21. AMENOPH III. and AMUN TOOHN.—Rathek, *Hier.* Danaus, Gr. Rhatæses, MM. Rathotis, MJ. Rauosis, E. Athoria, M.
 1531. Flight of Moses.
 1530. Dissensions between Amenoph and Danaus. Danaus expelled; but maintains himself at Pelusium.
 1504. Danaus attempts to recover the kingdom with the assistance of the shepherds, and perhaps favoured by the Israelites. Amenoph associates his son with him, and retires to Ethiopia.
 1504. 22. AMUN ME ANAMEK, 13.—Achencheres II. MJ. Acherres, M. Eu. Chencheres, MT. Koncharis, Syn. Chebres, M. Af. Bicheres, MM. Bocchoris, *Tac. Lys.* Biuris, E. Busiris, *Greeks.*
 1492. Death of Amenoph. Return of Moses. The Plagues of Egypt.

1491. Expiration of the 511 years, during which the shepherds remained in Egypt. Exodus of the Jews under Moses, and of Danaus and his native followers, with the remnant of the shepherds, Greeks, and mixed multitude. Destruction of the King Bocchoris and his army in the Red Sea. This occurred, according to Syncellus, 700 years after the foundation of the kingdom by Menes (viz., in 2192), and after twenty-five reigns.

1491. 23. RAMESSES I. 1.—Sethos, T. Suphis, MM. Saophis, E.

1490. 24. AMUN,

OR	ME	PHŒNICHEEN,
PHTHAH		OR ARMEEN.

Armais, M. Hermæus, MJ.

1486. 25. RAMESSES II. 66.—Sethos, T. Sothis, Plin. Southis, M. Af. Souphis, MM. Saophis, E. Sesosis, D. Sesostris, Greeks. Osymandyas Ismendes, D. Expedition of Sesostris over Syria and Asia Minor, whilst Israel is in Horeb. During his absence his brother Armais, or Phœnich, rebels; but his rebellion is suppressed by the king's return.—Departure of the last colony under Phœnix and Cadmus.—Expiration of the 518 years, the time stated by Africanus to be the period of the residence of Greek shepherds in Egypt.

1418. 26. AMENOPH IV. 19.—Phthahmen, Will. Menephtha, Champ. Mencheres, MM. Moscheres, E., and end of the eighteenth dynasty⁹.

NOTE 2. On the name and rank of Asenath, the wife of Joseph; and the joint Regency of Asenath and Joseph over Egypt, as discovered in the Egyptian Hieroglyphics. Gen. xli. 50.

Mr. Cory has submitted to his readers a theory so curious, and so surprising, respecting the wife of Joseph, that I must be content with merely relating it, and waiting for its substantiation from further evidence. I shall only observe, that as the result of the remarkable incidents recorded of Joseph, was designed by God's Providence to be the preservation of the chosen race, and the succession of the line of the Messiah, the fittest instruments would be raised up to accomplish these objects. And it was essential, in the confusion of the changes which seem to have been so frequently made in the government and possession of Egypt, that Joseph, his father, and his brethren should be protected by the joint influence of the customs, manners, laws, and superstitions of Egypt. Amenoph I., the second king of the celebrated eighteenth dynasty, the most splendid of all the dynasties of Egypt, in whose reign Mr.

Cory has shewn it to be most probable that Joseph was sold into Egypt; left no son, and was succeeded by a regency, which continued till the reign of Thothmos III., the third sovereign in succession after Amenoph¹. The name and signet of this Regent is given by Mr. Cory in the first plate of his book. He or she, for the sex of the Regent is not certain, is not admitted into the list of kings, yet the Regent bears a royal title. This is so strangely mixed up with the two immediate successors of Amenoph, namely, Thothmos I. and Thothmos II., that he has, by some students, or discoverers of the hieroglyphics, been supposed to have been the same as Thothmos I. This, however, could not be, because the Regent survived that king. Sir Gardner Wilkinson supposes the Regent to have been posterior to Thothmos I., and anterior to Thothmos III., and to have been a queen, whose name is Amun-neit-gori. Champollion, on the contrary, considers the Regent to have been a man, whose name was Amenethe, (so uncertain are the conclusions at present derived from the study of the hieroglyphics) and considers him to be the husband of the daughter of Thothmos I.; and Regent during the minority of Thothmos III. He believes this Regent to have been high in honour with Thothmos I. and II., and at the beginning with Thothmos III.; but that as soon as Thothmos III. received the sole government, he regarded this Regent as an usurper, and everywhere effaced his name to substitute his own. Mr. Cullimore² also makes this Regent contemporary with the three Thothmos. In the original lines of the great obelisk at Karnak, are the signets both of the Regent and Thothmos I.; and several temples appear to have been erected jointly by him, and by Thothmos I. and II. Now this Regent falls exactly into the period occupied by Joseph. Like Joseph, he was a joint ruler of Egypt during the reigns of three or four successive kings. Now the second name of the eighteenth dynasty given by Manetho is Chebron, or the Hebrew, as Joseph is four times called in the history of his advancement. When Joseph was made ruler over Egypt, and inferior only to Pharaoh, who occupied the throne, Pharaoh, or Amenoph, took his ring or signet from his own hand, and put it on Joseph's hand. This monumental person, or Regent, uses that very royal signet, which is only such a variation of that of Amenoph I., and of Thothmos I., as preceding kings adopted from their predecessors; and thus corresponds with that which was given to Joseph. If we rested here, we should at once say that we had discovered on the Karnak sculptures the insignia of the office of Joseph, and identified that Patriarch

⁹ Cory's Chronological Inquiry into the Ancient History of Egypt, p. 118, &c. It is not necessary to follow Mr. Cory through the remaining dynasties. The student will find Mr. Cory's book deeply interesting.

¹ See the former note.

² Explanation of Plates, &c., Cory, p. 48.

with the Regent of Egypt during the reigns of Amenoph and his immediate successors. But there is some difficulty in determining whether this Regent was male or female. In the lateral lines of the great obelisk at Karnak, the Regent is represented always in male attire, commonly as bearded, and with the crown of Lower Egypt only. But to his name, or rather to the insignia which describe him, is always appended the mark which commonly, though not universally, denotes the female sex: and in the legends respecting this Regent on other buildings of Egypt, feminine nouns and verbs are used, which Mr. Champollion explains by supposing the Regent to be the husband of a queen in her own right, receiving the address, and speaking solely as the representative of his wife. Now the name which Mr. Champollion reads, Amenenth, is simply, without its intermediate vowels (which are gratuitously inserted), A, M, U, N, T, H, which differs only from the name of the wife of Joseph, אֲסֵנַת, A, S, N, Th, in no important particular, except in the substitution of S for M, ו for ת, two letters in the ancient Hebrew alphabets so much alike, that the one may be presumable to have been substituted for the other. Now this Asenath, or Amenenth, the wife of Pharaoh, was the daughter of Potipherah, the prince-priest of Heliopolis; and from the near connexion in those ages of the kingly and priestly offices; from the names of her father; from the honours designed to Joseph, and from the circumstance of Amenoph leaving no sons to succeed him, Mr. Cory concludes that Asenath, or Amenenth, was not only closely connected with the royal family, but that she was actually, or eventually, one of the co-heiresses presumptive to the throne; and probably the sister or cousin of that princess, in whose right Thothmos I., the successor of Amenoph, obtained it. This conjecture explains the circumstance why the daughter of Potipherah was chosen to be the wife of Joseph. It explains the seeming difficulty of the insigne of the Regent of Egypt being both designated by the mark, which denotes that the Regent was female, while the same Regent is represented as a bearded man; and is sometimes spoken of as a man, sometimes as a woman. The hypothesis is confirmed by the substitution in one of the signets of the obelisk of Karnak, of the name of Amun Hermeen, which Mr. Cory shews in another part of his very interesting work, to be the name of Joseph, for the name of Amunth.

Such is Mr. Cory's singular and most curious theory, which I leave to the judgment of others. I shall only add, that I believe the name of Joseph's wife to have been indifferently Asenath, or Amenenth, or Amun-neit-gori. If it is called Asenath, the name may have been conferred upon her because of her

husband's peculiar office, as the giver of bread, or builder of stone-houses for the Egyptians. It may be derived from the unusual and singular word, which is certainly not Hebrew, עֲנַת , store-houses for corn: (Deut. xxviii. 8) and נָתַן , to give. If we leave out, as is common, the final letters, we arrive at the compound רַעַנַת . The word Amenenth I do not understand; but the word Amun-neit-gori, the name of the queen, thus called by Sir Gardner Wilkinson, may be possibly derived from compounding the Egyptian and Hebrew words, which would exactly describe by a singular coincidence the circumstances of Asenath. The Egyptians, both men and women, were accustomed to assume the names of their gods or goddesses, or the attributes at least of their deities. Amun is the title of the sun, and signifies sacred. Neit, or Neith, is the name of the goddess which corresponds to Minerva in a later age; and gori, or geri, may be derived from the Hebrew, גֵּר , the stranger, dwelling in the land. Sharpe has shewn in his Vocabulary of Egyptian Hieroglyphics³, that Amun and Ra are the same; and Sir Gardner Wilkinson, in his engraving of the Cartouche, or insigne of Amun-neit-gori⁴, has shewn that the very hieroglyphics which begin the name of Amun-neit-gori, are the same as those which I find in Sharpe's Vocabulary to be used for Ra and Amun-Ra. Ra-Amun and Amun-Ra are all precisely the same name. The name, therefore, might have been Ra-neit-gori. If this be the case, we may suppose that this queen, or joint Regent with Joseph, took the name Amun to describe her royal descent, from the gods of her country; or the name Ra to assert her descent from Potiphar, who was the priest of Ra, and took his name; that she took the name Neit, or Neith, to describe her wisdom in ruling Egypt, as the joint Regent with her husband Joseph; and that she added the word גֵּר , ger, or gor, or geri, or gori, to describe the original quality of her husband; and thus the name Amun-neit-gori is the same as Asenath, insomuch as they both refer to the same events, which the book of Genesis informs us took place in Egypt. Such is the sort of discovery we may be said to elicit from the exhumation of the long-lost hieroglyphics of Egypt. I know not what effect they may have on the minds of others; I can only say, that I find in this and in every novel source of information, from whatever quarter it may arrive, new and wonderful proofs, arising from the most singular and unexpected coincidences, of the truth of the Holy Scriptures.

NOTE 3. *On the store-houses built by Joseph.* Gen. xli. 48.

³ 1 vol. 4to. London, 1837, p. 24.

⁴ Thebes, p. 508, plate viii. of the Dynasties of the Pharaohs.

The labours of Joseph here described in building store-houses, are placed vividly before us in the paintings upon the monuments, which show how common the store-house was in ancient Egypt. In a tomb at Elethya, a man is represented, whose business it evidently was to take account of the number of bushels which another man acting under him measures. The inscription is as follows:—The writer or registrar of bushels, *Tautnofre*. Then follows the transportation of the grain. From the measurer others take it in sacks, and carry it to the store-houses. In the tomb of Amenemhe at Beni Hassan, there is the painting of a great store-house, before whose door lies a large heap of grain already winnowed. The measurer fills a bushel in order to pour it into the uniform sacks of those who carry the grain to the corn magazine. The carriers go to the door of the store-house, and lay down the sacks before an officer who stands ready to receive the corn. This is the overseer of the store-house. Near by stands

the bushel with which it is measured, and the registrar who takes the account. At the side of the windows there are characters which indicate the quantity of the mass which is deposited in the magazine. Compare with this the clause⁵, "Until he left numbering," in verse forty-nine. By these paintings, light is also thrown upon the remark in Exod. i. 11, "And they (the Israelites) built for Pharaoh treasure cities." According to Champollion (*Briefe*, S. 228), the wide halls of the great palace at Thebes, which are surrounded by large colonnades, all have the name *Manok*, according to the Egyptian inscription, i. e., the place of the harvest; and hence is derived, the place where corn is measured. Is this *Manok* probably the same as the Hebrew מִנְכָּרִים⁶?

⁵ Rosellini, II. p. 324, seq.

⁶ *Egypt and the Books of Moses*, by Dr. E. W. Hengstenberg, from the German by Robbins. Andover, U.S. 1843. p. 34.

SECTION LXXV. GENESIS XLII. 29—38. XLIII. 1—25.

TITLE.—*Modern Biography is generally to be distrusted, because it uniformly makes its objects faultless. The scriptural method of writing Biography. Review of the life of Joseph. His brethren return to Canaan, but are again compelled by the famine, in spite of their father's reluctance, to go down to Egypt, accompanied by Benjamin.*

INTRODUCTION.—Among other innumerable proofs of the undoubted truth of the Holy Scriptures, we may justly reckon *the manner in which inspired writers relate the faults* as well as the excellencies of the persons whose actions they relate, or whose characters they describe; unmindful of the surprise of their readers, or the charge of inconsistency against the holy persons whom they mention. The drunkenness of Noah, the weakness of Abraham, the crimes of David, are recorded as freely and as fully, as the declaration that Noah found favour with God, that Abraham was the father of the faithful, and that David was the man after God's own heart, in condemning and reproving the idolatry of Israel. None are perfect but one, and that is Christ the Lord. Modern biography is written on a different plan, and is consequently both valueless and incredible when it describes the inner souls and character of objects, whose actions may be illustrious, or whose talents may be great; but whose hearts are uniformly, like those of all mankind, treacherous, deceitful, and corrupt. All, *all parties without exception, are guilty of this crime.*—The good but imperfect men, who are called the Fathers of the Church in the early centuries—the adherents of the Church of Rome—the Reformers of the Church in England—the chief friends of the chief sects among us; hermits, monks, martyrs, sectarians, Christians of every name, are all represented by their biographers as saints

without spot; honoured by the Almighty for their blamelessness, faith, and consistency; free from all reproach, and worthy of homage and honor, nearly approaching to the reverence we owe to the one Mediator alone, who has taken our nature upon Him.—One large body of Christians has actually elevated the real or supposed Saints of the Church to the rank of joint mediators between God and man. It invokes the spirits of sinful men and women to assume the office of Christ, and to intercede for their souls at the throne of God. *All this is as wrong in principle, as it is wrong in practice.* And until the faults as well as the excellencies of the more eminent and honourable are dispassionately recorded, biography and history will ever be distrusted, as the reflection of the opinions and the prejudices of their writers. The mode of writing which the authors of the books of the Old and New Testament, however, were constrained by the Holy Spirit to adopt, removes from them the possibility of doubt, or of the suspicion of partiality. None are declared to be perfect, though of some few characters, no great faults, no crimes, no errors are recorded.—Among these is the person whose history is now being brought before us; and we may be assured of the truth of the excellence of the character of Joseph, from the certainty, that if he had been guilty of any great offence, such offence would be related, as well as his purity and goodness.—Let us then consider the character of Joseph as our model, in his *youth, manhood, and age.* The present section relates only the return of his brethren to their father, and their account of the manner in which the man, whom the king of Egypt had called Zaphnath-paaneah, or the Lord of the Land, received them; with their successful expostulation with their father, when he refused to permit Benjamin to go down with them to Egypt to buy more food; and their reception in Egypt by Joseph when they again arrived there with Benjamin his brother. The opportunity therefore presents itself, in this and in the following section, of considering the faultless conduct, and the religious character of Joseph.—The *first circumstance*, then, related of Joseph, alludes to his youthful piety, prudence, and obedience to his father. All these are implied in the expression, “he was the son of his old age.” This does not mean that he was the youngest, or the last son of his father, as many have supposed. Benjamin was the youngest, son of Jacob. It means, as the Jewish commentators on the Hebrew translate the original, that Joseph was a wise and prudent son, the companion and support of his father, giving and receiving his blessing; and the respect, obedience, love, and duty of children to their parents, in their own homes, is the *foundation* of all virtue, and the first commandment with promise.—The *next circumstance* recorded of Joseph is, that he brought to his father the evil report of his brethren. The meaning of this is, not that he was a spy upon his brethren, as the words at first sight appear to mean, but that his brethren were so cruel and so vicious, as we know by the actions recorded of Reuben, Judah, Simeon, and Levi, that he could not, and he would not live with them, nor be partaker of their evil deeds; and as the only place of refuge for a youth who abhorred and detested the profligacy of his youthful associates could be the house of his father, therefore it was that Joseph returned

and lived with his father; and he was compelled to explain to his father the causes of his seeking his protection. Avoiding evil company, even of our best and dearest friends, if they are profligate and wicked, is the *second* proof that a young man can give of personal religion and acceptance with God.—When Joseph was seventeen years of age, and after the peculiar blessing of God was shewn to be upon him, in his father's house, by the prophetic dreams with which he was honoured, his father requested him to go and learn the welfare of his brethren, who were feeding their father's flocks at a distance from their father's tent. They saw their brother coming. They sold him as a slave to the Ishmaelites; and the career of Joseph in the world began in the lowest rank of life, and in the performance of the most humble duties. The conclusion of that most admirable summary of all our Christian faith, in the Church Catechism, is that we should learn and labour to do our duty in that state of life to which it shall please God to call us.—This was the *third* proof which Joseph gave, and which every young man will give, that the presence of God was with him. He so did his duty in the humble sphere in which the providence of God placed him, that he won the confidence of his Egyptian master; and all that he did the Lord made it to prosper.—But the *fourth* proof remained to be given, that his religion was that of the heart, in the spirit and not in the letter. The time came when he was to endure temptation; and no young man can hope to escape from the temptations of a corrupt heart, an ensnaring world, and sinful society. Joseph resisted and conquered evil, on that principle which by its power over the heart and soul can only subdue it.—He added to his faith virtue. He founded his virtue upon faith in the God of revelation. And because he believed that sin was an offence against his Creator and his Judge, therefore he was enabled to deliver his soul from evil. So also must all act who hope to conquer. “How shall I do this great wickedness,” he exclaimed, “and sin against God.”—But there is yet one more virtue, which may be called the *fifth* stage in the progress of a young man's attainment to the perfection to which he is commanded to aspire, and that is, patient submission to the will of God in peace and hope, as well as in holiness and faith. This was the case with Joseph. He was thrown into prison as an ungrateful and wicked hypocrite. “The iron entered into his soul.” He endured wrong, suffering patiently, and still doing the duty of a believer in the God of Israel, to his fellow prisoners, “until the time came that his cause was known,” and “the prince of the people let him go free.”—*Such were and such are the five steps to the temple of inward peace*, and generally to the worldly success of the young, who begin life with the knowledge of the God of the Universal Church. Obedience to parents at home,—avoiding evil company as a pestilence—doing their duty in that state of life to which it shall please God to call them—abstaining from all appearance of evil, because sin is “that abominable thing which the Lord hateth”—and patiently resigning the soul in all the afflictions of life; these, these, are the five steps, if not to worldly success, certainly to that inward peace which is the earnest of the future blessedness.—We will consider in the next section, the

conduct of Joseph in his advancement; and only add here, that the same God will impart the same inward happiness, whenever these sacred duties and principles are united in the conduct and hearts of the young, as they were united in the patriarch Joseph.

GENESIS XLII. 29—38. XLIII. 1—25.

BEFORE
CHRIST
1707.

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

^a ver. 7.
† Heb. with us
hard things.

30 The man, *who is* the lord of the land, ^aspake †roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

^b ver. 15, 19, 20.

33 And the man, the lord of the country, said unto us, ^bHereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone:

^c ch. 34. 10.

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall ^ctraffick in the land.

^d See ch. 43. 21.

35 ¶ And it came to pass as they emptied their sacks, that, behold, ^devery man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their fa-

ther said unto them, Me have ye ^ebereaved of *my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for ^fhis brother *is* dead, and he *is* left alone: ^gif mischief befall him by the way in the which ye go, then shall ye ^hbring down my gray hairs with sorrow to the grave.

1 And the famine *was* ⁱsore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man †did solemnly protest unto us, saying, Ye shall not see my face, except your ^kbrother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go

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^e ch. 43. 14.

^f ver. 13. & ch. 37. 33. & 44. 28.
^g ver. 4. & ch. 44. 29.

^h ch. 37. 35. & 44. 31.

CHAP.
XLIII.
ⁱ ch. 41. 54. 57.

† Heb. protesting
protested.

^k ch. 42. 20. & 44. 23.

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down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man † asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenor of these words: † could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him: of my hand shalt thou require him: ¹if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned || this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and ^mcarry down the man a present, a little ⁿbalm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and

the money^o that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. ^p || If I be bereaved of *my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ^qruler of his house, Bring *these* men home, and †slay, and make ready; for *these* men shall †dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may †seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

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• ch. 42. 25. 33.

^p Esth. 4. 16.
† Or, *And I, as I have born, &c.*

^q ch. 24. 2. & 39. 4. & 44. 1.

† Heb. *kill & killing,*
1 Sam. 25. 11.

† Heb. *eat.*

¹ ch. 44. 32.
Philem. 18. 19.

|| Or, *twice by this.*

^m ch. 32. 20.
Prov. 18. 16.
ⁿ ch. 37. 25.
Jer. 8. 22.

† Heb. *roll himself upon us,*
Job 30. 14.

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* ch. 42. 3. 10.

† Heb. coming
down we came
down.

* ch. 42. 27, 35.

20 And said, O sir, [†] we came indeed down at the first time to buy food :

21 And ^{*} it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace

be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: [†] I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [†] gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

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† Heb. your
money came
to me.

* ch. 18. 4. &
24. 32.

PRAYER.—LET US PRAY, *that we be the imitators of the conduct of the Patriarch Joseph, in our early obedience to our parents; in our hatred of bad examples, even among those who are near and dear to us; in our doing our duty in that state of life to which it shall please God to call us; in our resisting temptation upon the principle of faith in God; and in patient submission to the will of God in all the afflictions and calamities of life.*

ALMIGHTY God and heavenly Father, who of Thine infinite love and goodness to Thy holy Church, hast caused Thy servants, Moses and the Prophets, the Apostles and the Evangelists, to write alike for our improvement, the record of actions which are to be avoided, and also of actions which are to be imitated; grant us such grace, we pray Thee, that as we know Thy will, so we may ever pray to fulfil the same, and daily strive to become more and more what Thou wouldst have us to be.—We thank Thy holy name for the example which Thy servant Moses has been enabled to write for the use and improvement of the young. Have mercy upon us, O Lord our God, that we may begin from our earliest years to offer to Thee the flower in the bud; and not to be of the number of those who delay the dedication of their hearts and lives to Thee, till their late repentance is alike doubtful in its acceptance and sincerity. Grant, we beseech Thee, gracious Lord, that as we have been devoted and dedicated to Thee and Thy service, by affectionate and tender parents, at the waters of baptism; and as we were early taught by them to clasp our infant hands and bend our infant knees, and to utter our earliest words in prayer to Thee, for Thy constant grace and protection; so may we also begin, and rejoice to have begun, our journey from earth to heaven, with obedience to Thy precept, and with honour to our father and mother. Enable us, we beseech Thee, to return their love and kindness to their children, by reverence and gratitude, by respect, and by comforting their age; and give us the fulfilment of Thy promise, in the heavenly Canaan, that our days may be long in the land of Thine immortal glory.—And as we pray Thee that we thus begin our mortal life with honour and obedience to our father and mother, so enable us also, we pray Thee, to continue to devote our souls and lives to Thee, by refusing to follow the mul-

titude to do evil, and permitting the example of our nearest and dearest earthly friends to cause our hearts and lips to sin. Give us the spirit of a sound mind, that our conversation be always with grace, innocent, amiable, courteous, and useful; seasoned with the salt of that divine wisdom which shall preserve our souls from the foolish talking which is not convenient—from all sinful complacency in the conversation which dishonours the friendship of a Christian, and from all sinful compliance with the maxims and examples of a corrupt and evil world.—Let not the fears of the frowns of any man cause our hearts to waver, nor our lips to sin. Whatever be the state or the condition to which Thy Providence shall call us, may we ever regard it as that peculiar scene of trial and of temptation in which, Thou, O God! art to be honoured by us; Thou, O Christ! art to be glorified by us; Thou, O Holy Spirit! art to be obeyed by us; so that by the constant fear and love of Thy holy name, Thou, O blessed and glorious Trinity! art to be sanctified in our hearts, and our souls to be saved, our neighbours to be benefited, and all our humble duties to be done, in that sphere and station to which our God has called us. O Lord God! our heavenly Father, Giver of all goodness, send us Thy grace, that we may love Thee and worship Thee, serve Thee, and obey Thee in all the religious, and moral, and relative duties of our state and condition, as members of Thy Church, and believers in Thy word, all the days of our pilgrimage upon earth. Whether we be in prosperity or adversity, whether we be high or low, or rich or poor, wherever and whatever we be, may we still consider our station to be the peculiar place of the trial and probation of our soul upon earth, and never dishonour Thy holy name, nor depart from Thy faith and fear.—And because the weakness of our nature is such, that we are not able to do these things of ourselves, nor to do our duty in that state of life to which Thou hast called us, nor to walk in the commandments of God, nor to serve Him without His special grace; grant us, we pray Thee, the faith and spirit of Joseph Thy servant, to resist the temptations of life, and the sin that doth so easily beset us; by ever remembering that Thine eye seeth us, and that every sin we commit is a great wickedness against the God of mercy and love.—May we ever remember the covenant of our God and the guide of our youth. *May our duty to God in heaven be ever made the firm and solid foundation of our duty to man on earth.* So may we believe in Thee, and fear Thee, and love Thee, with all our heart and soul and strength, that we keep our hearts with all diligence, and our bodies in all temperance, soberness, and chastity; and neither in thought, word, nor deed offend the God of our mercies, nor grieve the Spirit of God, whereby we are sealed unto the day of redemption.—And as we thus pray to Thee for Thy grace to enable us to follow the example of Thy servant Joseph, in obedience to his parents, in forsaking the society of the wicked, in the patient performance of duty, and in abstaining from the very appearance of evil, because he believed and honoured the religion and the God of his fathers; so enable us, we pray Thee, to follow the same example; in submitting to Thy holy will when the iron entereth into the soul, when the world frowns, and friends forsake, when the waves of affliction beat upon us, and all the storms and tempests of adversity and sorrow overwhelm us. In the midst of the sorrows we have in our hearts, may Thy comforts possess our souls. When the darkness is deepest, and the distress of the soul is greatest; when the soul is in the prison of misery and despair of all human comfort; then, oh then! as Thy word was with Joseph in the prison of the Egyptians, then be with us to speak the words of hope, and to breathe the spirit of peace to the soul. Be Thou our guide through the valley of calamity, oppression, and woe. Be Thou the friend and deliverer in

whom we may ever trust, for that peace which the world cannot give, nor remove, nor destroy. So may the example recorded in Thy holy word, of the actions which God commands, be sanctified to the improvement of our souls and obedience to Thy blessed will. So may we be found faithful to our holy profession, and obey as well as believe the commandments of God in all things. Hear, we beseech Thee, our imperfect petitions which we offer, not in our own name, but in the name and for the sake of Jesus Christ Thy Son, our only Lord and Saviour, who in compassion to our infirmities, hath taught and commanded us, when we pray, to call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

SECTION LXXVI. GENESIS XLIII. 26—34. XLIV.

TITLE.—*God's revealed religion destroys alike the infidel philosophy which rejects the truth, the false philosophy which corrupts it, and the superstitious philosophy which perverts it.—The review of the conduct of Joseph continued. His policy to prove the repentance and try the affection of his brothers for Benjamin. His government of Egypt:—abolition of human sacrifices, and reform among the people.*

INTRODUCTION.—*The one true religion which God has revealed to man consists in faith in God, and in His Revelation, so working by love within the soul, that man fears God, and hopes for God's blessing upon him. The belief of those who received the one true religion at the time when Joseph was governor over Egypt, may be ascertained from the book of Job and the early part of the book of Genesis. Joseph and his family, and all, therefore, of the patriarchal families who had escaped the Nimrodian corruptions, believed in one God, the Creator of heaven and earth; in the frequent appearances from the invisible world of the God of Adam and Noah, of Abraham, Isaac, and Jacob; in God the Holy Spirit, which had moved upon the world at its creation, and strove with the soul of man, as in the days of Noah; in the necessity of obedience to His will, and in the hope both of the present and future mercy of the living Redeemer.—We have sufficient reason to believe that Egypt was peopled at a period after the deluge so early, that it is probable, as all error is gradual, the first founders of its government, whether in the north or south, did not establish at the beginning the abominable idolatries which in after-ages degraded it: and that the Egyptians, therefore, when Joseph was made their ruler, still retained, with many corruptions, the remnant of the old Patriarchal religion. They believed in, and feared, God; for not only did Joseph say to his brethren, before they knew him, and when he addressed them in the hearing of the Egyptians, as an Egyptian ruler, that he feared God (Gen. xlii. 10), but the Egyptian steward of his house spake of the same God (Gen. xliii. 23), as the God of Providence and their fathers. Not only so, Pharaoh, when he elevated Joseph to the government, appealed to his council whether the Spirit of God was*

not in Joseph (Gen. xli. 28); and the name given to God by Pharaoh, by Joseph, and by the steward, is in all cases the same.—We are compelled, therefore, to believe that the knowledge of God the Creator had not been entirely obliterated. We find, however, that the prince-priest, whose daughter Joseph married, was the priest of the city and temple dedicated to the sun. We read of the superstition of the divining cup. We may consequently infer that the Egyptians of this time mingled the remnant of the ancient faith with the philosophy which corrupted it, and with the worship of the sun; and therefore with the worship of other false gods, which in all ages were connected with it. That philosophy (as the authors who have written on the idolatry of India, Egypt, Babylon, and Ethiopia, have proved to us) originated in speculations respecting the nature of God and the duties of man; and it consisted in teaching that God was not the Lord and Ruler of heaven and earth, but that He was the soul of the world, living in the sun, moon, stars, animals, and plants. They changed the glory of the invisible Ruler of all things into images, until they gradually worshipped and served the creature more than the Creator. This system was beginning in Egypt. The people united with some remembrance of the true God, the love of speculation and philosophy. They were no longer contented with the truth of revelation in its simplicity, but they added to it, or they took from it, or they rejected it. It was with the Egyptians therefore, as it was with other idolaters, and as it too frequently is in principle, though not in detail, among ourselves. Some retained the uncorrupted truth. Some speculated upon the difficulties which can only be understood in the future state, till they rejected the belief of the revealed God altogether. Some mixed with their belief in the true God, all the fancies which their vain reason and vainer imaginations approved: while some endeavoured to please the God whom they worshipped by services which they supposed would be acceptable, but which He had not commanded. In this state of things Joseph was made ruler over Egypt. He professed *the one true religion*, which *neither rejected the truth, nor corrupted the truth with speculative idolatries, nor perverted the truth with observances which are called superstitious because God had not required them.*—We have seen his obedience to his parents, his hatred of wicked society, his doing his duty in the humble state to which God first called him, his founding morality of conduct upon religious principle, and his patient submission to deep and hopeless affliction.—Now, he was elevated to prosperity, and the first thing we read of him after his elevation, is the same noble attention to the duties of his exalted station. He proceeds at once to make a circuit through the whole land of Egypt to fix the best places for store-houses, to order them to be built, to collect the corn, and to store it up against the days of the famine. The names of his children prove his grateful remembrance of the Providence which had protected and raised him. When his brethren first came he supplied them with food, and took precautions to secure the coming down of Benjamin. When they next came to Egypt he welcomed them to his house, but withheld from them the knowledge that he was their brother, till they had demonstrated by their conduct that they were now worthy of becoming his companions.—He placed his cup in

the sack of Benjamin that he might know, when his steward would require Benjamin, whether the rest of his brethren would leave him to his fate as a suspected and discovered robber, or whether they would prove their affection to Benjamin, and therefore their repentance for their conduct to himself, by returning with their brother to Egypt. If they had not returned, Benjamin would probably have been made the friend of Joseph, and Jacob their father would have been requested to come down to Egypt, while their brethren would have been commanded to remain in Canaan. All ended well. The Patriarchs returned with Benjamin, as we read in this section. They are then permitted to go back to their father. Jacob is entreated to come down to see his prosperous son. He accepts the invitation. He is presented, as we shall read, to Pharaoh, and commanded to reside with his family in the land of Goshen. The government of the land of Egypt is continued by Joseph through the years of famine, and probably about fifty or sixty years after. We have reason to believe that in the course of his government he reformed for a time the religion of Egypt, and abolished also for a time the custom of human sacrifices. We have reason to believe too, *by evidence lately brought to light, that he was compelled to refuse to sell corn out of Egypt to some parts of Arabia*; yet he so managed, as a political economist, the supply and demand of the people for corn in Egypt, that he either laid the foundation, or strengthened the foundations of that great and splendid monarchy; and became the chief source of the future magnificence and power of the principal dynasty of its kings, whose conquests and exploits are still found to be recorded in the remaining monuments of that wonderful country. And there can be no doubt with the Christian that fresh discoveries of the truth of God's Revelation will be made, and new and continued light will be thrown upon the obscurer parts of the history of the Holy Scriptures, by the researches of travellers and the explorers of the ruins and antiquities of Egypt. It is the peculiar property of truth, that it will not only bear the strictest investigation, but that the most rigid inquiry only tends to establish and confirm it. So it is with the Old and New Testament; and happy shall we be if we receive the revelation of God in its simplicity; and valuing those truths only as divine which God himself has revealed to us, *reject at once the philosophy of infidelity which denies revelation; the philosophy of human reason which corrupts it; or the philosophy of superstition which perverts it.*—All the absurdities by which mankind in every age has destroyed the value and simplicity of religion have been called philosophy. The wisdom of God in the revelation of His own nature, and of man's acceptable duty, is foolishness and not philosophy, with the world: but this wisdom alone maketh man wise in his present happiness, and wise in his future salvation.

GENESIS XLIII. 26—34. XLIV.

<p>BEFORE CHRIST 1707.</p>	<p>26 ¶ And when Joseph</p>	<p>in their hand into the house,</p>	<p>and ^abowed themselves to</p>	<p>him the present which <i>was</i></p>	<p>him to the earth.</p>	<p>BEFORE CHRIST 1707.</p>
						<p>^ach. 37. 7. 10.</p>

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† Heb. *peace*,
ch. 37, 14.
† Heb. *Is*
there peace to
your father?
b ch. 42. 11, 13.

• ch. 37. 7, 10.

ch. 35. 17, 18.

• ch. 42. 13.

1 Kings 3.
26.

• ch. 42. 24.

h ver. 25.

1 ch. 46. 34.
Exod. 8. 26.

27 And he asked them of *their* † welfare, and said, † *Is* your father well, the old man ^b of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father is in good health, he is yet alive. ^c And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, ^d his mother's son, and said, *Is* this your younger brother, ^e of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for ^f his bowels did yern upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and ^g wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on ^h bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is ⁱ an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from be-

fore him: but Benjamin's mess was ^k five times so much as any of theirs. And they drank, and † were merry with him.

1 And he commanded † the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he || divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, ^l the money, which we found in our sacks' mouths, we brought again unto thee out of the land of

BEFORE
CHRIST
1707.

• ch. 45. 22.
† Heb. *drank*
largely: See
Hag. 1. 6.
John 2. 10.

CHAP.
XLIV.
† Heb. *him*
that was over
his house.

|| Or, *makest*
trial.

1 ch. 43. 21.

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Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, ^{ch. 31. 32.} both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

<sup>ch. 37. 29. 34.
Numb. 14. 6.
2 Sam. 1. 11.</sup> 13 Then they ^{rent} their clothes, and laded every man his ass, and returned to the city.

^{ch. 37. 7.} 14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they ^{fell} before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly || divine?

|| Or, make trial, ver. 5.

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, ^{ver. 9.} we *are* my lord's servants, both we, and *he* also with whom the cup is found.

^{Prov. 17. 15.} 17 And he said, ^{God}

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forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and <sup>ch. 18. 30, 32.
Exod. 32. 22.</sup> let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and ^{ch. 37. 3.} a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, ^{ch. 42. 15, 20.} Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, ^{ch. 43. 3, 5.} Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And ^{ch. 43. 2.} our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then

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will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that ^v my wife bare me two sons:

28 And the one went out from me, and I said, ^v Surely he is torn in pieces; and I saw him not since:

29 And if ye ^v take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that ^v his life is bound up in the lad's life;

31 It shall come to pass,

when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, ^v If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, ^v let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall [†] come on my father.

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ch. 43. 9.

Exod. 32. 11.

† Heb. *and my father*,
Exod. 18. 1.
Job 31. 29.
Ps. 116. 3. 2
119. 143.

PRAYER.—LET US PRAY *that we so employ the powers of our reason, so be ruled and governed by the Holy Scriptures, and so be controlled and guided by the ordinances of the Church, that we alike escape from infidelity, heresy, and schism; that we serve God with gratitude and love; that we study the Scriptures with pleasure and delight; and that we endeavour to do good to the Church and to the world, with prudence, diligence, and zeal.*

ALMIGHTY and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, and who hast entrusted to their care the powers of their reason, the pages of Scripture, and the ordinances of Thy Church; so pour down upon us, we beseech Thee, the gifts of Thy Holy Spirit, that we may ever be enabled to employ these Thy sacred gifts, to Thy glory, to the good of Thy Church, the benefit of mankind, and to the salvation of our immortal souls. Enlighten our minds, and strengthen the powers of understanding and reason within us, that we may see, and know, and be convinced of the abundant proofs of the truth of Thy holy Word. We believe and are sure that the God of Creation did not place man upon the world, and leave His creature there, without the revelation of His holy will, and the perpetual guidance of that Holy Spirit, which we, Thine unworthy servants, like our first parents, and the world before the flood, and like our fathers in the later days, too often despise, and scorn, and grieve. Give us more and more to see and believe that the history of the world is the demonstration of the truth of Thy holy Word. May the record of Thy miracles and wonders in the olden time convince us; may the prophecies which anticipate the events of history convince us; may the testimony of the eye-witnesses of the great works Thou hast done,

convince us ; may the descriptions of our own hearts in reading Thy holy Word, convince us ; may the healing of the diseases of the sinful soul within us convince us ; may all the combined united evidences of the truth convince us ;—that Thou, O Lord God, the Creator and Preserver of the spirits of all flesh, hast granted the revelation of Thy will to man, and that the holy revelation Thou hast granted is written in the Scriptures we receive and believe.—Cast down before Thee all vain imaginations, all false philosophy, all pride of reasoning, speculating upon its own fancies, and rejecting the proofs of Thy truth. Let not sin, and death, and infidelity, and despair, triumph over the understandings and the souls, over the hearts and the lives of Thy people. We praise Thee, we bless Thee, O Lord our God, for our faith in the truth of Thy Word. Oh ! make Thy Holy Scriptures more and more the rule of our faith, in all doubts and difficulties ;—the guide to our feet in all our wanderings, the lamp to our path in all our darkness. *May we believe nothing to be essential to the faith of the soul, but the truths which Thou Thyself, God of revelation, hast recorded.* Ever keep us steadfast in our belief in Thee, O God the Father Almighty ! Keep us ever steadfast in the faith of Thee, O God the Son ! who for us men, and for our salvation, didst come down from heaven, and teach, and suffer, and die, as Thy servants the Prophets foretold, and Thy servants the Apostles declared. Keep us ever steadfast in the faith of Thee, O Holy Spirit ! who convinceth the world of sin, and righteousness, and judgment, and sanctifieth and comforteth the souls which reject not Thy power. O holy, blessed, and glorious Trinity, keep us and guard us from the *heresy* which denies to the Saviour and to the Comforter the same glory, and power, and worship, which we give to the Father Almighty.—And as we thank Thee for the Scriptures, which alone make us wise unto salvation, so also do we praise and *bless Thy holy name, that we are the members of that purer portion of Thy Universal Church in which the same sacred Scriptures are daily read and fully given to Thy people.* Oh ! may this Thy holy Church ever be kept faithful to its trust, as the keeper and witness of Thine inspired Word. We thank Thee, for the revelation of the means of grace, for the preaching of Thy gospel, the administration of Thy sacraments, the succession of Thy ministers, the order of the rulers, the teachers, and the deacons of the Sanctuary. Next to Thy holy Scriptures, may we value and esteem Thy holy Church. Keep Thy Church, we pray Thee, by Thy perpetual mercy, from all false doctrine, heresy, and error ; and keep our steps, we pray Thee, from the divisions and the schisms which are hateful in Thy sight, which dishonour Thy people in the presence of an ungodly world, which disgrace the Christian name, and endanger the Christian soul.—So may we serve Thee with gratitude and love. May we follow the *commandments of God the Creator* with faith and fear. May we follow the *commandments of Christ*, that we come to Him and depend on Him, with peace and hope. May we follow the *commandments of the Holy Spirit* of God, and never grieve the Holy Spirit, nor resist His merciful persuasions, nor quench the light of knowledge, nor the fire of devotion, in the soul which is sanctified by His presence and blessing. So may we press forward to the prize of our high calling of God, looking to Jesus, the Author and the Finisher of our faith. Make us perfect in every good word and work. May Thy Word be our study, our delight, and our glory. May the salvation of the soul be to us the one thing needful. May the example, as well as the atonement of Christ, our Lord, so be set before us, that as we seek our own salvation, we may seek also the good of others. May we promote the extension of Thy Church and the knowledge of Thy Word. With the *prudence* which avoids all needless offence ;

with the *diligence* which adds virtue to faith, and knowledge to virtue, and temperance to knowledge, and patience to temperance, and godliness to patience, and brotherly kindness and charity to all these; and with the *zeal* with which it is good to be affected in all the good and holy things which pertain to God and His glory, to the soul and its salvation, to the world and its benefit, to the Church and its enlargement.—May we ever follow, and love, and serve Thee, our merciful and Almighty God. Hear us, we pray Thee. When Thou hearest, forgive our sins, accept our prayers, and bless us with hope and peace in Thee. In the name, and for the sake of Jesus Christ our Lord, we offer our imperfect petitions, and sum them all, in the words which Christ Himself hath taught us:—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the two faults alleged against Joseph—his swearing, and divining by cups.* Gen. xlii. 15, 16, and Gen. xlv. 5 and 15.

The supposed oath of Joseph, “By the life of Pharaoh, ye are spies,” is rather to be interpreted with the Patriarch Judah, to be a solemn protestation. Gen. xliii. 3. The man protesting, protested to us, he says. Henry quaintly enough says, “Pharaoh taught Joseph to swear, but Joseph did not teach Pharaoh to pray.” To this we answer, there is reason to believe that Joseph was the religious reformer of Egypt (see note below on Gen. xlvii. 26, section lxxviii.); and this declaration of Joseph was but the mode of solemn asseveration, like “Verily, verily, I say unto you.” It must, however, be observed, that this style of speaking continues in the East, and that to swear by the king’s head, is still the most sacred oath among the Persians¹. With respect to the supposition, that the Egyptian steward, and that Joseph himself declared, that the cup supposed to be stolen by Benjamin was used for the purposes of divining, I can only say, I do not believe that the custom related by Norden², or that the manner of so divining, related by Julius Serenus and Cornelius Agrippa³, prevailed in the days of Joseph. Neither is it possible to suppose, even if it had prevailed, that the Patriarch who had honoured God both in adversity and prosperity, would have been guilty of such quackery, jugglery, and knavery, as to have pretended to discover a thief by divining. The Hebrew both of verse five and verse fifteen is the same, חַי פַּרְעֹה. Castellus interprets the words, *curiose et callide investigabit*. The Septuagint, it is true, translates the words by *οἰωνισμῷ οἰωνίζεσθαι*, verse five, and by *οἰωνισμῷ οἰωνεύεσθαι*, verse fifteen. The Vulgate also renders it, verse five, in quo augurari solet; and verse fifteen, non sit similis mei in augurandi scientiâ; but Lightfoot

translates it, “for which he would search diligently” (Works, vol. i. p. 20). The translation by Fagius, of the Chaldee Paraphrase, or Targum of Onkelos, in the fifth verse, is, *ipse inquirendo, inquit*; and in the sixteenth, *nescitis quod investigando investigat vix qualis ego*⁴; and the translation in the margin of the King of Spain’s Bible, or Antwerp Polyglott, is, of verse five, *ipse quærens quæsit*; and of verse sixteen, *investigans, investigavit vix sicut ego*. This version seems to be preferable to those both of the Sept. and Vulgate. Lee, however, in voc. חַי, translates the words, “used divination;” and Parkhurst, verse five, He would surely search accurately for the cup; and verse sixteen, Did ye not know that such a man as I would search carefully?

I cannot believe that the Patriarch wished his brethren to believe him to be a diviner; and I can only again say, that if Joseph had pretended divination, he would have been guilty of that idolatrous apostasy, which would have rendered him unworthy of the blessing with which he was honoured by the God of his fathers. The supposition is inconsistent with all we read of his conduct and character.

NOTE 2. *On the difference of meaning between the two expressions, that Joseph was the son of Jacob’s old age, and that Benjamin was the child of his old age.*

Benjamin (Gen. xlv. 20) is called the child of his father’s old age; but he is said to be the בְּרִי, and not בְּרִיתָא, Gen. xxxvii. 3. The former refers to his being the last born; the latter to Joseph’s being the devout, beloved, or favourite child⁵.

NOTE 3. *On the refusal of Joseph to sell corn out of Egypt—on his being the abolisher of human sacrifices—the religious reformer of the country—and the founder of the regal greatness and splendour of the Pharaohs, the family of Thothmos.*

See the note below on Gen. xlvii. 26, section lxxviii.

¹ See the references to Hanway, Morier, &c. ap. Burder’s Oriental Customs, vol. i. pp. 57, 58.

² Oriental Customs, vol. i. p. 61.

³ Saurin’s Dissertation, p. 38.

⁴ Strasburg edit. 1 vol. fol. 1546; a beautiful specimen of printing.

⁵ Gen. xxxvii. 3.

SECTION LXXVII. GENESIS XLV. XLVI. 1—27.

TITLE.—*The world is our school of probation, and sanctified affliction is the discipline which improves us and prepares us for a better state. The effects of their affliction upon his brethren, upon Joseph, and Jacob, may be typical of the happiness and reunion of souls in the world to come. Joseph is made known to his brethren. Jacob is summoned from Canaan to meet his son in Egypt.*

INTRODUCTION.—*The present state of a Christian may be compared to that of a young man in his preparation for his place in the world. Whether it be under his parents, or a tutor at home, or under masters at a school, every youth is educated for some specific object, according to his rank and condition. That education in every instance, without exception, implies and includes the compulsory submission of his own will, and of his own reason, to the will and reason of another. Both are disciplined till the will is supposed to be obedient to the reason, and till the reason is supposed to be sufficiently instructed to bias and control the will. During this period of education the restraint upon the mind and actions of the child is generally irksome and tedious. The control is painful and vexatious. He cannot (in his earlier age, at least) understand for what reason he is compelled to learn difficult lessons, and to submit to an arbitrary division of his time. Even if he behaves well, he is still subjected to regulations which may displease him. If he offends against these regulations, he is punished and disgraced. He is grieved or he is indignant; but his anger or his sorrow are alike in vain. He is still forced to submit to the laws and to the commands of another; and as impatience is found to be useless, it generally follows that the pupil gradually endures with patience the restrictions of which he had complained. That patience gradually induces the proof and conviction that restraint is useful, knowledge essential, and the fitness for the world, which is the object of all the system of discipline, is invaluable. This conviction ends in the hope, that the object of that discipline will be attained. Hope makes the once hated toil and labour of learning a pleasure and delight; and the idle, or angry, or indignant schoolboy, becomes the accomplished and elegant scholar, filled with ardent aspirations of success, and fitted for the station he is destined to occupy in the world.—Just so it is with the Christian. He is placed by the providence of God in situations of grief, sorrow, distress, and pain. He is tempted to evil. If he hold fast his integrity, he still suffers from affliction. If he fall from his steadfastness, the unavoidable afflictions of life are increased by the sorrows of remorse, and the fears lest repentance be not accepted. Still he is compelled to submit to the will and providence of God, and sooner or later the discipline over his soul, his affections, his reason, and his will, induces patience and submission to the decrees of the Almighty. That *patience* worketh inwardly by the continued blessing of God upon him, the ever increasing experience of the truth of the Holy Scriptures; of the presence of God with the soul; of the power of*

the sacred Spirit in the heart, convincing of evil, changing the affections from the love of earthly things to the love of heavenly things; strengthening the soul in the hour of temptation, and comforting it in the day of distress. That inward *experience* produces hope that the God of the promises does not, and will not, afflict His people in vain; and that the mercy which consoles, comforts, and strengthens, will still be with the soul at the hour of death and in the day of judgment; and that hope is ended in the *assurance*, the *confidence*, the *certainly*, that the soul when it is absent from the body, shall be present with the Lord. In life, in death, and in the prospect of the world to come, the will of God becomes the guide and the law of the reason which directs the will; and the object of the discipline of life is thus accomplished in the readiness to die, the anxiety to obey, and the fitness of the soul for the great change which is before it. It is made prepared and fit for the heaven which it was created to inherit.—Such is the lesson, then, which the Christian may learn from this part of the history of Joseph which is contained in this section. The scene was now changed. All the three parties into which the family of Jacob was divided had endured their several afflictions. The trial of the brethren of Joseph, their imprisonment as spies, and the detention of Simeon, the most guilty of the conspirators against Joseph, had brought their sins to remembrance, produced the confession of their guilt, and the proof of their repentance in their conduct to Benjamin. Joseph in all his *afflictions* must have remembered the promise of his advancement. This produced *patience* and *hope* when the iron entered into his soul most deeply. And Jacob, who suffered more than all, in the sins of some of his children, and in the supposed death of others, could never have forgotten, as the Christian will never forget, that he was the heir of the promises. His *affliction* produced *patience*, his *patience* produced the inward conviction that the promises of God would not fail. His *experience* produced *hope* in despair, and light in darkness; till the time came when Joseph made himself known to his brethren. When the tidings could be sent to his father that his son was alive, and that the chosen race of Abraham would be supported in the famine which was destroying all around them, the father, the brethren, and Joseph, all lived again together in prosperity and peace,—one united, religious, holy, happy family, the inheritors of the promises of God. When the time came that this happy reunion of Jacob, Joseph, the brethren, and their descendants, was to take place, the God of Abraham, and of Isaac, once more visibly appeared to Jacob, and assured him, that He would be with him in Egypt, and that He would bring up his family again into the land of Canaan. The God who appeared to Jacob was the one great head of the Universal Church, who, in the fulness of time, took upon Him to deliver man. The last time He appeared to any member of the Church upon earth, He was seen by St. John in the Isle of Patmos. We believe that we shall see Him. As certainly as we die, we shall see Him, either to hear the sentence, “Depart from me,” or the words, “Inherit my kingdom.” May the meeting of all the family of Jacob, and the manifestation of the presence of the God of the Church to them, be to us the type, the proof, the earnest, that we and our families, and friends, and kindred, may all meet again, after the

sorrowa, the trials, the temptations, and the discipline of this life, are over. May our *tribulation* work in us *patience*; and *patience*, *experience*; and *experience*, *hope*; and hope the well-founded *assurance*, that we live and meet again united, blessed, pardoned, and redeemed, by the one Saviour and God of the Church; the Mediator of the New Testament; the Jehovah, the God of Abraham and of Isaac, of Jacob and his children.

GENESIS XLV. XLVI. 1—27.

BEFORE
CHRIST
1707.

1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

† Heb. gave forth his voice in weeping, Numb. 14. 1.

2 And he † wept aloud: and the Egyptians and the house of Pharaoh heard.

* Acts 7. 13.

3 And Joseph said unto his brethren, * I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were || troubled at his presence.

|| Or, terrified, Job 4. 5. & 23. 15.

Matt. 14. 26. Mark 6. 50.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, ^b whom ye sold into Egypt.

^b ch. 37, 28.

^c Isai. 40. 2. 2 Cor. 2. 7.

† Heb. neither let there be anger in your eyes. 1706.

^d ch. 50. 20. Ps. 105. 16, 17. See 2 Sam. 16. 10, 11.

Acts 4. 24.

5 Now therefore ^c be not grieved, † nor angry with yourselves, that ye sold me hither: ^d for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

† Heb. to put for you a remnant.

7 And God sent me before you † to preserve you a posterity in the earth,

and to save your lives by a great deliverance.

BEFORE
CHRIST
1706.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me ^e a father to Pharaoh, and ^e lord of all his house, and a ruler throughout all the land of Egypt.

^e ch. 41. 43. Judg. 17. 10. Job 29. 16.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And ^f thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

^f ch. 47. 1.

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* ^g my mouth that speak- ^g eth unto you.

^g ch. 42. 23.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and ^h bring down my father hither.

^h Acts 7. 14

BEFORE
CHRIST
1706.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it † pleased Pharaoh well, and his servants.

† Heb. was good in the eyes of Pharaoh, ch. 41. 37.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat ¹ the fat of the land.

¹ ch. 27. 28. Numb. 18. 12, 29.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

† Heb. let not your eye spare, &c.

20 Also † regard not your stuff; for the good of all the land of Egypt is yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the † commandment of Pharaoh, and gave them provision for the way.

† Heb. month, Numb. 8. 16.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces*

of silver, and ^k five changes of raiment.

23 And to his father he sent after this *manner*; ten asses † laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. ¹ And † Jacob's heart fainted, for he believed them not.

¹ Job 29. 24. Ps. 126. 1. Luke 24. 11, 41. † Heb. his.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is enough*; Joseph my son is yet alive: I will go and see him before I die.

1 And Israel took his journey with all that he had, and came to ^m Beer-sheba, and offered sacrifices ⁿ unto the God of his father Isaac.

CHAP.
XLVI.

= ch. 21. 31. 33. & 28. 10.

= ch. 26. 24, 25. & 28. 13. & 31. 42.

2 And God spake unto Israel ^o in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

= ch. 15. 1. Job 33. 14, 15.

3 And he said, I *am*

BEFORE
CHRIST
1706.

ch. 28. 13.

ch. 12. 2.
Deut. 26. 5.

ch. 28. 15. &
49. 21.

ch. 15. 16. &
50. 13, 24, 25.
Exod. 3. 8.
ch. 50. 1.

Acts 7. 15.

ch. 45. 19, 21.

Deut. 26. 5.
Josh. 24. 4.
Ps. 105. 23.
Isa. 52. 4.

Exod. 1. 1.
& 6. 14.

Numb. 26. 5.
1 Chron. 5. 1.

Exod. 6. 15.
1 Chron. 4. 24.

Or, Nemuel.
Or, Jarib.

Or, Zerah,
1 Chron. 4. 24.

God, ^pthe God of thy father: fear not to go down into Egypt; for I will there ^amake of thee a great nation:

4 ^rI will go down with thee into Egypt; and I will also surely ^abring thee up *again*: and ^tJoseph shall put his hand upon thine eyes.

5 And ^uJacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons ^vwhich Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, ^wJacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

[To be omitted in family reading.]

8 ¶ And ^xthese *are* the names of the children of Israel, which came into Egypt, Jacob and his sons:

Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And ^xthe sons of Simeon; || Jemuel, and Jamin, and Ohad, and || Jachin, and || Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of

^aLevi; || Gershon, Kohath, and Merari.

12 ¶ And the sons of ^bJudah; Er, and Onan, and Shelah, and Pharez, and Zarah: but ^cEr and Onan died in the land of Canaan. And ^dthe sons of Pharez were Hezron and Hamul.

13 ¶ ^eAnd the sons of Issachar; Tola, and || Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; ^fZiphion, and Haggi, Shuni, and || Ezbon, Eri, and || Arodi, and Areli.

17 ¶ ^gAnd the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 ^hThese *are* the sons of Zilpah, ⁱwhom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel ^kJacob's wife; Joseph, and Benjamin.

20 ¶ ^lAnd unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah || priest of On bare unto him.

BEFORE
CHRIST
1706.

1 Chron. 6.

1, 16.

Or, Gershom.

1 Chron. 2.

3. & 4. 21.

ch. 38. 3, 7, 10.

ch. 38. 29.

1 Chron. 2. 5.

1 Chron. 7. 1.

Or, Puah,

and Jashub.

Numb. 26.

15, &c.

Zephon.

Or, Ozni.

Or, Arod.

1 Chron. 7.

30.

ch. 30. 10.

ch. 29. 24.

ch. 44. 27.

ch. 41. 50.

Or, prince.

- BEFORE CHRIST 1706.** 21 ¶^m And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, ^a Ehi, and Rosh, ^o Muppim, and || Huppim, and Ard.
- BEFORE CHRIST 1706.** 26 † All the souls that came with Jacob into Egypt, which came out of his † loins, besides Jacob's sons' wives, all the souls ^{† Heb. shiph,} ^{ch. 35. 11.} *were* threescore and six ;
- BEFORE CHRIST 1706.** 27 And the sons of Joseph, which were born him in Egypt, *were* two souls : ^a all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten. ^a ^{Deut. 10. 22.} ^{See Acts 7. 14.}
- BEFORE CHRIST 1706.** 22 These *are* the sons of Rachel, which were born to Jacob : all the souls *were* fourteen.
- BEFORE CHRIST 1706.** 23 ¶^p And the sons of Dan ; || Hushim.
- BEFORE CHRIST 1706.** 24 ¶^q And the sons of Naphtali ; Jahzeel, and Guni, and Jezer, and Shillem.
- BEFORE CHRIST 1706.** 25 † These *are* the sons of Bilhah, ^a which Laban
- BEFORE CHRIST 1706.** 21 ¶^m And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, ^a Ehi, and Rosh, ^o Muppim, and || Huppim, and Ard.
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PRAYER.—LET US PRAY *that we imitate the example of the brethren of Joseph, so that affliction produce conviction of sin, change of conduct, and true repentance ; that we imitate Joseph in his patience, faith, and hope ; that the God of Jacob be our God, and that we all meet in the presence of the same God, in another and a better world, an united, pardoned, and happy family.*

O Lord God of Abraham, Isaac, and of Jacob ! God and Father of the spirits of all flesh ! Lord and Head of the Universal Church in all ages, from the day of the transgression of our first parents, to the day when the dead shall hear the voice of Thee, the same Lord God,—and the dead shall live, and the living shall be changed ! Hear, oh hear ! we beseech Thee, the prayers of thy people, who believe in these holy truths, and desire to live in Thy presence, to die in Thy faith and fear, to inherit Thy kingdom, and to be united together as the partakers of Thy promises, in the world beyond the grave ! Thy providence has placed us in our various stations and conditions in this life, that we may endure affliction, conquer temptation, submit with patience to Thy will, and know and understand by deep and inward experience the strength, the power, the energy, and the comfort of the Holy Spirit of our God within the soul which He supports and sanctifies. O God of mercy and of love ! enable us to trace Thy hand, and to know Thy will, in all the troubles and trials of the journey of life. If, like the brethren of Joseph Thy servant, we suffer under false accusation, may the sufferings we undergo bring the sins of our heart and the errors of our ways to our remembrance. May we be more and more deeply convinced that we have offended against the laws of God, though we have not broken the laws of man. Enable us to confess that we are verily guilty before Thee ; and may the sense of our sin before God make us humble under the injustice of the world. When the iron of adversity, neglect, and sorrow enters most deeply into the soul ; when friends forsake us ; and when our enemies are most bitter against us ; when the world affords us neither hope, nor comfort, nor sympathy, nor friendship ; when the clouds of distress are darkest, and the tears of affliction flow most bitterly ; then, even then, may we remember, that, like Joseph in the dungeon, we are the children of the covenant and the heirs of the promises,

and hope, and believe, and know, that the time shall come when our cause shall be known; and that when the word of our God has tried us, we shall be delivered from the prison of our earthly calamity.—As Joseph was raised from the dungeon to be set among the princes of the people, so raise us, we pray Thee, from the depths of our spiritual sorrows, to place our feet upon a rock, and to make us sit in the heavenly places of joy and peace; with a greater than any earthly prince, even with Christ, the King of kings and the Lord of lords. Like Joseph in Egypt may we be a blessing to our families, and friends, and kindred. May we be enabled to bless them with the temporal blessings of this world, if such be Thy will; or if we be not thus permitted to comfort them, still enable us to set them a good example, to soothe their sorrows, to comfort them with the words of affection, and to speak of the promises of Thy word and the consolations of Thy Holy Spirit; when Thy comforts only can bless and support the soul.—May the God of Jacob be our God. Prepare, oh! prepare us, we beseech Thee, for that day which shall certainly come to us all, when our souls shall meet Thee, and when with our own eyes we shall see *Thee*, the God of the Scriptures, the Head of the Church, the Judge of the world. As certainly as Thou didst appear to Thy servants in the olden time,—as certainly as the God of the covenant was beheld by Abraham, Isaac, and Jacob,—as certainly as Thou the same God of the covenant didst take our nature upon Thee, and become man, and tabernacled in human flesh upon the earth,—as certainly as Thou wast beheld by Thine Apostles and disciples before Thy glorious resurrection and ascension,—and as certainly as Thou didst speak from heaven to St. Paul on his way to Damascus, and to Thy most favoured disciple St. John in Patmos,—so certainly do “we believe that Thou shalt come to be our Judge,” and that our own eyes shall see Thee, and that Thou shalt appear before us, and that we shall appear before Thee. “We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy most precious blood. Make us to be numbered with Thy saints in glory everlasting.” O Lord! help Thy servants in this their pilgrimage of life, that they may be all guided safely to Thy heavenly kingdom.—And as Thy servants in the olden time, the children of the Patriarch Jacob, after many troubles and trials in their journey of life, were blessed by Thy presence, and made one united, happy, religious family, far from the land of their nativity—so may it be, O Lord and heavenly Father! that we, Thine unworthy servants, “who place our whole trust and confidence in Thy mercy,” may so be guided and directed by Thy Holy Spirit in this our journey from earth to heaven, that when our days upon earth are ended, we also may rest in Thy presence, in Thy glorious and everlasting kingdom; where tears, and sorrows, and trouble, and temptation, and sin, and death, shall be alike done away. *May those meet again in heaven whom death has parted for a season upon earth.* May the Christian souls, which loved each other and worshipped together, and whose hearts burned within them when they communed by the way on the love of Christ and on the power of His Holy Spirit on the soul; be all united again in that holy state, where is the fulness of spiritual joy, and the pleasures of rest, and peace, and communion with God for ever. Hear, oh! hear our imperfect petitions, which we offer to Thee, not in our own name, but in the name and for the sake of Jesus Christ, Thy Son, our Lord, who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the power of Joseph in Egypt.* Gen. xlv. 10.

We shall consider this in the notes to the next section. I shall only observe here, that

Joseph of his own authority, and before he consults with Pharaoh, assigns the land of Goshen to his brethren.

SECTION LXXVIII. GENESIS XLVI. 28—34. XLVII. 1—26.

TITLE.—*The earth is preserved in existence, and all the events of history are ordered by the providence of God,—that the Church may be built up, extended, and made coequal with the world. The brethren of Joseph are settled in Egypt. Jacob is presented to Pharaoh. The government of Egypt by Joseph; and the preservation of the Church of God.*

INTRODUCTION.—*The Holy Scriptures begin and end with one and the same prophecy.* It is this, that the family of man shall be the Church of God, and that the Church of God shall be identified with the family of man. The prophecy in the beginning of Genesis is, that the seed of the woman should bruise the serpent's head. The prophecy at the end of the Revelation is, the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign over them for ever. One is the germ, the other the full grown tree; and he who would rightly study, and fully comprehend the history of ancient or modern nations, must keep these two, or rather *this one prophecy* constantly before him, for it is *the one, sole, only key to the mysteries of God's providence*; it is the clue to the mighty maze, the thread through the labyrinth. He who reads history by the light of this prophecy will be able to explain the causes of the rise and fall, the progress and decay of nations. He will perceive that whatever be the plans, counsels, success, or failure of kings, chiefs, senates, and peoples; this one fact is ever discernible, that all great events, at all times, are only portions of the accomplishment of those prophecies which relate to the Church of God; and all refer to the preservations, the punishments, the prosperities, or the restorations of that Church, or of those portions of that Church which are chosen to be the channel of the knowledge of revelation, and the will of its great Author and Upholder; and all, all these prophecies are fulfilled by the men of the world, who know nothing and care nothing about prophecy; and the whole of the history of the world, therefore, is to the history of the Church, as the scaffolding of a building to the building itself. The beams, the poles, the ropes, the rafters, the dust, the noise, the clamour of the workmen, all unite to present a scene which takes off the attention of the passenger both from the progress of the building and from the plans of the architect; but the work proceeds, the building is completed, and the scaffolding, with all its long train of appendages, is laid aside, that the fair proportions, the solid masonry, and the ornamental decorations of the building may appear, and the skill of the architect

be acknowledged and admired by all.—Such is the design of God the Great Architect. The events of history are the scaffolding. The building up of His Church and the manifestation of His own glory to the world is the real object; and all that has, does, or can take place, contributes to the building of that Church which shall be at some future day co-extensive with the world.—The truth and justice of these remarks never appeared plainer than in the history in this section, of the settlement of the Church of God in Egypt, for its present protection, its future oppression, and its final triumph over its enemies. “Thou shalt dwell in the land of Goshen,” said Joseph to Judah (xlv. 10). The land of Goshen was that district in Egypt which lay on the east of the River Nile, opposite to that part where the river begins to divide itself into the seven streams. It was the most favourable spot from which an enemy could invade Egypt. There is much obscurity in the early history of Egypt before the time of Joseph; but its historians generally allege that a tribe of Assyrian or Cushite Nomades, called the Shepherd Kings, had invaded and possessed this part of Egypt for a period of two hundred and sixty years; and what is very remarkable, about fifteen years before Joseph was sold into Egypt they were expelled from the country by a combination of the native princes under the command of a king of Thebes; and, therefore, under the influence of that regal priesthood of whom Potiphar, or Potipherah, whose daughter Joseph married, was among the chief. At the time, therefore, when Jacob was invited by Joseph to come to Egypt, not only is there reason to believe that corn was no longer permitted to be sold out of Egypt; but the land of Goshen was unoccupied, and its possession was granted by Joseph, and confirmed by Pharaoh, to his father and his brethren. But this was not all. The providence of God was shown in every part of this wonderful arrangement. If the land of Goshen, it may be said, was the best spot for the station of an invading enemy, the family of Jacob in that district would be exposed to danger. But in consequence of this very peril to the land of Goshen, the chief of the military power of Egypt was stationed among the districts near to Goshen, watered by the great branches of the Nile. Thus the Church, by being placed in Goshen, near to Joseph, was fed during the famine, and defended from all foreign enemies by the soldiers of Egypt. By living together on the borders of Egypt they were much, though not entirely, preserved from the contamination of its idolatry; and they maintained among themselves the knowledge of the God of their fathers, and were slowly and gradually matured, and nursed as a nation, till the time came when the prophecy to Abraham and to Jacob was fulfilled, and they went up out of Egypt as the conquerors of the tyranny of a future Pharaoh, and the possessors of their own land, the long promised Canaan. Having thus provided for the welfare of his own family, and the security in them of the Church of God, and having presented his aged father and some of his brethren to Pharaoh (xlvii. 1—10), Joseph proceeded so to administer the affairs of Egypt, that he was blessed by the people as the saviour of their lives (xlvii. 25), while he united the independent districts of Egypt into one monarchy, promoted the interests of true religion, abolished for a time human sacrifices, and laid the solid foundation of the most powerful and

enduring kingdom of antiquity. As England, France, Italy, Spain, Germany, and other large states were originally composed of several independent and smaller principalities or monarchies, so also had Egypt been divided, from the earliest periods, into several independent principalities, whose people were widely scattered from Thebes to Pelusium, a country six hundred miles in extent. The pressure of war had so united them for a time, that the soldiers of Thebes assisted the sovereigns of Memphis, though Thebes and Memphis were four hundred miles apart. That pressure had now ceased, because the Shepherd Kings had been expelled and their dominion overthrown.—*But famine had the same effect as war.* Its pressure united the scattered and independent tribes into one nation; and *Joseph was the great minister by whose councils this union, the true source of the permanent prosperity of Egypt, was effected.* The famine was so severe (xlvi. 13) that there was no bread either in Egypt or Canaan. The foreigner was not permitted to purchase corn at any price; and the people of the several independent districts throughout Egypt were compelled to purchase their food at that price which Joseph the prime minister of Egypt appointed. Four successive stages of the severe pressure, which eventually made the whole people one nation, are mentioned; they surrendered for food, first, their money, which became the property of the king (xlvi. 14); then, they surrendered their cattle (xlvi. 16, 17); then they were compelled to give up the very lands on which they lived (18—20). The whole country of Egypt thus became the possession of the sovereign, and the people became his servants or his dependent tributaries. To have retained them, however, on this condition, would have been both cruel and unjust. It would have rendered the sovereign a despot and the people slaves; whereas Joseph well knew that no nation can retain prosperity unless it possesses these two blessings,—strength in the government, and independence in the people. He provided, therefore, for both. He gave back four-fifths of their land to the people. He secured the other fifth to the government, as the general taxation for the expenses of the state. He secured to the priesthood both present provision and their ancient possessions, that there might be no collision between them, the people, and the crown; and he removed the scattered tribes, which still maintained both rude independence, and, therefore, perpetual faction and mutual internal dissensions, from the open country into the cities adjacent to their former homes; so that while they still possessed their estates, they should become amenable to the public law, and submissive to one system of wise, firm, known, and prudent government.—Such is the collected testimony to be gathered from the wrecks and fragments of the most ancient histories respecting the institutions of this great statesman. Divine honors, it is said, were even paid to Joseph, as the benefactor of the Egyptians. And though, as we shall see, another dynasty of kings arose which refused to venerate the memory of Joseph, the remembrance of the services of Joseph to the native Egyptians was so influential, that no invasion from Egypt upon Canaan took place through the whole of the wars between Israel and the Canaanites. The Church of God was never interrupted by the Egyptians in its attempt to conquer the Holy Land; and every prophecy

was accomplished, and every word of God fulfilled to the utmost, as it ever will be. Heaven and earth may pass; but all history has proved, and will ever prove, that not one jot nor tittle of the word which God has spoken shall ever be spoken in vain.

GENESIS XLVI. 28—34. XLVII. 1—26.

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* ch. 31. 21.

† ch. 47. 1.

28 ¶ And he sent Judah before him unto Joseph, *to direct his face unto Goshen; and they came †into the land of Goshen.

* So ch. 45. 14.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he †fell on his neck, and wept on his neck a good while.

* So Luke 2. 29, 30.

30 And Israel said unto Joseph, † Now let me die, since I have seen thy face, because thou *art* yet alive.

* ch. 47. 1.

31 And Joseph said unto his brethren, and unto his father's house, † I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

† Heb. they are men of cattle.

32 And the men *are* shepherds, for †their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

* ch. 47. 2, 3.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, † What is your occupation?

* ver. 32.

* ch. 30. 35. & 34. 5. & 37. 12.

34 That ye shall say, Thy servants' † trade hath been about cattle † from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every

shepherd is † an abomination unto the Egyptians.

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* ch. 45. 23.

Exod. 8. 26.

CHAP.

XLVII.

* ch. 46. 31.

1 Then Joseph † came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in † the land of Goshen.

* ch. 45. 10. & 46. 28.

2 And he took some of his brethren, *even* five men, and † presented them unto Pharaoh.

* Acts 7. 13.

3 And Pharaoh said unto his brethren, † What is your occupation? And they said unto Pharaoh, † Thy servants *are* shepherds, both we, *and* also our fathers.

* ch. 46. 33.

* ch. 46. 34.

4 They said moreover unto Pharaoh, † For to sojourn in the land are we come; for thy servants have no pasture for their flocks; † for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants † dwell in the land of Goshen.

* ch. 15. 13. Deut. 26. 5.

* ch. 46. 34.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 † The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; † in the land of Goshen let them dwell: and if thou knowest

* ch. 20. 15.

* ver. 4.

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any men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, † How old *art* thou?

† Heb. *How many are the days of the years of thy life?*

• Hebr. 11. 9.

Ps. 39. 12.

• Job 14. 1.

• ch. 25. 7. & 35. 28.

• ver. 7.

9 And Jacob said unto Pharaoh, ^u The days of the years of my pilgrimage *are* an hundred and thirty years:

^v few and evil have the days of the years of my life been, and ^w have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob ^x blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^y Rameses, ^z as Pharaoh had commanded.

• Exod. 1. 11. & 12. 37.

• ver. 6.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, || † according to *their* families.

|| Or, *as a little child is nourished.*

† Heb. *according to the little ones,* ch. 50. 21.

• ch. 41. 30. Acts 7. 11.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, ^a so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

• ch. 41. 56.

14 ^b And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought

the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for ^c why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he † fed them with bread for all their cattle for that year.

† Heb. *led them.*

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine pre-

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CHRIST
1702.

• ver. 19.

1701.

BEFORE
CHRIST
1701.

veiled over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

° Ezra 7. 24.

|| Or, *princes*,
ch. 41. 45.
2 Sam. 8. 18.

22 ° Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: ^d let ^d us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*;

° except the land of the [°] ver. 22.

|| priests only, *which* became || Or, *princes*,
ver. 22.

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PRAYER.—LET US PRAY, *that we may obtain wisdom by the study of history, and with all our getting of that wisdom, get the understanding of the prophecies and truths of God—that we be zealous in the cause of the Church of Christ—that we remember the shortness of this life—and pray for and promote the prosperity of the country in which we live.*

ALMIGHTY God, who hast caused all Holy Scriptures to be written for our learning, and hast revealed to us, Thine unworthy servants, both in the beginning and in the ending of Thy holy word, that the seed of the woman shall bruise the serpent's head, and that the kingdoms of this world shall become the kingdom of our Lord, and of His Christ; grant us such grace, we beseech Thee, that in all our studies of the rise and fall, the progress and the decay, the prosperity or the destruction of the states and nations of the world, we may ever remember that the Lord reigneth; that the purposes of His will shall be accomplished; and, that though clouds and darkness are round about Him, "justice and judgment are the habitation of His seat." In all our inquiries and studies of the actions of those whom Thy Providence has raised up to be the guides and directors of the conduct of their brethren, may we look beyond the creature to the Creator, and trace the foreordained declarations of the God of prophecy, in the records of the pages of history. And because both our own reason and Thy word affirms, that not a sparrow falls to the ground without the permission of our Father which is in heaven; enable us, we beseech Thee, so to believe in the guardian care of Thy Providence over ourselves, Thy servants, that we ever live as in Thy presence, be resigned to Thy will, trust in Thy mercy, and cast all our care on Thee, as on the Father who careth for the bodies and souls of His children. O God, and Father of our Lord Jesus Christ, impress, we beseech Thee, this truth on our hearts, that the God who gave His only Son to die for mankind, will with Him also freely and surely bestow all things essential to the present blessing, and to the future happiness of His people. Enable us to believe in the cer-

tainty as well as the mystery of the foreknowledge of God. May we be assured, whatever be the changes and chances of this mortal life, that the wisdom and the mercy of the God of prophecy has decreed the means, ordained the end, and appointed both the time of our living, the day of our death, and the hour when our souls shall appear in His presence. So enable us to believe in Thine electing love, that the godly contemplation of predestination be ever to us our comfort, and peace, and joy.—And because we believe that the extension and the establishment of Thy Church in the world is the great object for which the world continues, and its history proceeds; enable us, we pray Thee, to be fellow-workers with Thee, and with Thy people, with the ministers and stewards of Thy mysteries, and with all the faithful in Christ Jesus, in the great and holy service of building up Thy Church in the world. We pray for the peace of Jerusalem. May our souls prosper, for we love the gates of Zion. We implore Thy best blessings on Thy Church. “Give peace in our time, O Lord.” *Convert the heretic* from the doctrines which Thy word has not revealed. *Convert the schismatic* from the communion which has causelessly and uselessly departed from the congregation of the faithful. Unite the hearts of all who believe in the truth of Thy Scriptures, the value of the soul, and the holy Catholic Church of Christ. Restore the ancient faith, and the old love of truth to that Church, whose faith was once spoken of through the whole world; that Rome may repent, and be changed, and the union of Thy saints on earth, for which Thy Son our Saviour prayed, may speedily begin among Thy Churches; and the followers of Christ may again love, and not hate each other.—Once more, oh! once more, Lord and Father, Head and King of Thy Church, pour down upon us the dew of Thy Spirit; that all who hope for salvation through the mercy of the living Redeemer, may be united in truth, and peace, and love. “Thy will be done in earth as it is in heaven.”—And that these our prayers for the peace and union of Thy holy Church be not offered to Thee in vain, enable us, we pray Thee, to remember and to imitate the example of Jacob, Thy servant, in Thy Church in Egypt; and bless the Prince of the people among whom we live. May loyalty to our Sovereign, obedience to the laws, peaceful submission to magistrates, and all that are in authority; ever attend our zeal for religion, our love for Zion, and our anxious care to extend the knowledge of Thy word, and the advancement of Thy holy Church. If Thy Providence shall so order our goings, that we are enabled to promote the religious improvement of those around us; enable us to do Thy will, and to benefit the souls of our brethren. If the power and ability be granted to us of increasing and securing the temporal blessings of our friends and neighbours, our kindred, or our country, give us grace, we pray Thee, to follow the example of Joseph, Thy servant, and to promote to the utmost of our power the worldly happiness of those who may despise our religion, and be ignorant of the truth of God. As Joseph blessed the idolaters of Egypt, so may we pray to do good to all men. As Joseph in Egypt upheld alike the welfare of the sovereign and of the subject, so *may we endeavour, for Christ's sake, to speak peace amidst the controversies that divide us*; and the rumours of the tumults which agitate, alarm, and disturb us. Enable us to regard all men as our brethren; and while we more especially exert ourselves to do good to the household of faith, may we remember that as Thy rain descends, and Thy sun shines upon the evil and upon the good, upon the just and upon the unjust; so also hast Thou commanded Thy servants to be perfect, to love our enemies, to bless even them that curse us, and to do good to them that hate us. So give us grace to obey Thee. So enable us to devote ourselves to the honour of God, the good of His Church, the happiness of His

people, the benefit of all around us, the service of our Sovereign and our people, and the advancement of the temporal and spiritual prosperity of all mankind. So may we be the brethren of Christ, and the children of His Father and our Father, of His God and our God. O merciful Father, hear our prayers, pardon our sins, save our souls, and forgive the imperfect petitions which we offer to Thee, not in our own name, but in the name, and for the sake of Thy Son Jesus Christ our Lord, who, in compassion to our infirmities, hath taught and commanded us when we pray to say—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the land of Goshen, and on the position of the Egyptian troops, which protected the frontier of Egypt and the family of Jacob on their arrival and settlement in Egypt.* Gen. xlv. 28. Gen. xlvii. 1. 4. 6. &c.

Though Mr. Bryant has exerted more than his usual labour, and poured forth more than his usual exhaustless learning¹, in endeavouring to prove there were no provinces of Lower Egypt east of the Nile²; and, therefore, that the land of Goshen must be looked for in the island at the fork of the Delta, at the point where the main branch of the Nile divides into the seven streams³,—he is generally considered to have failed in his argument. The student however should consult his three maps and the references, and compare his maps with those of Reichard, printed at Nuremberg, with Arrowsmith's Eton map⁴, with Mr. Hughes's

map⁵, and with the last published map, taken from an actual survey of the country, at the end of the first volume of Robinson's Palestine. After he has compared these maps, and considered the reasoning of Bryant, he should weigh the remarks of Sir Gardner Wilkinson⁶, of Hengstenberg⁷, and the references in Kitto⁸. The right understanding of the situation of the land of Goshen is essential to the more accurate comprehending the events in the section, the miracles of Moses, and the Exodus.

The scriptural account of the situation of the land of Goshen is so general, that we cannot venture to assign its precise latitude and longitude. We may however say, that the student will be safe who fixes it within longitude 31 and 32½° east, and latitude 30 to 31° north, from Heliopolis, or On, to Phacusa, opposite Pharbethus, which probably means the house of Pharaoh, פַּרְבֵּת at the eastern side of the Pelusian branch of the Nile, thence across the country near to Pelusium, though much of this is merely desert, and from thence in the direction from north to south to the bitter lakes, below Heroopolis; and from east to west from these lakes again to Heliopolis. This district would include the frontier provinces, which were most easily subjected to invasion, and from which the intruding shepherds, who had so long tyrannized over the native Mizraim, had been lately expelled. It embraces all the provinces assigned to Goshen by Laborde, Rosenmüller, Bois Aymé, Robinson, Quatremère, Saadias, and Abu Said. It opposes only the opinion of Michaelis, which places the Israelites on the coast of the Mediterranean, from the borders of Palestine to the Tanitic branch of the Nile, and it rejects the opinion of Bryant. It seems to be consistent with the scriptural account, and it is only necessary, therefore, to say, that the conclusions of Bryant and of Michaelis are both to be rejected for the same reason—namely, that no allusion whatever is made either to Jacob, his sons, or his people passing the river Nile

¹ See the very learned dissertations on the ancient history of Egypt, on the land of Goshen, the city Avaris, &c. in the sixth volume of the Ancient Mythology.

² See the Treatise on the Land of Goshen, vol. vi. *ut supra*, p. 105.

³ "This part of the country being very broad at its basis, and by degrees tapering towards a point, was supposed by Strabo to be like the Greek *v* inverted. Scylax Caryandensis thought it resembled an axe or hatchet^b: *ἔστι δὲ ἡ Αἴγυπτος τοιαύτη τὴν ἰδέαν ὁμοία πελέκει*. But the natives esteemed it to be more like the section of a pear; on which account it was styled by them and by the Hebrews, *Rab* and *Raab*; and by the Arabians, *Rib* and *Airib*, *Tellus Piriformis*. And this very part of the country, that now reaches from over against Cairo downwards towards Rosetta, is called *Erib* at this day. The sacred writers, in speaking of the wonderful occurrences which their forefathers had been witness to in these parts, refer them sometimes to the land of *Ham* in general; but at other times they are more determinate, and speak of them as particularly transacted in *Raab* or Lower Egypt: 'I will make mention of *Rahab* and *Babylon*^c.' 'Thou hast broken *Rahab* in pieces, as one that is slain^d.'—Bryant's Ant. Mythol. London, 1807, vol. vi. pp. 128, 129.

⁴ The last in the collection.

^a Vol. ii. p. 1133.

^b Georg. Vet. vol. i. p. 43.

^c Leo Africanus calls it *Errif*: "Ab Alcairo Rosetum oram vocant Errifam; ab Alcairo ad Bugiæ confinia Sahia. Tota Ægyptus cum sit fertilissima, Sahidica tamen provincia reliquas partes, omnis generis leguminum, animalium, pullorum, linique copiâ antecellit: Errifia fructibus et orizâ." lib. viii. This is the *πείδιον Αἰγύπτου* of Herodotus.

^d Psalm lxxxvii. 10.

^e Psalm lxxxix. 10.

⁵ Published by C. Knight, Ludgate-hill.

⁶ Vol. i. pp. 215—222.

⁷ Egypt and the Books of Moses. Robbins's Translation, p. 41.

⁸ Article "Goshen."

—and that the description of Goshen, that it was the best of the land of Egypt (Gen. xlvii. 6 and 11), is confirmed by the remark of Sir Gardner Wilkinson, that no soil is better than the irrigated edge of the desert⁹; and that the western part of the district now assigned to Goshen must have not only been overflowed by the Nile, and rendered fit for pasturage; but it was the best of the land also, because it was that part of Egypt which was subjected to fertilizing rains, from its proximity to the Red Sea and the Mediterranean. It was only abandoned by the inhabitants and left at the disposal of Joseph, who, by his own authority, assigned it to his family, because it had been perpetually disturbed by the incursions of the Assyrian shepherds; and was an unsafe home for the Egyptians.

Another question remains. If the land of Goshen, it may be said, was thus abandoned by its people, because of their invading neighbours, how could it be a secure residence for the family of Jacob and Joseph?

Two answers may be given to the question; one is, that the chief military force of Egypt was posted in the garrisons or fortified towns of the neighbourhood, Pelusium, Eilethyas, Hieraconpolis, and other intermediate places¹. Though the military force at this early period did not probably equal the number of troops mentioned in a subsequent age by Herodotus; yet as the same necessity for defending the frontier existed now as then, we must believe the troops collected in the Delta would be sufficient for the defence of the country. They were then divided into two great corps, consisting of 410,000 men, the Calasiries and Hermotybies². One thousand of each of these were selected as the royal body-guards. The Calasiries were the most numerous. They amounted to 250,000, when Egypt was most populous; and though many were stationed in the south at Thebes, and others, we must believe, occupied parts of Egypt between Thebes in the south and the Delta in the north of Egypt, it will be found on looking out on the maps for their principal stations³, that they were posted among the streams and cities of the Delta, as the chief post of danger against an invading enemy. They thus defended the frontier, and protected, therefore, both the land of Goshen and the family of Jacob and Joseph.

The other answer is, that as the land of Goshen was unoccupied by the Egyptians, although these troops were thus stationed near them; it is probable that the natives had refused to establish themselves there, in consequence of their liabilities to sudden inroads from the wandering tribes of Assyria or the desert.

They might have apprehended sudden destruction to their tents, cattle, or houses, before the troops could have rescued them. The soldiers of Egypt received lands and farms instead of regular pay, and they might sometimes therefore have been collected with difficulty. If so, the settling his family on the uncultivated, neglected, though fertile border land of Goshen, instead of placing them, as Joseph might no doubt have done, on the eastern side of the Nile, must be regarded as an act of heroic faith, worthy of the Patriarch who was an heir of the promise. Joseph must have known and believed in the splendid destinies that awaited his family. He perceived that they would be more certainly and effectually preserved from the contagion of idolatry in the land which the Egyptians avoided; and he confidently, therefore, left them to the providence of the God of his fathers, which never forsook them, till the word spoken to Abraham was fulfilled, and the people were brought out of Egypt, and planted in the land of promise⁴.

NOTE 2. *On the early history of Egypt before the time of Joseph.* Gen. xlvii. 34.

"The histories of ancient date," says Mr. Bryant, "seem to have undergone the same fatality as the cities of which they treat. We see in both, surprising memorials of ancient achievements, but attended with vast chasms and interruptions, which it is very difficult to supply. The materials too have in many parts been mixed, and evidently bear marks of interpolation and change. They put one in mind of the walls of Athens, which were built out of the ruins of the city, when it had been sacked by the Persians: wherein were to be seen architraves, pillars, entablatures, fragments of every species of architecture, thrown together without order or design; and lying in every direction just as chance had allotted. The like confusion is to be observed amid the splendid ruins of ancient history. It is the duty therefore of a good architect to reduce, if possible, the scattered fragments to order, to raise the inverted column, to adapt the capital to the shaft, and to place all on a proper basis⁵." This is very beautifully said; and some such feeling as this overpowers every student who desires to comprehend the early history of Egypt. The twenty dynasties of Manetho have generally been regarded as among the best sources of our knowledge of the ancient Egyptians; yet the question is doubtful whether they were successive or contemporaneous. Dr. Pritchard separates the Theban, Memphite, Thinite, Elephantine, Xoite, and Herculeotic dynasties from each other, and considers them as independent, and often contempora-

⁹ Vol. i. p. 222.

¹ Wilkinson, vol. i. p. 284.

² Herodotus, i. 165, 166.

³ See the list in Wilkinson, vol. i. p. 285.

⁴ On the position, numbers, pay, &c. of the Egyptian armies, see Sir Gardner Wilkinson, vol. i. chap. iii.

⁵ Bryant's Ancient Mythology. London, 1807. vol. vi. pp. 383, 4.

neous dynasties.—Bryant considers the first fourteen as spurious⁶.—Sir Gardner Wilkinson decides that nothing satisfactory can be deduced from the imperfect history of the shepherd-kings given by Manetho⁷, and affirms that the “forty-three pastor-kings,” placed by Manetho as contemporaries of the same number of Theban princes, who composed the seventeenth dynasty, do not agree with the monuments that remain⁸.—Mr. Cory believes that the greater or first part of the list of Manetho is genuine⁹.—While Hengstenberg¹ doubts, for reasons which I have not seen overthrown, which I cannot answer, and which are derived from a mass of authorities, whether Manetho was acquainted with Egyptian affairs at all.—I must be contented with referring to these writers, and to Hengstenberg. I doubt whether much reliance can be placed on the sculptures themselves, for they were all engraved after the events to which they are supposed to relate.—They may have omitted kings who were unpopular; they have no dates; and the history may be falsified by the errors or frauds of an hieroglyphist, as well as by the forgeries of a chronicler. *Under these circumstances, the Scripture is our only certain guide*; and while all the broken traditions in the several sources of information confirm its truth, those traditions cannot be relied upon as independent and connected records. Until, therefore, the Sir Isaac Newton of Egyptian history arises, we must be contented to illumine this darkness with the certain, though dim light, in this instance, of Scripture, and with the coincidences discovered by Wilkinson, Cory, Faber, Bryant, Hengstenberg, and some others. Mr. Cory, the last laborious and lamented commentator, adopts the general views of Mr. Faber, which have the advantage of agreeing with the book of Genesis, and the fragments of Manetho, whose testimony has been hitherto universally received. I shall subjoin it, as the view of the ancient history of Egypt, prior to the age of Joseph, which solves more difficulties than any other theory.—“Manetho,” says Mr. Cory, “limits the entire domination of the shepherd-kings to 511 years, which period must of course be reckoned from their *earliest* conquest of Egypt to the *final* close of their tyranny, when their power was broken as sovereigns of the country. Now their power was broken in the Red Sea, *contemporaneously* with the exodus of Israel: hence the 511 years must be computed backward from the exodus, and this will bring us to the sixth year before the birth of Abraham. But according to Manetho, the *first* residence

of the shepherd-kings in Egypt comprised a space of about 260 years; and we know from Scripture that the Israelites sojourned in that country 215 years. These two periods, therefore, jointly will give 475 years; and, consequently, to complete the 511 years, we shall want 36 years; which, of course, will be the medial space that intervenes between the two periods, or the space that elapses between the first expulsion of the shepherd-kings from Auaris and the descent of Jacob with his family into Egypt. Of these 36 years, 21 will be occupied by the previous residence of Joseph in the country; so that the remaining 15 will be the period that elapsed between the expulsion of the shepherds from Auaris, and the selling of that patriarch by the Midianites to Potiphar². Here then we have every particular quite accurate and perfect as it should be. First, the shepherd-kings are expelled; then, 15 years afterwards, Joseph is sold into Egypt; and next, after the expiration of 21 additional years, Jacob and his whole family descend into the same country. At this epoch, the land of Auaris, on the eastern side of the Nile, which is plainly the scriptural Goshen, similarly situated on the same side of that river, is granted to the Israelites, as being peculiarly well suited to their pastoral habits. How the district came then to be empty of inhabitants, so that it could be given to these new strangers, without any act of injustice and without exciting a single murmur on the part of the natives, does not appear from Scripture; the *fact* of its donation is simply stated without note or comment³. But profane history explains the whole matter; and thus marvellously bears an undesigned testimony to the strict veracity of Moses. The land was empty, *because* it was evacuated by the shepherd-kings about 36 years before the arrival of Jacob, and had not yet been occupied by the aboriginal Mizraim, now gradually recovering from the effects of a baleful tyranny. Yet, though it fell not within the plan of the sacred writer to mention this particular of Egyptian history, which was wholly foreign to his main purpose, we find a most extraordinary allusion to it in the very midst of the account which he gives of Pharaoh’s grant of Goshen to the Israelites. Joseph directs his brethren to answer the king’s enquiries relative to their occupation, by saying, that they and their fathers before them had always been engaged in the feeding

⁶ Ancient Mythology, vol. vi.

⁷ Wilkinson, vol. i. p. 20.

⁸ Ut supra, p. 21.

⁹ Preface to Ancient Fragments, &c. p. xvii.

¹ Appendix to Egypt and the Books of Moses. On Manetho.

² Joseph was sold into Egypt when he was full seventeen years old (Gen. xxxvii. 2), and he was full thirty years old when he stood before Pharaoh (Gen. xli. 46). Then commenced the seven years of plenty; and in the second year of famine, when five full years of famine were yet unexpired, Jacob and his family emigrated into Egypt (Gen. xli. 53, 54. xlv. 6). Hence, at the period of this emigration, he had resided in Egypt twenty-one years complete.

³ Gen. xlvii. 3—6.

of cattle. The alleged reason for their receiving such instruction is, *that they might dwell in the land of Goshen*. And the historian's explanatory comment is, *for every shepherd is an abomination to the Egyptians*⁴. Why this should have been the case he does not inform us; but the narrative of Manetho removes every difficulty. Doubtless the Mizraim detested the very sight of a shepherd, from a remembrance of the injuries which they had recently sustained from the pastoral-kings; for when the sons of Jacob stood before Pharaoh, these oppressors had only evacuated the country about 36 years⁵."

NOTE 3. *On the position of Rameses*. Gen. xlvii. 11.

It is said in Gen. xlvii. 11, "And Joseph gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses." The same land which is everywhere called the land of Goshen, is here designated as the land of Rameses, or the land whose chief city is Rameses⁶; and this is entirely in accordance

⁴ Gen. xli. 31—34.

⁵ We may in the same manner account for Joseph's affected suspicion that his brethren were spies. He spoke in the character of the prime minister of the Mizraim; and as their tyrants the shepherds had but recently been driven out into Palestine, his fears respecting strangers from the east would seem perfectly natural to all who heard him. It may be observed, that his accusation is an answer to the confession of his brethren, that they had come out of the land of Canaan; which was the identical country whither the shepherds had withdrawn themselves. See Gen. xliii. 7—16; and Faber's *Pagan Idolatry*, vol. iii. p. 549, &c.

⁶ According to the common opinion, the so called *land Rameses* in this passage is not the same as the city Raamses in Exod. i. 11; but the reason which is relied upon in favour of this difference (see for example Michaelis, *Suppl.* p. 2256), the dissimilarity of punctuation, (which is, however, very trifling,) is of little force. The Raamses in Exod. i. 11, is evidently only the fuller sounding pause-form. But that also in Gen. xlvii. 11, the city Raamses is spoken of, is favoured by the following argument: In three passages of the Pentateuch, besides Exod. i., in Exod. xii. 37, and Num. xxxiii. 3 and 5, Raamses is undeniably the name of a city. (It is true, that some have wished to make it, even in these last two passages, the name of a province; so has even V. Raumer, in the *Exodus of the Israelites*, s. 11; but it is perfectly clear this cannot be. Let us look at the passages a little more minutely. "And the children of Israel removed from Rameses and pitched in Succoth, and they departed from Succoth and pitched in Etham." If Succoth and Etham are names of a single district, not of an entire province, so must Rameses also be.) On the contrary, Rameses is found in no other passage as the name of a province. Accordingly, then, the presumption is, that Rameses in Gen. xlvii. 11, is the name of a city. But Rameses cannot properly be the name of the province in Gen. xlvii., since this before and after is called Goshen. Rosellini is also of the opinion (i. 1, p. 300) that the Rameses in Gen. xlvii. is identical with the one in Exod. i. The author of the book of Genesis, he supposes, intends to say that Joseph placed his father and his family in the region in which the city Raamses was afterwards built. It is improbable, even when we leave Exod. i. 11 out of the account, (that this passage is not in favour of the previous non-existence of Raamses, Michaelis has already remarked, *Suppl.* p. 2256,) that this city was already in existence in the time of Joseph. The name furnishes an argument against it. Raamses means, "consecrated to the sun," (see i. 1, p. 117,) and it is very common among the Egyptian kings, especially those of

with Ex. xii. 37 and Num. xxxiii. 3. 5, where Rameses, since the departure of the Israelites commences there, is clearly designated as a central point in the land of Goshen⁷.

NOTE 4. *On the refusal of Joseph to sell corn out of Egypt*. Gen. xlvii. 19. *Illustrated from Forster's Arabia*.

The famine in Egypt must indeed have been calamitous, when the people, after having parted with their money, offered both their persons and their lands, their independence and the last remnant of their property. It is probable that when the years of famine commenced, a prohibitory law was passed to prevent the sale of corn to strangers, and that Joseph permitted his brethren to purchase corn as an especial favour. We read, ch. xli. 56, that the famine was not only severe in the land of Egypt, but over all the face of the earth⁸. It prevailed in all the surrounding or bordering countries; but we are only told that Joseph opened all the storehouses and sold to the Egyptians. Neither do we read that any wheat was sold to any foreigners, excepting to the family of Jacob. It is probable also that this prohibitory law, which might have been passed at the commencement of the seven years of famine, was more rigidly observed in the third and following years. The remarkable discovery among the Hadramutic inscriptions, mentioned by Mr. Forster⁹, confirms this opinion. The course of this world, as I have often remarked, is so ordered by the providence of God, that the evidences of the truth of the Scriptures are constantly increasing. The English have lately taken possession of Aden, the Gibraltar of the southern coast of Arabia. The enterprise of certain British officers has discovered in the neighbourhood of Aden, certain inscriptions of the most remote antiquity, at Hisn Ghorab, to the east of Aden, on the coast of Hadramaut. In these inscriptions are, not only the oldest monument, as Mr. Forster believes, in the world, proving that the doctrine of the resurrection was a part of the primitive religion of mankind¹; not only are there allusions to the famine in Egypt, in the time of Joseph², but one inscription re-

the Mosale period. The city evidently derived its name from one of these kings. But according to ancient authors and the monuments, the name Rameses was given to no one before the eleventh Pharaoh of the eighteenth dynasty, whose reign was considerably subsequent to the time of Joseph.

⁷ Hengstenberg's *Egypt and the Books of Moses*, translated by R. D. C. Robbins. Andover, 1843, p. 50, &c.

⁸ The famine is mentioned in the Chinese annals as having extended to China, and lasted seven years; and by Diodorus Siculus as prevailing over the whole world. See the references in Faber's *Horæ Mosæicæ*, vol. i. sect. 1, c. v. p. 184.

⁹ *Geography of Arabia*, vol. ii. p. 100, &c.

¹ Vol. i. *Dedication to the Archbishop of Canterbury*, p. xvii. &c.

² Vol. ii. p. 100.

cords the fact of a negotiation opened by an Hamyarite princess with Egypt, while the famine was raging. Messenger after messenger was despatched by her to Joseph, in the hope of averting the last horrors of famine, with proffers to purchase corn at the rates, successively, of a measure of silver, or of gold, or of pearls, for the same weight of flour: that is, that corn was desired at any price, but entreated in vain³. The authenticity of this inscription is confirmed by an extraordinary discovery in a sepulchre in Yemen, of which the details are given at great length by Mr. Forster. The united testimony of the epitaph on this sepulchre, the inscriptions, and the internal evidence afforded us by the account in Genesis of the famine and its results, confirm me in believing that *Joseph, as a part of his duty to Pharaoh, and not, as Mr. Forster supposes, any jealousy on the part of Joseph, of the commerce of the Arabs of the south of Arabia, prohibited the sale of corn from Egypt to any persons but to the natives*⁴.

NOTE 5. *On the union of the independent toparchies of Egypt into one monarchy by Joseph.* Gen. xlvii. 21—25.

"In these early times," says Bryant, speaking of the state of Egypt at the departure of the Arabian shepherds, "there were no large monarchies formed. The Assyrian and Babylonish empires, as they are termed, were distinct, and in reality of small extent. All countries seem to have been divided into petty⁵ principalities. Every city for the most part had its particular king. A powerful enemy had forced Egypt to unite itself under one head; but that grievance being removed, the people of that country seem to have soon lapsed again into a state of independency. At least they were divided, and under the jurisdiction of different governors. Artapanus says that there were many kings in Egypt in the time of Moses: πολλοὺς γὰρ τότε τῆς Αἰγύπτου βασιλεύειν⁶. One of the principal of which was Palmanothes, who built Kessa or Goshen, and the temple at⁷ Heliopolis. But both

³ Mr. Forster quotes from Lucan,

"Toto censu non prodigus emit
Exiguam Cererem."—*Pharsal.* iv. 95.

He rightly omits, however, the conclusion of the passage:—

"Non deest prolato jejunos venditor auro;"

for Joseph did not or would not sell the corn.

⁴ See the whole of sect. vii. part i. in Forster's *Arabia*, vol. i. p. 81—106. I wish that Mr. Forster's book had been published in time to have allowed me to have remarked his opinions on the age and book of Job.

⁵ "Quemadmodum Ægyptus, prisca hisce temporibus, inter diversos distributa est regulos, ita etiam in Asia regna vetustissima sunt angustissima.—Urbes singulae suos habebant τοπάρχας."—Marsham, *Canon Chron. secul. v.* p. 76.

⁶ Euseb. *Præp. Evang. lib. ix. cap. xxvii.*

⁷ He certainly confounds the story of Joseph with that of Moses, as Manetho and others had done before. Scaliger, though it makes against his opinion, is obliged

Goshen, that he alludes to, and the temple at Heliopolis, were built before the time he speaks of; and Palmanothes, or as his true name was, Phamenoth, the Amenophis of the Greeks, reigned, according to Manetho, before Moses, being the prince who first began to distress the Israelites when as yet Moses was not born. And there is reason to think that the variety of governments in Egypt was in great measure abolished by Joseph, and the better part of the nation reduced under one king. This leads me to consider a passage in Scripture which the enemies of revelation have made a bad use of, and which in general has not been understood. The part that I allude to is in the 47th chapter of Genesis, where, in the time of the famine, Joseph is said to have purchased the land of Egypt for Pharaoh. This country was divided into many districts and provinces, called by the natives Tabir, but by the Greeks Νομοί: which were originally independent of each other. We read of Theban, Memphitic, Diospolite, Tanite, Bubastite, and other⁸ kings, whose reigns are not to be estimated by a series in succession, but by synchronisms, as Marsham and others have observed. The land must necessarily have been weakened by this division of the supreme power; and it probably was the reason that the Cuseans got such easy footing, and maintained themselves so long. Joseph therefore, when he came to have full authority under Pharaoh, seems to have immediately entertained a view of uniting the whole nation. And as there was no other government, that we know of, in those times but that of monarchy, he was resolved to establish it universally through the land, and make every province subservient to one head. Artapanus speaks of such an establishment effected, and says the Israelitish chief took great pains to bring it about, in favour of the prince he was concerned with; for before this the populace raised and depressed kings at their pleasure⁹; but he attributes this to Moses instead of¹ Joseph. Now there is reason to think that Moses was very little engaged in the business of the nation; he seems to have sacrificed all views that way; and throughout the whole account that he gives of himself, he appears in a private capacity, having renounced the advantages that might

to allow that Egypt originally was under the dominion of different princes at the same time: "Patet diversos reges eodem tempore in Ægypto in diversis partibus imperium obtinuisse."—*Isagog. Chron. Can.* p. 312.

⁸ See Marsham's *Πολυκοιρανία Ægypti*, in *Canon. Chron. secul. xvi.* p. 470.

⁹ *Apud. Euseb. Præp. Evang. lib. ix. cap. xxvii.*

¹ The history of these two great men is often confounded, not only by pagan writers, but, what is extraordinary, even by Christians. The author of the Alexandrine Chronicle gives the name of Sophom Phaneas, or Zaphnah Paanah, to Moses, which is well known, from Gen. xli. 45, to belong only to Joseph; and makes a wrong application of the purport of it, p. 178, edit. Rader. Chæremo is guilty of the same confusion of these two persons; as is Manetho likewise.

have accrued by adoption, and returned to the stock of his fathers. But Joseph, we know, was invested with high power. The management of the whole realm was entrusted to him². 'Only in the throne,' says Pharaoh, 'will I be greater than thou.' It was Joseph, therefore, that brought about this weighty affair. He availed himself, during the famine, of the necessities of the people, and made them purchase their subsistence at the price of their independency³. 'Wherefore shall we die,' say they, 'before thine eyes, both we and our land! Buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; and as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.' And to maintain the supreme authority in one person for the future, he laid them all under an obligation, when he gave them seed for their lands, that one-fifth part of the produce should be Pharaoh's, the chief of the princes near Heliopolis, in the land of Goshen. This was a noble and salutary scheme, carried on with great policy and justice, which was the foundation both of the grandeur and the perpetuity of the Egyptian name. The means of effecting this union were executed with great forecast and sagacity. The state of the Egyptians at that time may be known from the words before quoted, 'buy us and our land for bread, and we and our land will be servants⁴,' i. e. amenable, 'to Pharaoh.' It seems plain that this people must have been before independent, and their lands not liable to fine or taxation. They suffered therefore no injury from what was enjoined them, being only reduced from a state of misrule to be on the same level as people of all other nations were that lived in obedience to a king; for before they were licentious and lawless. This distribution of land in Egypt, and the happy consequences that ensued upon it, are mentioned by the above cited author, who tells us that Joseph taught them to separate their fields, and to distinguish them by proper boundaries, which put an end to the many feuds and acts of violence that had before subsisted among them⁵. By this compromise and establish-

ment, which Joseph so happily enacted, the king was invested with the property of the land; but four parts out of five of the produce was secured to the people. All this was done for the general good, to which each particular in his turn was obliged to contribute. And this tax for the services of the crown and maintenance of so great a monarchy was certainly a light one. The removal of the Egyptians into new and different allotments, from one end of the kingdom to the other, was an instance of great policy. It was the very thing that many ages after was practised by that consummate commander Hannibal, in which he was copied by the Romans. The kings of Assyria are observed to have acted in the same manner. It was a sure way to prevent innovation and rebellion. That Egypt had originally many different tribes, if not nations, and that they were not all equally subordinate to the principal person of the land, but had their separate attachments and jurisdictions, appears farther from the many various and opposite customs which prevailed among them, even to the times of the Romans. Each of the portions into which the land was cantoned out, having its particular succession of kings, there has arisen from it great confusion and uncertainty in the chronology of Egypt, which seems to be inexplicable. From the first peopling of the country, I imagine this variety of governments to have subsisted, which defect in the national establishment was in great measure remedied by Joseph, whence arose a very powerful monarchy, and one of the longest duration in history. It is not however meant that Egypt, after the death of Joseph, continued always uniformly under one head. It was at times divided, and lapsed into a kind of oligarchy; but still it recovered itself, and flourished for many ages; and the means of such recovery, and the original form of their government, which they returned to, were owing to the primeval institutions of this great patriarch⁶. Some have thought that the memory of Joseph was preserved in the Egyptian rites and symbols, though it has been long obscured, and that divine honours were paid to him. This may perhaps be doubtful; but thus far we may be assured, that every honour that a grateful people could in reason pay to a benefactor, this wonderful

² Gen. xli. 40.

³ Gen. xlvii. 19, &c.

⁴ "Am not I a Philistine, and ye servants to Saul?" that is, "subjects." Sam. xvii. 8.

⁵ Artapanus apud Euseb. Præp. Evang. lib. ix. cap. xxiii. This could not have been effected by Joseph if the kingdom had been still in a disunited state; his influence could not have reached "from one end of the borders of Egypt even to the other end thereof." He, therefore, had reduced the people under one monarchy; and it is from hence plain, that Artapanus has mixed the accounts of two different persons; and has, in the former passage, attributed to Moses what relates only to Joseph. He moreover says, that Joseph appointed a particular portion of land for the priests; but accord-

ing to Moses, he meddled not with their lands. Nor do they seem to be considerable; for the priests were dependent on the king, and "had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands. The land of the priests only became not Pharaoh's." (Gen. xlvii. 22, &c.) In after-times the lands of the soldiers, as well as those of the priests, were held under peculiar exemptions: the soldiers had assigned them each man twelve arouræ, that is, a square of 100 Egyptian cubits every way.

⁶ See Marsham Πολυκοιρανία Ægypti, ad sec. xvi. p. 470. Vossius de Orig. et Progr. Idol. lib. i. cap. xxviii.

man deserved at the hands of the Egyptians?"

NOTE 6. *On the influence of Joseph in Egypt—His memorials and hieroglyphics.* Gen. xlvii. 25.

The Egyptians were accustomed to ascribe divine honours to their sovereigns, to call them the sons of the sun; to believe them to be incapable of error; the representatives of the Divinity on earth, and that the sovereign power had been delegated to them by the will of the deities themselves⁷. When Pharaoh consulted his councillors on elevating Joseph to the regency (Gen. xli. 38), he declared that in Joseph was the spirit of the gods, that is, the spirit of royalty or fitness to rule as the delegate of the gods, such as the kings of Egypt were. When too the effect of the wisdom and prudence of Joseph was acknowledged throughout Egypt, the deputations, or representatives, or councillors of the people confessed to Joseph (Gen. xlvii. 25) "thou hast saved our lives;" thou hast conferred on us the greatest blessings; thou hast delivered us from death by famine; and when we had lost our money, property, and independence, thou hast restored to us the means of regaining our money, and sufficient of our property to enable us, by the payment of an easy and known tribute, to recover our independence. The united approbation of both the sovereign and the people, the prevalent and right opinion that all great talent, exemplary conduct, and profound wisdom, were blended in Joseph, justifies the opinion of Bryant⁸, Cory¹, and the authors referred to by Cunæus², that divine honours were paid to Joseph. We know that he retained his integrity and his religion. We cannot suppose that his example and probably his efforts to impress the minds of the Egyptians with the belief that the God of his fathers was the only God were devoid of influence. We may justly conjecture that this influence would be commemorated; and we should act rashly, therefore, if we rejected without enquiry the remarkable conclusions of Mr. Cory, the last writer who has studied this subject, and carefully compared the testimony of the earlier and later writers. The deficiency of authentic historical information, so feelingly lamented by Sir Gardner Wilkinson³, prevents the possibility of any positive declaration on the subject. We can only affirm that Mr. Cory's conclusions are probable, and leave the question open to further discussion.

⁷ Bryant's *Ancient Mythology*. London, 1807, vol. vi. p. 179, &c.

⁸ See the references in Wilkinson's *Egypt*, vol. ii. p. 68, and note 5 to this Section.

⁹ See the last note.

¹ *Chronology of Egypt*, p. 32.

² Petri Cunæi *De Republica Hebræorum*, lib. ii. cap. xvi. note 16, ap. Ugol. *Thes. Ant. Sac.* iii. p. 743.

³ *Egypt*, &c. vol. ii. p. 40.

It was common, says Mr. Cory, among all the heathen nations to regard the founders of their respective nations, and, indeed, every very extraordinary person who appeared among them, as avatars or incarnations of some deity. Now it is related by several historians, that two very remarkable personages appeared in Egypt, both of high antiquity, but at a considerable interval from one another, known by the name of Thoth or Hermes, who were looked upon as avatars of that deity; and from some accounts it might be inferred that there were three. The first of these may be identified with the second king of Egypt, Athothes, the grandson of Kronus or Ham. According to Sanchoniatho, he was the adviser of Kronus, who gave him the land of Egypt. He was the inventor of letters and the arts⁴. The other, the second Hermes, was likewise said to be the inventor of letters and the arts, a sacred scribe, and author of the ancient Hermetic books⁵, an adept in mysterious knowledge, and an interpreter of the will of the gods⁶. He was, moreover, a great prophet, and to him they ascribed the reformation of the Egyptian year⁷. He was regarded also as the Hermes *pedisequus*, a kind of lacquey or minister. By Cedrenus⁸, who, with many other embellishments, refers to the same person, it is further stated, that he was envied by his brethren, who were seventy in number, and finding that they were continually consulting how to destroy him, he went into Egypt to the tribe of Ham, where he was received with great honour, and lived in splendor, and was afterwards worshipped by them under the name of Hermes, expressly because he was a prophet, and supplied them with riches; wherefore they denominated him the Giver of Riches, and looked upon him as the god of wealth⁹. It is further asserted that he was called *Trismegistus*, because he communicated to the Egyptians that there were three divine powers in the unity of the Deity¹. Cedrenus, moreover, places him in the reign of that Sesostris², from whose immediate successor, he says, the line of the Pharaohs descended; and it is concluded by Bryant, and almost every antiquarian, that this second Thoth or Hermes was Joseph: and of this, I think, there can scarcely exist a reasonable doubt.

The name given to Joseph by the king of Egypt was, according to the Masoretic points, Zaphnath Paaneah; but without the points,

⁴ Sanchoniatho, *Anc. Frag.* 4. 9. 11. 15. 16. Cedrenus says he succeeded Mizraim. See the authorities collected in Bryant's *Mythol.* vi. 329.

⁵ *Jamb.* § 8. c. i.; *Anc. Frag.* 89.

⁶ See Bryant, vi. 329; Clemens, *Strom.* 23; Diod. Sic. i. vi. c. iv.; Plato *Phæd.*; Plut. *Is. et Os.*; *Symp.* 3.

⁷ Strab. xvii.; Plut. *Is. et Os.*

⁸ *Hist.* pp. 17, 18.

⁹ Cedr. p. 23, and Cyril. cit. Cedr. *Ib.* ap. Cory.

¹ Cedr. *Ib.*

² See also Ælian, *Hist.* xii. c. 4.

which have only disguised it, it was Z Ph N Th Ph C E N Ch³, and the latter word is in all the Greek translations rendered Panechos. From all these circumstances I have no hesitation in identifying Joseph with that Hermes who started that cycle which expired in the reign of Ptolemy Euergetes. Thoth and Phœnich I conceive to be the original Egyptian names, and Hermes is but a Greek translation. Thoth is constantly occurring upon the monuments; but Phœnich seems to be more especially applicable to this particular incarnation of Thoth as Joseph, for Phœnich was the very name which was first applied to him by Pharaoh. Mr. Cory then describes at great length a singular hieroglyphical discovery by Mr. Burton, in the 37th Plate of his *Excerpta Hieroglyphica*, of a very remarkable figure of one of the Egyptian demigods, which Mr. Cory shews to have been the hieroglyphic of Joseph. He gives the figures, and defends his hypothesis at length.

In the 9th year⁴ of his administration Joseph, by the sale of corn to the starving population, collected into the royal treasury all the gold, and silver, and valuables, of all the land of Egypt and Canaan, and the surrounding countries; and in the 10th he obtained all the cattle. In the 11th year he acquired all the land, and after the expiration of the famine granted it out again to the inhabitants, reserving for the royal revenue one-fifth of the entire produce of the soil, except the portion of the priests; thus rendering the king not only the ruler, but the landlord of the whole realm, producing a revenue comparatively exceeding that enjoyed by any sovereign prince from that time to the present⁵. He then removed all the people from the country into cities, from one end of the border of Egypt even to the other end thereof⁶.

The consolidation of the kingdom thus effected,—the immense wealth and power thus acquired,—and the removal of the people universally into cities,—and their continued subsistence out of the royal munificence for three or four years more, during which their labour must have been rendered available for the construction of these cities,—point out the reign in which these things occurred as the commencement of Egyptian greatness, and particularly of architectural magnificence; and that reign must have been in the beginning of the 18th dynasty: and upon that line of kings, while the children of Israel grew into a people under their protection, the bless-

ing of God seems to have been poured abundantly.

It can hardly be supposed that Joseph, when he obtained such power in Egypt, neglected the religion of the country. Accordingly we find in Eusebius, upon the authority of Manetho, that the Amosis who expelled the shepherds, put a stop to the human sacrifices which had hitherto prevailed in Lower Egypt. I have no doubt but that it occurred about this time; but I think that Joseph could hardly have ruled over Egypt till the beginning of Amenoph I. We are, however, assured by Clemens, Proclus, Jamblichus, Plutarch, Ælian, Porphyry, and several other authors, that the second Hermes wrote the sacred books, which were preserved by the priests with the greatest care; and from the scraps of them, and traditions relating to them that have come down to us, it is clear that the religion inculcated by the second Hermes was not idolatry. We may observe, also, that the Egyptians held the Trinity, and in the form of the Saiva sect, which is a nearer approximation to the truth than the Vaishnava doctrine⁷; and they also distinguished the persons of it by Hebrew names⁸. I am consequently inclined to lay some stress upon the tradition preserved by Cyril and Cedrenus, that Hermes instructed the Egyptians in the knowledge that in the Unity of the Godhead were three divine powers; especially as those authors have no conception that the Hermes might be Joseph. I should conceive, therefore, that his reformation was, during his administration, an entire abolition of idolatry; and though idols may be found upon the monuments of the Pharaohs contemporary with him, that would scarcely invalidate the inference, as they may have been introduced subsequently to his decease, when he himself became regarded as an avatar of Thoth; and that this constantly occurred in ancient as well as modern times, is manifest from the circumstance, that upon the great obelisk at Karnak the figures of Amun Ra are evidently the work of an age at least a century after its erection.

Such are the conclusions of Mr. Cory. If they are correct, they prove that Joseph was the religious as well as the political reformer of Egypt, they confirm the truth of the scriptural narrative, and they account for the hatred borne to his name by the new dynasty, which, in an after-age, oppressed the people of Israel. The most bitter hatred unfortunately which the heart of man conceives against his brother is that which proceeds from these differences in religious opinions. The new dynasty was more idolatrous than the old. The corruption of the ancient Patriarchism had assumed the two forms, as the corruptions of religion always do assume them, of extreme simplicity or gor-

³ תַּחַת נֶחֱשׁ. The Septuagint gives it as Φονθομ Φάνηχος or Φονθομ Φάνηχος, and Josephus as Φονθομ-φάνηχος.

⁴ Gen. ch. xlvii.

⁵ In speaking of some of the Egyptian monuments, Pliny has remarked that they were erected by kings who must have had more wealth than they knew how to dispose of.

⁶ Gen. xlvii. 21.

⁷ See Mythol. Inquiry, p. 55.

⁸ Ib. p. 80.

geous splendor—the two opposite extremes, which may be called Brahmanism and Buddhism. The religion of Joseph united the truths and rejected the errors of both; but it amalgamated with the simple rather than with the splendid deviation. The king who knew not Joseph was the advocate of the latter, rather than of the former; and the inveteracy with which the name of Joseph was obliterated from the monuments was the result of religious rather than of political hatred: the vengeance of idolatry over truth, and not the triumph of political ingratitude over a foreign and neglected benefactor.

SECTION LXXIX. GENESIS XLVII. 27.—31. XLVIII.

TITLE.—*He alone is wise who knows how to grow old gracefully and religiously, mindful of God's promises—firm in the well-founded hope of mercy—his worldly affairs arranged—and death serenely expected. The prosperity and old age of Jacob—his remembrance of God's mercies—his blessing upon Joseph—and his faith in the promises of God.*

INTRODUCTION.—"Let me die the death of the righteous, and let my latter end be like his," are the words in our translation of the Bible uttered by the Prophet Balaam, when he contemplated the order and the beauty of the tabernacles of the Church in the wilderness. And the sentiment is the prayer of every heart which is blessed with the conviction in a worldly, sensual, money-loving age, that religion is a privilege, and not a duty only; and that death may be, and ought to be, regarded by a Christian as a blessing, and not a terror. The chamber where the good man breathes his last, one of our best poets exclaims, "is privileged beyond the common walk;" and there are no conversations more interesting and instructive than those in which friends and neighbours, and kindred and children, recall to their remembrance the dying blessings, the parting words, the affectionate farewells, and the holy anticipations of meeting in another and a better world, with the spirits of those whom they have loved, and with whom they have united in religious worship and holy communion in the present life. Of all the death-bed scenes which we have either read, or heard, or seen, none, none is superior in interest or instruction to that which is the subject of the present section, the death-bed of the Patriarch Jacob: and happy, indeed, will that Christian be, who, as he honours and confides in the God of Abraham, of Isaac, and of Jacob, the God and Father of our Lord Jesus Christ, can meet death as Jacob met it; and rejoicing in the remembrance of the past, the mercy of the present, and the hope of the future, can bless his children with joy, and die in faith and peace. We cannot, and we may not, it is true, possess with Jacob that fulness of the Spirit of God, which enabled the dying Patriarch to prophesy the future destiny of his children and their descendants; but we may possess, and we ought to pray to possess, the full assurance of faith and hope; that *we may declare the accomplishment within our own souls* of the prophecies which promise peace at the last, to those who have taken heed to the things that are right.—The children of Israel, the brethren of Joseph, had now lived seventeen years in Goshen, and prospered, and become numerous. Their father resided among them (chap. xlvii. 27—29), and was now one hundred and forty years of

age. The time approached, as it will to all, when he must die. The Patriarch Abraham had received a solemn promise from God, that his family should possess the land of Canaan. In this faith Abraham and Isaac had died; and they had been buried there. The Patriarch Job (who probably lived before Abraham) had declared, as we have already seen, the ancient faith of the Church of God—"I know that my Redeemer liveth:" and the evidence that this was the belief of the early Church, has been discovered by travellers in our own day on the rocks of Arabia. In this faith of a living Redeemer we must believe that Jacob was about to die. When he found that his strength was beginning to fail, and that he could not live much longer, he sent for Joseph, the regent, and ruler of the land of Egypt. Joseph came from his palace at Memphis to visit his father. It was the custom of the Egyptian magistrates to bear with them a staff or crook, denoting their office. They are always thus represented in the sculptures in Egypt. It is probable that Joseph, therefore, bore with him this staff or crook, or token of his authority and power. When he arrived at the house of his father, the dying Patriarch implored his son to take a solemn oath that he would not permit his body to rest in Egypt; but that he would bury him in the same grave with his fathers, who died in the belief of their restoration from the dead; and whose sepulchres should be both protected and shared at some future day by their descendants, who should inherit the promised land, and worship there the God of their fathers. Joseph took the oath his father requested. He vowed that he would exercise his authority, as the ruler over Egypt, to bury his father in the sepulchre of Abraham and Isaac. When he had pronounced the oath, his father worshipped the God whose promises he believed would be fulfilled; and he accomplished at the same time the prophecy which declared he should bow down to his son Joseph; for he bowed at the same time to his son Joseph, and to his staff of office; acknowledging the authority of the magistrate, and confessing the power and the resolution of his dear son to fulfil the last wish of his dying father (chap. xlvii. 31). Joseph, we may suppose, then returned home for a time; but a short interval only elapsed before he was again summoned to hear the last words of his father, and to receive his last blessing. Word was brought to him—"Thy father is sick unto death" (chap. xlviii. 1), and he took his two sons, Ephraim and Manasseh, and again went down to Goshen. The old man was weak in body, though strong in faith. His eyes were dim with age, that he could not see distinctly, though the celestial light of the Holy Spirit "shone inward," and "there planted eyes," that the dying prophet saw, and told "of things invisible to mortal sight." Joseph, the ruler of the land, is again come to see his father, said the attendants: and Jacob rallied his strength, and sat up on the bed, and began to talk to his son as a dying father should talk to his children. *He begins* by reminding his son of the manifestations of God from the invisible world. "God Almighty appeared to me" (Gen. xlviii. 1). *He remembers His blessings*—"He blessed me." He remembers *His promises*—I will give thee the land of Canaan. He is then enabled to reveal to Joseph, that two of the tribes which should possess the land of Canaan, should bear the names of his own two sons, Ephraim and Manasseh. These two sons were descended from an

Egyptian woman, and it is possible that Joseph might have feared that they would not, therefore, be permitted to take the place of heads of tribes in the visible Church of God. He alludes to Rachel, the mother of Joseph; and declares that for her sake, the children of Joseph shall inherit the blessing of their father (verse 7). At the time when he thus spake, his attention was directed to the two young men themselves, who had accompanied Joseph to their grandfather, and the blessing on Ephraim and Manasseh was renewed in the most express and enlarged terms; such as the Holy Spirit of prophecy alone could dictate. He blessed Joseph and his sons; and *alluded, as a dying man ought ever to do*, to the living Redeemer, who should one day again appear upon the earth, to bless the whole Church of God. "The Angel Jehovah, who redeemed me from all evil," he says, "bless my son, bless the lads. I die; behold, I die: my spirit returns to the God who gave it, but God shall be with you, and with his Church for ever. He will bring you out of Egypt. He will bring his visible Church into the land of Canaan; and then and there, when the twelve tribes go up to take possession of their own inheritance, the portion of Joseph shall not only be the districts which shall be assigned by lot to Ephraim and Manasseh, but I give thee that possession of Shechem, which strangers now occupy; but which, after I had purchased it from Hamor, the prince of the country, the Amorite seized from me by force; and which I recovered by my sword and by my bow, when I armed my retainers, and drove them from the country."—Here Jacob again rested; and then, as we shall read in the next section, he proceeds, under the influence of the Spirit of prophecy, to declare the worldly condition of all his sons; when they should thus take possession of the promised land. Happy is he who looks for a better country, that is, a heavenly. Happy is he who looks for a heavenly Canaan, when he shall pass from the Egypt of this world, as Jacob and Joseph, and their sons and brethren the Patriarchs, looked for the possession of the earthly Canaan; when the God of their Abraham should accomplish, in his appointed time, their deliverance from the typical Egypt.

GENESIS XLVII. 27—31. XLVIII.

<p>BEFORE CHRIST 1689. ^a ver. 11. ^b ch. 46. 3. 1689. [†] Heb. <i>the days of the years of his life.</i> See ver. 9. ^c So Deut. 31. 14. 1 Kings 2 1.</p>	<p>27 ¶ And Israel ^a dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and ^b grew, and multiplied exceedingly.</p> <p>28 And Jacob lived in the land of Egypt seventeen years: so [†] the whole age of Jacob was an hundred forty and seven years.</p> <p>29 And the time ^c drew nigh that Israel must die: and he called his son Jo-</p>	<p>seph, and said unto him, If now I have found grace in thy sight, ^d put, I pray thee, thy hand under my thigh, and ^e deal kindly and truly with me; ^f bury me not, I pray thee, in Egypt:</p> <p>30 But ^g I will lie with my fathers, and thou shalt carry me out of Egypt, and ^h bury me in their burying-place. And he said, I will do as thou hast said.</p> <p>31 And he said, Swear</p>	<p>BEFORE CHRIST 1689. ^d ch. 24. 2. ^e ch. 24. 49. ^f So ch. 50. 25. ^g 2 Sam. 19. 37. ^h ch. 49. 29. & 50. 5, 13.</p>
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BEFORE
CHRIST
1689.

¹ ch. 48. 2.
¹ Kings 1. 47.
Hebr 11 21.
CHAP.
XLVIII.

unto me. And he sware unto him. And ¹ Israel bowed himself upon the bed's head.

1 And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick : and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee : and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at ^k Luz in the land of Canaan, and blessed me,

¹ ch. 28. 13,
19. & 35. 6, 9,
&c.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people ; and will give this land to thy seed after thee ¹ for an everlasting possession.

¹ ch. 17. 8.

^m ch. 41. 50.
& 46. 20.
Josh. 13. 7. &
14. 4.

5 ¶ And now thy ^m two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine ; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

ⁿ ch. 35. 9, 16,
19.

7 And as for me, when I came from Padan, ⁿ Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath :

and I buried her there in the way of Ephrath ; the same is Beth-lehem.

BEFORE
CHRIST
1689.

8 And Israel beheld Joseph's sons, and said, Who *are* these ?

9 And Joseph said unto his father, ^o They *are* my [•] So ch. 33 5. sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and ^p I will [•] ch. 27. 4. bless them.

10 Now ^q the eyes of [•] ch. 27. 1. Israel were [†] dim for age, [†] Heb. heavy. *so that* he could not see. ^{Isai 6. 10. & 59. 1.}

And he brought them near unto him ; and ^r he kissed [•] ch. 27. 27. them, and embraced them.

11 And Israel said unto Joseph, ^s I had not thought [•] ch. 45. 26. to see thy face : and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, ^t guiding [•] ver. 19. his hands wittingly ; for Manasseh *was* the first-born.

15 ¶ And ^u he blessed [•] Hebr. 11 21. Joseph, and said, God,

BEFORE
CHRIST
1689.* ch. 17. 1. &
24. 40.* ch. 28. 15. &
31. 11, 13, 24.
Ps. 34. 22 &
121. 7.
† Amos 9. 12.
Acts 15. 17.† Heb. as
fishes do in-
crease:
See Numb.
26. 34, 37.

* ver. 14.

|| was evil in
his eyes,
ch. 28. 8.

before whom my fathers
Abraham and Isaac did
walk, the God which fed
me all my life long unto
this day,

16 The Angel ^x which
redeemed me from all evil,
bless the lads; and let ^ymy
name be named on them,
and the name of my fathers
Abraham and Isaac; and
let them [†]grow into a
multitude in the midst of
the earth.

17 And when Joseph
saw that his father ^zlaid
his right hand upon the
head of Ephraim, it || dis-
pleased him: and he held
up his father's hand, to re-
move it from Ephraim's
head unto Manasseh's head.

18 And Joseph said un-
to his father, Not so, my
father: for this is the first-
born; put thy right hand
upon his head.

19 And his father re-
fused, and said, ^aI know it,
my son, I know it: he also
shall become a people, and
he also shall be great: but
truly ^bhis younger brother
shall be greater than he,
and his seed shall become a
[†]multitude of nations.

20 And he blessed them
that day, saying, ^cIn thee
shall Israel bless, saying,
God make thee as Ephraim
and as Manasseh: and he
set Ephraim before Ma-
nasseh.

21 And Israel said unto
Joseph, Behold, I die: but
^dGod shall be with you,
and bring you again unto
the land of your fathers.

22 Moreover ^eI have
given to thee one portion
above thy brethren, which
I took out of the hand ^fof
the Amorite with my sword
and with my bow.

BEFORE
CHRIST
1689.

* ver. 14.

* Numb. 1, 33,
35. & 2. 19, 21.
Deut. 33. 17.
Rev. 7. 6, 8.† Heb. ful-
ness.* So Ruth 4.
& 11. 12.* ch. 46. 4. &
50. 24.* Josh. 24. 32.
1 Chron. 5. 2.
John 4. 5.* ch. 15. 16. &
34. 28.
Josh. 17. 14,
&c.

PRAYER.—LET US PRAY, that God would give us grace so to remember our kindred and friends, who have departed this life in His faith and fear, that we follow their good examples, and be partakers with them of His heavenly kingdom—and that our last day on earth be comforted with the remembrance of God's promises—hope in God's mercies—and prayer for our kindred and friends, and for the Church and Israel of God.

ALMIGHTY and merciful God, who didst give Thy servant Jacob the Patriarch, in the land of Egypt, such grace to remember the names and the examples of his fathers Abraham and Isaac, that he desired to prove to his sons, and to the world, his faith in Thy promises, and his hope of becoming partaker with them in the blessings of the life to come; grant to us, we beseech Thee, such abundance of the same grace, that we may ever remember the examples of those of our own kindred and friends who have died in Thy faith and fear. We praise and bless Thy holy name for all the proofs Thou hast given to us in Thine holy word, that with Thee, Almighty God, do live the spirits of them that depart hence in the Lord; and that with Thee “the souls of the faithful, after they are delivered from the burthen of the flesh, are in joy and felicity.”—We praise Thee, we bless Thee for the record of the dying faith of Thy saints in the olden time. We praise Thee, we bless Thee for the record of the death and resurrection of Thy Son Jesus Christ our Lord. We thank Thee for the remembrance of the words of the dying Stephen, when he prayed for his murderers, to Thee, O blessed Jesus! We praise Thee, we bless Thee, we glorify Thee for all the long train of Apos-

bles, and of martyrs, of holy saints, and faithful Christians, who have washed their robes, and made them white in the blood of the Lamb of God: and we desire more especially to praise and bless Thy holy name, that the same grace which enabled these Thy servants to commit their parting spirits to Thy care, has been so vouchsafed and continued to this our day, that our own eyes have seen, and our own ears have heard the testimony of our own kindred and friends to the truth of all Thy promises; and to the comforts which the Spirit of peace imparts to the dying believer.—We humbly beseech Thee, O Father! “so to raise us from the death of sin to the life of righteousness, that when we shall depart this life, we also may rest in Christ.” O may we live the life—may we die the death of the righteous! “Seeing we are encompassed about with so great a cloud of witnesses, may we lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Thee, O blessed Saviour, both in our life and death, as the Author and Finisher of our faith.”—Let not death and sin separate our souls for ever and for ever from the souls of those we have loved; and whom Thy Providence hath summoned before us to the world of spirits. Unite us again in Thy presence. As our bodies have walked on the same earth—as we have united in worship before Thee in Thy holy Church militant here in earth; make us partakers, we beseech Thee, of the worship and the praise of the Church triumphant in heaven. And when the time shall draw near that we must die, may we be enabled, as Thy servant Jacob was permitted, to call around us the friends and kindred we love; and to bless them with the assurance of the truth of Thy word, the blessedness of Thy promises, and the prayers of our dying affection, for the welfare both of their bodies and of their souls.—Then, oh! then, when our worldly affairs are arranged, when all that our duty requires to be performed to our kindred and our friends is completed, grant, we pray Thee, for the sake of Jesus Christ our only Saviour and Redeemer, that we may be enabled with earnest and humble hope, to apply, to the consolation and comfort of our souls, the blessed promises of Thy holy word. Let there be no presumption in our words when we look up to Thee and say, “Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation.” May we then believe that the God of grace and mercy, who led and fed us all our life long, will not forsake us at the last; when we are about to pass through the valley of the shadow of death, to be present in another and more mysterious manner with the Lord of life and glory. May we know in whom we have believed; and be assured that the Lord God, the Son of God, the Angel of the Covenant, which has redeemed us from all evil, will still, still bless us; and that though we walk through that darkness of death which the same Saviour trod, we shall fear no evil, for “His cross and precious blood hath redeemed us.”—So may we live, so may we die. So may we add our dying testimony to those of our departed friends, that Thou wilt not leave nor forsake the humble and the repentant, who trust in Thee. So may we commit to Thy gracious mercy and protection our own parting spirits, and the kindred and the friends whom we desire should follow us to heaven.—Neither, Holy Father, would we offer our present prayers, nor our dying prayers for ourselves, and our kindred and friends alone. Humbly would we beseech Thee, in our death as well as in our life, to “have mercy upon the whole Church.” Earnestly and humbly would we pray Thee so to inspire continually the Universal Church with the Spirit of truth, unity, and concord; that all who hope in Thy promises, pray for Thy glory, love Thy name, and trust in the Saviour and Redeemer of men, may lay aside hatreds, heresies, and schisms, “agree in the truth of Thy holy word, and live in unity and godly love.” Have

mercy upon the whole Church! Have mercy upon the whole family of man! Bless the Church of God! *Make all those to be of the spiritual Israel, who profess to belong to the outward Israel*; and so “bring home, blessed Lord, to Thy flock all Jews, Turks, infidels, schismatics, and heretics,” that the prayer of Christ may be answered. May all the family of man become one, one fold under that one Shepherd; who gave His life for the sheep, that they might know His voice on earth, and follow their good Shepherd through life and death to heaven. Hear our imperfect petitions, which we offer, not in our own name, but in the name of Thy Son Jesus Christ our Lord;—in whose most holy name and words we further call upon Thee, as—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On Jacob's worshipping leaning on the top of his staff* (Heb. xi. 21), *or bowing himself on the bed's head, or worshipping God, bowing towards the top of Joseph's crook, flagellum, or sceptre.*

We read in the 21st verse of the 11th of the epistle to the Hebrews, that “Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, leaning on the top of his staff.” On comparing this account with the scene related in the section before us, we find that Jacob is not represented as worshipping God after his benediction of Ephraim and Manasseh, but before it¹; and we read also that Jacob did not lean on the top of his staff, but that he bowed himself upon the bed's head². There appears, therefore, to the student to be at first sight some discrepancy between the two narratives, which we may usefully consider, especially as much attention has always been directed to the text in the epistle to the Hebrews, in consequence of the translation of the Vulgate—that Jacob adored the top of his staff. Three questions, then, have arisen from the supposed discrepancy, and from the translations—

First.—When did Jacob worship, turning himself either to the bed's head, or to the top of his staff?

Secondly.—Did he turn to the bed's head, or lean on his own staff as a feeble and aged man, or turn his head, when he worshipped, towards the staff, or sceptre, or crook, or flagellum, or token of Joseph's magistracy and authority, by whatever name it may be called?

Thirdly.—Did he adore either the head of his own staff, or the head of Joseph's sceptre?

With respect to the *first*, we observe that the order of the narrative in Genesis is perfectly compatible with the account of Jacob's conduct given in the epistle to the Hebrews. Jacob was anxious to be buried in Canaan. Joseph, as ruler and regent of Egypt, was possessed of authority and power to grant the

request of his father. “Bury me not, I pray thee, in Egypt; bury me in the burying place of my father³.” “I will do as thou hast said⁴.” But “swear unto me,” was the answer—confirm the promise by an oath—assure me by that oath that my body shall not remain in Egypt. I swear unto thee, said Joseph in return: that is, I vow so to exercise that power and authority which I possess, and of which this staff, or sceptre, or crook, which I hold in my hand is the token, that your request shall be granted, and that my father shall not be buried in Egypt. Jacob was satisfied, and he worshipped, or bowed himself down; or, as far as he was able, he prostrated himself in homage and worship⁵.

All this preceded the interview when Jacob blessed the two sons of Joseph. The author of the epistle to the Hebrews seems only to represent the worshipping by Jacob after that blessing; and Dr. Gill, with many others, has supposed, therefore, that the passage in the 11th of Hebrews refers to a similar scene, which took place after the benediction of Ephraim and Manasseh⁶. There is however no necessity for the supposition. The words are πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε. By faith Jacob pronounced a blessing upon each of the sons of Joseph; and then he adds a quotation from the Septuagint: καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ. Now we may, I think, receive this Canon of Criticism in the interpretation of the Sacred Scriptures—that the Holy Spirit acts on the human mind according to the laws of mind. One law of the mind is, that one idea should succeed another by continuity of association. St. Paul having referred to one instance of faith, on the part of Jacob, is reminded of a former instance of the same faith, and alludes to that instance in the language of the translation of the

³ Gen. xlvii. 29, 30.

⁴ Gen. xlvii. 30.

⁵ ἡμεῖς οὖν ὡς Ἰακώβ ἡμεῖς οὖν

⁶ Between verses 14 and 15 of chap. xlviii.

¹ Compare Gen. xlvii. 31, and Gen. xlviii. 20.

² Gen. xlvii. 31.

Scriptures currently received in his day. The word *kai*, therefore, should be rendered "also;" and the passage may be thus paraphrased, "By faith, Jacob blessed each son of Joseph—by the same faith also, he had previously worshipped, in the conviction that the authority of Joseph would accomplish his desire to be buried in Canaan, and not in Egypt."

The *second* question is, did he turn to the bed's head, or lean on his own staff—or turn to the staff, or sceptre, of Joseph? We dismiss the second of these queries at once, as depending only on the word "leaning," interposed in the authorised translation of Hebrews xi. 21, where we read, he worshipped *leaning* on the top of his staff. The Hebrew word translated "upon," is *by*—the Greek is *ἐπὶ*. The Hebrew is rightly rendered by the Greek; but the former, and therefore the latter, is not necessarily translated by the word "upon," or "on."

The first point to be settled then is, whether a masoretic punctuation is to be preferred to an apostolic authority!

The Hebrew word which is translated in our authorized version, in Gen. xlvii. 31, "bed's head," and by the Septuagint, and by the author of the epistle to the Hebrews, "staff or sceptre," is *מַטֵּה*. The word when punctuated thus, with a chirik, *מַטֵּה*, signifies a bed (Amos iii. 12. vi. 4); when punctuated with a pathach under the *ו*, it denotes a staff, mace, sceptre, or any similar emblem of authority and power⁷. It might be sufficient to say, that there can be no hesitation with a Christian in preferring the authority of St. Paul, who has adopted with the Septuagint the reading with the pathach, to the masoretic punctuation with a chirik. We will, however, consider the arguments by which the Pauline and Septuagint version, and after them our own version, may be deemed preferable to the masoretic punctuation.

We cannot receive the hypothesis of Jerome and the upholders of his opinion, quoted by Pfeiffer⁸, that St. Paul quoted the Septuagint, without reference to the accuracy of the translation⁹.

In the parallel passage, 1 Kings i. 47, when David is said to have "bowed himself upon the bed," the Septuagint translate the words in the same manner as in this passage.

In favour of the translation "upon the bed," we may observe that the same words *מַטֵּה* occur in the 2nd verse of the next chapter; and also that the Talmudists, Targums, and

⁷ As in Psalm cx. 2, where we read by Meton. *מַטֵּה מַטֵּה* "sceptre of thy power."

⁸ *Dubia vexata*. Cent. Prim. p. 103.

⁹ Κατ' ἀνθρώπου not κατ' ἀλήθειαν. See on this subject Horne's Critical Introd. part i. ch. ix. vol. ii. especially the rules of Surenhusius, p. 440, 5th edit.

the chief versions adopt the same. Aquila renders the words, *ἐπὶ τὴν κεφαλὴν τῆς κλίνης*; Symmachus, *ἐπὶ τὸ ἄκρον τῆς κλίνης*; Rosenmüller, Gesenius, and Kuinoel¹ translate the words the "bed's head;" Doddridge, Macknight, and Stuart the "top of the staff;" Dathius translates it, "in cervicali," on the pillow. I shall now give my reasons for interpreting the Hebrew in the manner I have adopted in the introduction—that Jacob worshipped God, bending his head at the same time *towards* the top, not of the staff on which he himself was leaning, but of the staff or sceptre which Joseph held in his hand, when, as the regent of Egypt, he swore to his father, that his father should be buried in Canaan.

First.—The literal interpretation of the Hebrew, which is most properly rendered "Israel bowed himself towards (not upon) the top of the staff."

Secondly.—The literal interpretation of the quotation from the Septuagint by St. Paul, when considered in continuation of his former sentence. By faith, Jacob, dying, blessed each of the sons of Joseph, and worshipped towards the top of the staff of the same (that is, of Joseph).

Thirdly.—This is the only place in which we are expressly informed that Jacob fulfilled the prophecy of Joseph contained in his early dreams—that his father should pay him homage or bow down to him as a ruler. Joseph, by swearing to his father that his request should be complied with, asserted his authority over the Egyptians. Jacob acknowledged the power of his noble son, and bent before him, in token of his deference.

Fourthly.—On referring to Sir Gardner Wilkinson's account of the emblems of royalty, stability, and power, which were principally connected with the gods and kings², were the crook and flagellum, or sceptre of Osiris. Joseph, as the husband of one of the blood-royal, and as regent of Egypt, would be invested with this token or emblem of royalty; and this, therefore, would be the *מַטֵּה* to which Jacob bowed; and,

Fifthly.—This opinion is most strangely and singularly corroborated by the remarkable coincidence, that the figure in the hieroglyphics, which Mr. Cory, in the frontispiece of the work to which I have so often referred, believes to represent Joseph, is actually portrayed with the crook or sceptre of Osiris in his hand; and this, therefore, may be considered as the actual staff or sceptre which was borne by Joseph as the insigne of dominion; and before which Jacob bowed in token of his confessing the temporal supremacy and dignity of his son.

¹ Ap. Bloomfield on Heb. xi. 21.

² *Manners and Customs of the Egyptians*, &c. vol. v. p. 266, &c.

Sixthly.—The confirmation of this view afforded by the deeply learned Castell, with the extract from whom I conclude this note. “*מִשְׁכָּב* Baculus, scipio, quo quis nititur, Exod. iv. 2. sic Samar. Ch. Syr. Ar. Æth. Pers. cum antiquissimis Hebræorum vertunt: quibus addo Teuton. Belg. Polon. Ital. et Gal. in marg. quidni LXX. *ῥάβδος* enim in nostris etiam Bibliis ita vertitur, Matt. x. 10. Heb. xi. 21, &c. V. L. tantum Angl. et Hisp. Virgam minus aptè reddunt. Idem dici potest de Num. xvii. 2. v. Pagn. Thea. et Bx. Ex. vi. 405. Huc etiam referendum puto *מִשְׁכָּב* Gen. xlvii. 31. Accedunt non LXX. tantum, et forsitan antiquior Versio, sc. Syr. VII. Concil. Œcum. Ipse Spiritus S. Heb. xi. 21. Sed (ni fallor) etiam Talmudici, Megilla xvi. 2. Ven (in Amstel. pravè *מִשְׁכָּב*) qui cum Hebr. antiquioribus de honore, Josepho Ægypti proregi, exhibito exp. omnes; ad cujus virgam (sceptrum), civilis potestatis indicium, sese cum adoratione convertibat Jacob, sec. illud, Gen. xxxvii. 10. Hoc etiam à Talm. alibi factum, quod puto à nemine adhuc animadversum. Succa lii. 1. *וְהָיָה מִשְׁכָּב*, Conveniunt hæc verba cum Græcis N. Testamenti, Syr. 2. Ar. Æth. Pers. Joh. xix. 37, contra textum Hebraicum, Zach. xii. 10. Idem de *וְהָיָה* dici potest. v. *וְהָיָה*. In cujus versione veteribus Rabb. tantum convenit cum N. Testamento; errant moderni omnes. Hujusmodi alia, quibus vacat, haud difficulter adjici queant. Unde elucet insignis horum authorum usus. Est genuinus vocabuli sensus; Super baculum Josephi adorabat, in signum Reverentiæ, Fideique erga Deum, et Honoris³.”

III. I shall not stop to discuss the third question, whether Jacob adored the top of his son's sceptre, and the differences between *dulia*, *latria*, *hyperdulia*. I refer the student to Greville's Defence of the Translations of the Bible, on Heb. xi. 21⁴.

I only add, that Chrysostom and Œcumenius⁵ confirm the interpretation that Jacob bowed before the sceptre of Joseph. Parker also, in his *Biblica Critica*, quotes Theodoret *Quæst.* in Genes. n. 109 to the same effect; and more information may be there found on

the subject. I cannot imagine the possibility of the dying Patriarch, upon whom the Spirit of prophecy, truth, and holiness, now rested, either paying any homage to his son, much less to the sceptre of his son, which could be inconsistent with the worship due to that God alone, before whom his disembodied spirit was so shortly to appear.

NOTE 2. On Gen. xlviii. 12.

Dathius would read the word *וְהָיָה* in the plural. “Jacobus,” he says, “sedebat in lecto, secundum ver. 2, et sic adstiterant Josephi filii ad avi genua, cum eos amplecteretur. Quo facto jubet Josephus, ut recederent paululum, *וְהָיָה* secundum lectionem Hebræam, et *veneratus est*, scilicet Josephus, patrem suum. Sed Cod. Samarit. *וְהָיָה* et Syrus legerunt in plural. *וְהָיָה* adorarunt; quam lectionem in versione expressi. Nempe jam sollemnis quasi benedictio a Jacobo debebat peragi; propterea supplices denuo accedunt et adducuntur a Josepho⁶.”

NOTE 3. On the Angel which delivered Jacob from evil. Gen. xlviii. 16.

“When thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb,” are the words with which the Protestant¹ Catholic Church of England addresses, in its morning services, the *מַלְאָךְ הַמְּדִינָה* Angel Redeemer, the unincarnated, though manifested Word of God, which so frequently appeared before His permanent incarnation, as the man Jesus, the Christ. I have, however, in the notes to Job xix. 25, and elsewhere, spoken so much on this subject, that I shall only here say, that this Angel Redeemer was the God of the one true religion; and that, without controversy, great is the mystery of that chief article of that religion, “God manifest in the flesh.” Those who wish to see further the question discussed, on the possibility that the Redeemer Angel here mentioned was created, and not uncreated, may read the arguments on both sides in Pfeifferi *Dubia Vexata*, vol. i. p. 104, with the references.

⁶ Dathius in loc. note.

⁷ The Church of England being both Episcopalian and Trinitarian, is rightly called Catholic, for this was the original meaning of the word in the Theodosian code; but so long as the papal errors continue, and it does not apostatize to them, it *is*, *must*, and *will be*, Protestant.

³ Lexicon Heptaglotton, p. 2283, vol. ii. Edmund Castell, London, 1669.

⁴ Edition published by the Parker Society, p. 541.

⁵ Ap. Greville, p. 541.

SECTION LXXX. GENESIS XLIX.

TITLE.—*Known unto God are all His works from the beginning to the end: and Prophecy is only the impression on the human mind of some portion of that knowledge; which is present to God, but future only to man. Jacob, when*

dying, is enabled by the Holy Spirit, to relate the future earthly condition of the Tribes of Israel.

INTRODUCTION.—The difference between the manner in which knowledge exists in the mind of God, and in the mind of man, is this. With God there is neither past nor future. All with Him is one eternal present. With man all is the remembrance of the past, consciousness of the present, and ignorance of the future. Neither experience, nor reason, nor research, nor conjecture, nor all the arts of astrology or superstition can impart the knowledge of the future to man. The power of the Divine Spirit impressing the human spirit with thoughts which can proceed from no human source, can alone unveil the future; and the Holy Scriptures are called a Revelation, because some portion of that future is revealed or unfolded to man. The present section brings before us one of the chief instances of the power of God to declare to man the things that shall be hereafter to him and his race, while they are ever present to the mind of God.—The time has come when Jacob is to die. He summons his children around him. When they were all assembled, praying as we must believe for the Divine direction, he spake, moved by the Holy Ghost, words not his own; nor fully understood, perhaps, even by himself who uttered them; but words of prophecy, which were accomplished in the history of the twelve tribes after they left Egypt; and which have been regarded by the Church of the living God, in all ages, as one of the most unanswerable demonstrations of the truth of His holy word. Many of the expressions have been very variously interpreted; I shall give that in each instance which seems to be best supported by the ancient versions, and the most learned students; and where a word is capable of two or more interpretations of equal probability, each of such interpretations shall be considered as a part of the general meaning of the particular prophecy in which it occurs. Some of the more obvious meanings need not be noticed.—*The Patriarch then commences with Reuben, the eldest.* He enumerates the privileges of his birthright, the crime he had committed, and the punishment which God decreed.—*Reuben*, he begins, though thou art my firstborn, and shouldst therefore have possessed the dignity and the power of the birthright (verse 3); yet because thou wast unrestrained in thy conduct, as an impetuous stream, thou shalt not possess the excellence of the priest, or be the king of Thy people. The birthright shall be given to others. Thou shalt neither possess the sceptre, nor preach the law (ver. 3, 4). *Simeon and Levi*, he proceeds, are brethren, not only as they are the children of one mother, but as they were united in one crime, when the marriage contract of their sister with Shechem was sealed with the sword of cruelty. Oh! bear ye all witness, that my soul abhors their secret planning; and that the honour of Jacob, as the servant of God, shall not be united to the vengeance that slew the people, and to the uncontrolled violence which massacred the princes. This shall be their sentence. Simeon shall not possess his allotted inheritance. He shall be dispersed among his brethren; and Levi also shall be scattered throughout the tribes of Israel (ver. 5—8). *Judah*, name of praise, thee, thee thy brethren shall praise! Thine shall be the sceptre, the theocratic sceptre of

the birthright. Thy hand shall be on the neck of the enemies of thy people. To thee shall thy brethren bow. Fierce as a lion's whelp, thou hast ascended from the prey! Couching in thy strength, thou dost repose as the satiated lion! Terrible as the lioness protecting her young! who, my son, shall desire to rouse thee up (ver. 9)? So shall the sceptre of the birthright be with thee. And that sceptre shall not depart from Judah, nor framers of laws from his family, whether with supreme, or with delegated power, until He who shall be sent—the Prince of peace—the expected King—whose right it is, and for whom that sceptre is reserved, shall come. And to Him shall the desire, the hope, and willing obedience of our, and of every people be (ver. 10). Till then, my son, possess the milk, the grapes, the wine, the plenty, and the fertility of the land of Canaan (ver. 11, 12). Thou, *Zebulun*, shalt possess the country where shall be the haven for ships. His border shall extend to Zidon; and he shall partake of its commerce (ver. 13). Possess thou, *Issachar*, the fruitful and fertile Esdraelion, between the two portions of Manasseh. There shalt thou be at once rich, patient, quiet, and submissive. *Dan*, be thou a ruler, and a tribe in Israel: but thou shalt be a serpent in the way of thy brethren, as an adder that biteth the horses' heels, so that the rider falls; so shalt thou be the apostate, and the tempter to cause thy brethren to fall. Never have I fallen into idolatry and apostasy. I have waited, I do wait for Thy salvation, O Jehovah (ver. 16—18)! Thine inheritance, *Gad*, shall be endangered more than others; but thou shalt repel thine invaders (ver. 19). Thy lot, O *Asher*, shall be wealth and fertility. Thou shalt possess, and thou shalt yield, the luxuries of kings (ver. 20). *Naphtali* is an evergreen oak, producing grateful shoots, and beautiful branches (ver. 21). *Joseph*, fruitful bough, I remember thy temptations and thy sorrows, when the archers sorely grieved thee! I love thy faith, which conquered when thy bow abode in strength, and thine hands were strengthened by the God who has made thee the shepherd, and the stone of Israel; by the God, I say, of thy father, who has blessed thee, and who shall bless thee with the blessings of heaven, and with the best blessings of earth (ver. 22—25). The prayers and the blessings of thy father have obtained for thee greater blessings than Abraham or Isaac possessed; and still they shall prevail till thy children possess the everlasting hills of Canaan! Ever shall the blessings of thy father rest upon the head of Joseph—upon the head of that beloved son of Rachel, who, by sufferings and temptations, by virtues and by graces, by affection for his kindred, and by services to Egypt, by the love of the people, and by the favour of his prince, was separate and distinguished from his brethren, as their deliverer, their ruler, and their friend (ver. 26). But one, the youngest remains—*Benjamin* shall ravin as a wolf, warlike from the beginning to the end of his history. In the morning, in the earlier periods of his possession of his inheritance; and at night, when the day of the same possession of Canaan shall for a season come to an end, Benjamin shall be known as the warrior tribe among his brethren (ver. 27).—Such was the prophetic farewell of Jacob to his children. These were the words he spake to them, and nothing now remained but that he should give directions for his burial; and commit his spirit to God.—And happy shall we be if we,

like Jacob, can thus, when we are about to die, bless our children and our family with peace and hope; and when we have made an end of commanding those whom we can influence to obey and love God, resign ourselves willingly to die, and yield up our spirits to God; and in the hope of a joyful resurrection, be gathered to our people.

GENESIS XLIX.

BEFORE
CHRIST
1689.

* Deut. 33. 1.
Amos. 3. 7.
b Deut. 4. 30.
Numb. 24. 14.
Isa. 2. 2. &
39. 6.
Jer. 23. 20.
Dan. 2. 28, 29.
Acts 2. 17.
Hebr. 1. 2.
c Ps. 34. 11.

d ch. 29. 32.
e Deut. 21. 17.
Ps. 78. 51.

† Heb. do not
thou excel.
f 1 Chron. 5. 1.
g ch. 35. 22.
1 Chron. 5. 1.
Deut. 27. 20.
|| Or, my couch
is gone.

h ch. 29. 33, 34.
i Prov. 18. 9.
|| Or, their
swords are
weapons of
violence.
k ch. 34. 25.
l Prov. 1. 15,
16.

m Ps. 26. 9.
Ephes. 5. 11.
n Ps. 16. 9. &
30. 12. & 57. 8.
o ch. 34. 26.

|| Or, loughed
open.

p Josh. 19. 1. &
21. 5, 6, 7.
1 Chron. 4. 24,
39.

q ch. 29. 35.
Deut. 33. 7.

1 And Jacob called unto his sons, and said, Gather yourselves together, that I may ^a tell you *that* which shall befall you ^b in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and ^c hearken unto Israel your father.

3 ¶ Reuben, thou *art* ^d my firstborn, my might, ^e and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, [†] ^f thou shalt not excel; because thou ^g wentest up to thy father's bed; then defiledst thou *it*: || he went up to my couch.

5 ¶ ^h Simeon and Levi *are* ⁱ brethren; || ^k instruments of cruelty *are* in their habitations.

6 O my soul, ^l come not thou into their secret; ^m unto their assembly, ⁿ mine honour, be not thou united: for ^o in their anger they slew a man, and in their selfwill they || digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel:

^p I will divide them in Jacob, and scatter them in Israel.

8 ¶ ^q Judah, thou *art* *he*

whom thy brethren shall praise: ^r thy hand *shall be* in the neck of thine enemies; ^s thy father's children shall bow down before thee.

9 Judah *is* ^t a lion's whelp: from the prey, my son, thou art gone up: ^u he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 ^v The sceptre shall not depart from Judah, nor ^w a lawgiver ^x from between his feet, ^y until Shiloh come; ^z and unto him *shall* the gathering of the people *be*.

11 ^a Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His ^b eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ ^c Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed ^d his shoulder to bear, and became a servant unto tri-

BEFORE
CHRIST
1689.

* Ps. 18. 40.
ch. 27. 29.
1 Chron. 3. 2.

* Hos. 5. 14.
Rev. 5. 5.

* Numb. 23.
24. & 24. 9.

* Numb. 24.
17.

Jer. 30. 21.
Zech. 10. 11.
* Ps. 60. 7. &
108. 8. or,

Numb. 21. 18.
* Deut. 28. 37.
* Isa. 11. 1. &
62. 11.

Ezek. 21. 27.
Dan. 9. 25.

Matt. 21. 9.
Luke 1. 32. 33.

* Isa. 2. 2. &
11. 10. & 42. 1,
4. & 49. 6, 7,
23. 23. & 55. 4,
5. & 60. 1, 3, 4, 5.
Hag. 2. 7.

Luke 2. 30, 31.
32.

* 2 Kings 18.
32.
b Prov. 23. 29.

* Deut. 33. 18,
19.

Josh. 19. 10,
11.

* 1 Sam. 10. 9

BEFORE
CHRIST
1689.• Deut. 33. 22.
Judg. 18. 1, 2.
† Judg. 18. 27.
† Heb. *as*
arrow snake.• Ps. 25. 6. &
119. 166, 174.
Isa. 25. 9.• Deut. 33. 20.
1 Chron. 5. 18.• Deut. 33. 24.
Josh. 19. 24.

• Deut. 33. 23.

† Heb. *daugh-*
ters.• ch. 37. 4, 24,
28 & 39. 20.
& 42. 21.
Ps. 118. 13.
• Job 29. 20.
Ps. 37. 15.

• Ps. 132. 2, 5.

• ch. 45. 11. &
47. 12. & 50.
21.

• Ps. 80. 1.

• Isa. 28. 16.

• ch. 28. 13, 21.

& 35. 3. & 43.

23.

• ch. 17. 1. &

35. 11.

• Deut. 33. 13.

• Deut. 33. 15.

Hab. 3. 6.

• Deut. 33. 16.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 † Dan shall be a serpent by the way, † an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 † I have waited for thy salvation, O LORD.

19 ¶ † Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ † Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ † Naphtali is a hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, *even* a fruitful bough by a well; *whose* † branches run over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But his ^m bow abode in strength, and the arms of his hands were made strong by the hands of ⁿ the mighty God of Jacob; (^o from thence is ^p the shepherd, ^q the stone of Israel:)

25 † *Even* by the God of thy father, who shall help thee; ^r and by the Almighty, † who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors ^u unto the utmost bound of the everlasting hills: ^v they shall be on the

head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ^wra-
vin *as* a wolf: in the morn-
ing he shall devour the
prey, ^x and at night he
shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this is *it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I ^y am to be gathered unto my people: ^z bury me with my fathers ^a in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, ^b which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31 † There they buried Abraham and Sarah his wife; ^c there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that is therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and ^d was gathered unto his people.

BEFORE
CHRIST
1689.• Judg. 20. 21,
25.
Ezek. 22. 25,
27.

• Numb. 23.

24.

Esth. 8. 11.

Ezek. 39. 10.

Zech. 14. 1, 7.

• ch. 15. 15. &
25. 8.

• ch. 47. 30.

2 Sam. 19. 37.

• ch. 50. 13.

• ch. 23. 16.

• ch. 23. 19. &
25. 9.

• ch. 35. 29.

• ver. 23.

PRAYER.—LET US PRAY, *that the God who knows the state of our souls before death, at death, and after death, will bestow upon us a better blessing than any earthly inheritance—that he will make us partakers of the birthright of Christ, the firstborn—granting us to be kings and priests to God and to Christ for ever.*

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets, of the past, the present, and the future are hid! Thou who knowest the *time when, the place where, and the manner how we shall die!* Thou who knowest what shall be the state of our souls after death for ever! O look down, we pray Thee, from Thy throne of glory, and have mercy, have mercy upon us, that we prepare for that hour of death, which is known to Thee; and after we have committed our souls in peace to Thee, through faith in Christ our only Saviour and Redeemer, we may obtain a better blessing than any earthly inheritance.—We praise and bless Thy holy name for the conviction, that as certainly as one portion of the prophecies have been fulfilled, so also every prophecy which threatens the condemnation of the impenitent, or promises Thy blessings to the faithful soul, shall no less be accomplished to the utmost. Keep us steadfast in this faith, we pray Thee, that we may press forward in our Christian course; fearing Thy judgments, trusting in Thy mercy, patiently awaiting the hour of our death, and humbly, yet confidently committing our souls to Thy care. May the remembrance of the inheritance of the sons of Jacob, Thy servant, be unto us the source of watchfulness and prayer; lest we lose the Christian birthright which Thou hast promised to the true Israel of God.—We are the members of the Church of Thy firstborn, visible here upon earth. Save us from the condemnation of *Reuben*. Keep us by Thy grace, lest the swelling impetuous desires and passions of the soul, like an overflowing stream, sweep away the restraints of principle and of religion; and we lose the excellency of the dignity, and the excellency of the power of the birthright of the baptized believer.—Let not our souls be partakers of the secret counsels of the violent and of the cruel, of the intolerant and of the unmerciful, lest we lose, with *Simeon* and *Levi*, the blessing of our fathers in Israel.—Give us, we pray Thee, the blessings of the birthright of *Judah*. May we beat down Satan under our feet. May we subdue with a strong hand, and a firm heart, the enemies of the salvation of the soul. Never may the sceptre of the strength and power to subdue the temptations of the world, the flesh, and the devil, depart from our souls; and never may Christ, the great Lawgiver, cease to rule by the might of His Holy Spirit within our hearts; till Christ, the Prince of Peace, shall come down and dwell there, and possess His own best temple; and unto Him shall be the gathering of our thoughts, and the obedience of our imaginations, and the unreserved submission of the desires and will of the soul. *So may we be kings unto God, ruling and governing the kingdom of our fallen and sinful heart. So may we be priests unto God and Christ, approaching to the King of kings and Lord of lords, with the blood of the sacrifice of the Son of God; with the sacrifice of ourselves, our souls and bodies; the living, holy, and acceptable sacrifice, our free-will offering, and our reasonable service. May holiness to the Lord be the crown and the mitre to our heads. May the light of knowledge, and the perfection of life and conduct, be the breast-plate to our hearts. Put on us the garments of Thy royalty, and the robes of Thy holiness; that we may be kings and priests to God and to Christ for ever.*—So grant to us, O Lord, we pray Thee, the blessings and the inheritance of the spiritual birthright, that we never be contented with the portion of *Zebulun* and *Issachar*; with the wealth

of commerce, and the pleasantness of any earthly possession.—Never, like *Dan*, may we be as the serpent in the way to our brethren, to deceive them to their destruction, by apostasy and falsehood; but wait for Thy salvation, O Lord, as the only worthy portion which Thy faithful servants shall desire.—Neither pray we for the dainties of *Asher*, nor the accomplishments of *Naphtali*—we pray Thee rather for the grace which comforted *Joseph* in sorrow, and strengthened him in temptation, “though the iron entered into his soul, until the time came when the prince of the people bade him go free.” O God of *Joseph*; be Thou to us, as Thou wast to him, the God of our fathers to help us; the Almighty God to bless us with the blessings of heaven above. Be with us in the season of affliction, the day of temptation, and the hour of our death. Then, oh! then, may Thy mercy be on us, Thy servants, as on those who are separate from their brethren, to be devoted and dedicated to Thee.—So from the morning to the evening of our lives, may we be more than conquerors through Him that hath loved us.—Like the dying *Jacob*, may we be able, in the faith and fear of God, to summon our kindred and our friends around the bed of death, to assure them, by our own heartfelt experience, of the certainty of the presence of God, and the truth of His holy promises. Like him, in serenity and peace, may we give directions for our burial. Like him, may we die in the sure and certain hope of the mercy and favour of a good and gracious God, revealed and secured to us in the word of truth, the gospel of Christ’s salvation. Hear us, O merciful Father, we most humbly beseech Thee, and grant these our imperfect petitions, which we offer to Thee, not in our own name, but in the name, and for the sake of Jesus Christ, Thine only Son, our Lord, who, in compassion to our infirmities, hath taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the period included in Jacob’s prophecy.* Gen. xlix. 1, 2.

This may be considered one of the most difficult chapters of the Old Testament. To secure the probably right interpretation, I have first carefully compared the four great sources of an accurate translation, the Septuagint, the Vulgate, the Targum of Onkelos, or the Chaldee Paraphrase, as I find it on the margin of the king of Spain’s Bible, and our own most invaluable authorized translation. To these I add Durell’s notes¹, Horsley’s Biblical Criticisms, Dathe, Geddes, Hussey, Purver, Cocceius², Rosenmüller, Pole’s Synopsis³, Lightfoot, Calovius, and the usual commentators, with the valuable MS. notes of a learned friend, who does not permit me to mention his name. These I think will be sufficient. If some of the interpretations, such as that of the prediction concerning *Dan*, be new, and therefore questionable, I can but say, that I think the student will agree with me, in believing that one proof of the divine origin of Scripture, like the proof of the divine

origin of the visible creation, may be derived from this fact, that while there is an interpretation of antiquity that must be venerated for its truth; there is, no less, an interpretation of novelty, which may be valued also for its truth. As the ancient astronomers deduced from their observations of the stars, the classifying which we still call the constellations, while the modern astronomers have discovered the laws of the planets, and their true motion in the heavens—so it is that the ancient translators and commentators have given us the general interpretation, which enables us to understand the analogy of faith and the system of redemption; while the modern student, by the illustrations from history, accumulated knowledge, and accurate criticism, is continually enabled to present to the world some novel but true version of some portions of the sacred Scriptures. Both proceed from the same God. Both afford progressive discoveries. Both will yield continual developments of truth, to excite the curiosity, confirm the faith, and increase the devotion of the believer.

The period through which the prophecy extends is called the latter days, *בְּאַחֲרֵית הַיָּמִים*, *ἐν’ ἰσχυραῖς τῶν ἡμερῶν*. The phrase is

¹ The Hebrew Text of the Parallel Prophecies of Jacob and Moses, with a Translation and Notes, with an Appendix of Dissertations, 1 vol. 4to. Oxford, 1763.

² Opera, vol. i. p. 130—136.

³ The Frankfort edition, 4to. 1694.

indefinite. The internal evidence of the prophecy proves, however, that the last days here denote the time which elapsed between the settlement of the tribes in Canaan to their dissolution as distinct tribes, and to the coming of Christ¹.

NOTE 2. *On the sentence on Reuben.* Gen. xlix. 3, 4.

The sentence on Reuben consists of two stanzas, each a triplet. The first enumerates the privileges of his birthright; the second declares his crime, and denounces his punishment. These may be said to be summed up in the beginning of the fourth verse. The expression, unstable as water, does not convey the sense of *מַיִם*, which signifies boiling over, or swelling: hence, to be impetuous or unrestrained. See Lee in voc., and Horsley, p. 370, and Durell's note, p. 44. Dathe translates it, *turges ut aqua*, and refers the expression to the pride of Reuben on his birthright, which he was about to lose.

NOTE 3. *On the sentence on Simeon and Levi.* Gen. xlix. 5—7.

Three stanzas are assigned to Simeon and Levi. The first an introductory couplet, the second, two couplets declaring their crime, the third, two denouncing their punishment. The chief obscurity in the sentence on these brethren arises from the words *כְּלִי חַדְשָׁם*, instruments of cruelty are in their habitations. The difficulty arises from the last word, which is rendered by Castell from the Chaldee *מַסַּר*, desponsare, "marriage contracts," and by Junius and Tremellius, *conventiones seu pactiones*. Dathe translates the passage "*sponsalia cruenta perfecerunt*." Lee (in voc. *מַסַּר*) observes, however, that the former words, *כְּלִי חַדְשָׁם*, denote that the *מַסַּר* must be translated "instruments," rather than devices. Horsley is of the same opinion. Castell, Junius and Tremellius, Rivetus, Kennicott, Le Clerc, Aben Ezra (ap Gill), De Dieu, and Piscator, confirm the interpretation I have adopted, v. 6, "In their anger they slew a man; in their self-will they digged down a wall." The words *אִישׁ* "a man," and *חֹמַת* or *חֹמֶת* a wall, or *חֹמֶת*, an ox, or as Kennicott reads, *חֹמֶת*, "a prince," are evidently antithetical, and to be understood of classes, not of individuals. Simeon and Levi slaughtered the common people, and extirpated the royal family of Shechem. I have accordingly adopted Horsley's distinction, and rendered *אִישׁ* the people, and *חֹמֶת* the princes. I have interpreted the sentence on Simeon and Levi according to its historical fulfilment. *The sentence on Simeon remained on him as a curse.* The tribe never took entire possession of its allotted inheritance. *The tribe of Levi was blessed in its sentence.* It became the possessors of the Levitical cities, on account of the conduct of

¹ See Durell, p. 43.

the Levites in the matter of the worship of the golden calf, Exod. xxxii. 27—29.

NOTE 4. *On the sentence of Judah and the meaning of Shiloh.* Gen. xlix. 8—12.

Many of the commentators and critics, who have discussed the meaning of this and others of the more important prophecies of the Bible, have made one great mistake. They endeavour to ascertain the interpretation of the prophecy from some one primary or secondary meaning only of the chief words spoken by the Prophet, without including all the senses which may be given to them. This canon of criticism on the prophecies ought never to be forgotten. It is given to us by St. Peter⁵, namely, that *the Prophets themselves did not always know the precise meaning of their own words*. They spake as they were moved by the influence of a higher power. Their words were not their own. They used expressions of an indefinite meaning, which must, therefore, be interpreted from two sources:—the first is the careful comparison of all the primary meanings of the words themselves, so as to obtain not merely one, or the chief, but all their interpretations; the other is, to consider the fulfilment of the prophecy according to each interpretation.—We apply this rule to the instance before us. Four entire stanzas are devoted to Judah.—The first, a triplet, declares the superiority of the tribe of Judah in military prowess⁶.—The second, composed of two couplets, in which the same subject is amplified, and the strength and grandeur of the kingdom of Judah are signified under images taken from the actions of a young lion, an old lion, and a lioness⁷.—The third stanza, of two couplets, declares the duration of the political existence of Judah as the head of the true Church.—The fourth, in three couplets, describes the fertility of his territory. The whole passage therefore comprises a blessing and a prophecy. It begins with the description of the sceptre, or dominion, which Judah should assume; and it relates, in the third stanza, first a twofold description of the dominion which Judah should maintain, and secondly, the time during which the dominion should continue, or more properly, the period when the dominion should end. The question therefore will be, what are the several meanings of the terms, *מַסַּר*, "the sceptre," *מַלְכִּי*, "the lawgiver," and *חֹמֶת*, or as the preferable reading is, *חֹמֶת*, the word here rendered Shiloh! The first two refer to the dominion, the latter to its duration; and these meanings must be determined partly by the primary sense of the words themselves, and partly by the history to which they refer.—The word *חֹמֶת* then, signifies "a shepherd's staff or crook"

⁵ 1 Pet. i. 11.

⁶ See Horsley, Biblical Crit. vol. iv. p. 373.

⁷ "Lion's dam," *חֹמֶת*, properly, "a lioness suckling her young."

(Levit. xxvii. 32), "a warrior's spear" (2 Sam. xviii. 14), "a style or pen" (Judges v. 14), "a sceptre or emblem of authority" (Ps. xlv. 7), "a tribe" (Gen. xlix. 16). In *all these senses Judah was superior to his brethren*, from the time of their entering into Canaan till the destruction of Jerusalem, under Titus. *Judah led the army*, as a shepherd in the East went before his sheep, when the standard of Judah went first over Jordan⁸; and we must believe that the tribes moved to the attack on Canaan in the same order in which they marched in the wilderness; and the priests, who were the true shepherds of the people, stood still in the bed of the river till the twelve tribes passed over. The tribe of Judah had the *warrior's spear*, as it was appointed after the death of Joshua, to head the army against the Canaanites (Judg. i. 2). Judah had the *style or pen* of the writer, as the two greatest prophets, Isaiah and Daniel, were of this tribe; while from Judah proceeded the royal dynasty of David, which maintained the sovereignty and the independence of the kingdom till the Babylonish captivity. *Then the sceptre departed*, and the next clause of the prophecy began to be fulfilled.—*נָתַן* "nor a lawgiver," &c. If the sceptre denotes the supreme and royal power, and if that power ceased, as we know it did cease, at the Babylonish captivity, then we must interpret the word *וְ* disjunctively, "or" a lawgiver. The difference between the meaning of *נָתַן* and *נָתַן* consists in this—while the former denotes the power of originating laws, the latter, when it is spoken of man and not of God, denotes only the power of administering the laws which had been already determined. The word is derived from *נָתַן*, "to engrave," "fix," "settle." Hence the meaning "law," that which is fixed or determined; and hence the meaning "lawgivers," or more properly "law-administrators." The word is read in this sense in Judges v. 14. Now the magistrates of the tribe of Judah, after the Babylonish captivity, were only the administrators of the laws of Moses; and the administrators of the laws of the supreme political authority of Persia, Greece, and ultimately of Rome. They were, with the exception of the magistrates in the interval between the revolt against the successors of Alexander, and the occupation of Judæa by the Romans, the viceroys or representatives only of the supreme ruler who bore the sceptre. And it is very remarkable that the word *נָתַן* is translated in this very sense in the Targum of Jonathan. He renders it by the *נָתַן*⁹; the same word which is given to Joseph in Egypt, when Pharaoh made him ruler over all the

land of Egypt. We read that Joseph was governor, *נָתַן מֶלֶךְ מִצְרַיִם*, &c. (Gen. xlii. 6.). He was not the maker of the laws, but the administrator of the laws as viceroy, or head over his own people, as the subjects of Pharaoh, and as regent over the Egyptians. So also the rulers of Judah, after the Babylonish captivity, possessed an undefined, uncertain, unsupreme power; not framing new laws for their people by their own authority, but enforcing their own well known laws, and submitting (with occasional exceptions) to the supremacy of their foreign rulers. In this sense the *נָתַן* did not depart from the tribe of Judah. So minute, so beautiful is the prophecy, and so entirely fulfilled in its two divisions, one relating to the supreme power, the other to the exercise of a permitted or delegated authority in the tribe of Judah, till the nation of the Jews was dispersed¹.

We apply the same mode of reasoning to the word *שִׁלּוֹחַ*. The *first* question is, what is the correct reading; the *second*, whether the word is a proper name; the *third* is, its derivation; the *fourth*, its aggregate meaning.

1. The arguments of Durell, Jahn, and others, as they may be said to be summed up by Dr. Lee, to prove that *שִׁלּוֹחַ*, and not *שִׁלּוֹחַ*, is the true reading, may be said to be unanswerable. I give, therefore, that summary in his own words. "The reading *שִׁלּוֹחַ* was unknown till about the middle of the tenth century. Up to that time both Jews and Christians read *שִׁלּוֹחַ*. Of the centuries following also, forty codices read *שִׁלּוֹחַ* (i. e. with reference to the collations of Kennicott and De Rossi), viz. five of the 12th century, twenty-two of the 13th, nine of the 14th, and four of the 15th. In two others of the 13th a marginal note gives *שִׁלּוֹחַ*; in one of the 16th the text has *שִׁלּוֹחַ*; in three of the 13th *שִׁלּוֹחַ* had been altered into *שִׁלּוֹחַ*. In one of the 13th, again, *שִׁלּוֹחַ* had been altered into *שִׁלּוֹחַ*. In three of the 13th, in one of the 14th, and one of the 15th, *שִׁלּוֹחַ* had been altered into *שִׁלּוֹחַ*. At length, however, most of the codices are for *שִׁלּוֹחַ*, the Greek of Venice *Σίλωχ*, the Arab. of Erp., and the Arab. Samaritan Commentary. The Targum of Jonathan is doubtful. The Vulgate seems to have read some form of *שִׁלּוֹחַ*, for it has '*qui mittendus est.*' It should seem, therefore, beyond doubt, that between the 10th and 16th centuries the reading *שִׁלּוֹחַ* must have originated; and, further, that very

¹ I perceive that the Chaldee Paraphrase of Onkelos gives the meaning *שִׁלּוֹחַ*, "sultan," or "viceroy," to *שִׁלּוֹחַ*, "the sceptre;" and *שִׁלּוֹחַ*, "scribe," to the word *שִׁלּוֹחַ*. I can only infer from this, that the writers of this Paraphrase believed that this celebrated prophecy was to be accomplished at the termination of the period, when the whole power, whether supreme or delegated, was to cease from the tribe of Judah.

⁸ Compare Numb. x. 14, with Joshua iii.

⁹ Potestatem habentes. See Cocceii Opera, vol. i. p. 103.

little reliance ought to be placed on the consideration of most Heb. MSS. being now in its favour. In earlier times the contrary was evidently the fact; and this surely ought to determine the question in favour of שִׁלּוֹ .²

2. Is שִׁלּוֹ or שִׁלְוָה a proper name? Neither the Sept., the Vulgate, nor the Targums, interpret the word as a proper name. The Sept. reads $\text{ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ· καὶ αὐτὸς προσδοκία ἔθνων}$. The Vulgate of Jerome is "donec veniat qui mittendus est, et ipse erit expectatio gentium." The Targum of Onkelos or Chaldee paraphrase, "donec veniat Messias, cujus est regnum; et ei obedient populi." There is, too, no necessity for supposing that the word is a proper name. "Why we should recur," Dr. Lee justly observes, "to a supposed proper name,—which, however, has neither authority nor parallel in the Scriptures, and especially as this is directly opposed to the whole current of antiquity,—I must confess I cannot see; and, as the passage is much more obvious and clear without it—whatever ingenuity it may otherwise have to boast—the expedient is unworthy of adoption."³

3. *The derivation of the word.* We reject with Lee the reading שִׁלּוֹ ; we reject, therefore, the derivation לֶשֶׁל fecundina, which has been metonymically translated 'Son,' as if the meaning of the expression was—the sceptre shall not depart, &c. until his (that is Judah's) son shall come⁴. The derivation of the word, therefore, will be from שָׁלוֹם , "tranquillum esse, quiescere," "to be peaceful," or from שָׁלַח , "misit, mittere," "to send," or (because we find in Justin Martyr Dial. with Trypho, part ii. 348, or ap. Thirlby, 394, the translation of the word to be ᾧ ἀπόκειται , from the version of Aquila, with whom, says he, Epiphanius and Herodian agree), the word may be derived as if it had been read שִׁלְוָה from שָׁלוֹם , and will have the same meaning as the text in Ezekiel xxi. 27 or 32, $\text{שָׁלוֹם נִשְׁלַח בְּיָמָיו}$, "I will overturn, &c., until he come whose right it is." This appears to be a direct imitation of the passage before us, and St. Paul's ᾧ ἐπηγγέλται , Gal. iii. 19, is probably an allusion to the same.

4. *What then is the aggregate meaning of the word Shiloh in Gen. xlix. 10?* It is—the sceptre shall not depart until He who shall be sent, the Prince of Peace, for whom it is reserved, shall come: the sceptre of influence, dominion, and royalty, shall not depart from Judah; or, when that has ceased, the vice-royal and deputed power shall not depart from Judah until He comes who shall be sent; He

to whom that sceptre belongs, and for whom that sceptre is reserved; the Prince of Peace, the Peacemaker between God and man: to Him shall be the gathering, not only of His people Israel, but of the Gentiles, who shall again, through Him, become with the Jews the family of God. He shall be the expectation and the desire of the nations⁵.

Such is the full or aggregate meaning of this much-discussed word. I shall only add, from the authorities before me, that, whether we have succeeded or not in ascertaining the precise interpretation, it is certain from the reasonings collected in Pfeiffer, and from the mass of authorities in Calovius, Buxtorf, and others, that the Messiah alone is referred to in this passage; that the version of R. Lipman, "non recedet sceptrum a Juda, donec veniunt Siluntem," "till the hope come to Shiloh" (to anoint Saul), must be rejected; that the Sept., the Vulgate, the triple Targums or paraphrases of Onkelos, Jonathan, and of Jerusalem, which translate the word by Rex Messias, together with the later Jewish authorities of R. Salomon, Kimchi, Bechai, and others referred to by Buxtorf, with the whole mass of Christian commentators, afford ample and undeniable evidence that the Shiloh of Judah was the Messiah; that *the sceptre has departed in every sense from Judah*; that the seed of the woman, the bruiser of the serpent's head, the Messiah, has therefore come: and that the Gentiles are right in their anticipating the future faith of the restored Israel, when they now declare that the Jesus of Nazareth, of the New Testament, is that Shiloh, Christ the Lord.

NOTE 5. *On the sentence on Zebulun.* Gen. xlix. 13.

Dr. Durell, in his note upon this passage, maintains that the Carmel, which is mentioned in the book of Joshua as the boundary of Asher's portion on the south-west, is not the mountain of that name, but a plain, which, in later times, was called the Plain of Sharon. This plain lies on the northern side of the river Belus. And if this was the extremity of Asher's land, the fine haven between the mouths of the Belus and the Kishon was in Zabulon's portion⁶.

NOTE 6. *On the sentence on Issachar.* Gen. xlix. 14.

Issachar possessed the fertile plain of Esdraelon. On inspecting the map it will be found that the tribe of Manasseh occupied the land on each side of that plain to the east from Megiddo to Taanach, on the west from Beth-Shean to Endor. I think the allusion to these two portions of land is more probably⁷

² Lee's Hebrew Lexicon. London, 1840. p. 594, col. 2.

³ Lee's Heb. Lex. p. 595, col. 1.

⁴ See Buxtorf, in voc. שִׁלּוֹ .

⁵ שִׁלּוֹ שָׁלוֹם , is translated in the Sept. $\text{προσδοκία τῶν ἔθνων}$.

⁶ Horsley's Biblical Criticism. London, 1820. vol. iv. p. 374.

⁷ See Lightfoot.

meant by the "two burthens" of Isaachar than Phœnicia and Samaria.

NOTE 7. *On the sentence on Dan.* Gen. xlix. 16—18.

We are unable to understand thoroughly the manner in which the prophetic afflatus so affected the minds of those whom the Holy Spirit honoured, that devotional thoughts of a personal nature should succeed to the prophetic impulse. The expression, "I have waited for thy salvation, O Jehovah!" with which the sentence upon Dan is concluded, seems to me to give us the key to the meaning of a very obscure prediction, that this Patriarch should be a serpent in the way, and an adder or cerastes to the horse's heels of the rider. I reject the interpretations of Rosenmüller, Bochart, and others, for that which I have given. I believe that because the apostasy of Israel began in the tribe of Dan, that he is therefore called "the serpent," and that the exclamation, "I have waited for thy salvation," denotes the joy of Jacob that he had never been tempted to idolatry, and that the power of the serpent, the *נחש*, "the serpent," "the apostate," "the deceiver," which he was compelled to apply to his own son, had not misled the Patriarch from his allegiance to God, and from his faith in the expected Messiah. This meaning seems to be much preferable to that which supposes the allusion of Jacob to have reference to the genius of the Danites for stratagems in war.

NOTE 8. *The sentence on Asher and Naphtali.* Gen. xlix. 20—21.

Asher and Naphtali have each a single stanza, of one couplet, describing the fertility of the territory, and the opulence of their respective tribes.

NOTE 9. *The sentence on Joseph.* Gen. xlix. 22—26.

This part of the address of Jacob may be regarded rather as a description of past events and as a present blessing, than a prophecy of the future, but see Horsley.

NOTE 10. *The sentence on Benjamin.* Gen. xlix. 27.

Benjamin has a single stanza, descriptive of the warlike, ferocious character which marked the whole history of his tribe.

We may sum up these observations by saying, that Jacob in his address to his sons, prophesies the destiny of each, and predicts, in still clearer terms, the advent of the Messiah. It is important to observe the manner in which the future Deliverer of the world is gradually revealed in Scripture, as well as the manner in which the line of the Messiah is gradually limited to the descendants of those patriarchs on whom it pleased the Almighty to confer this part of the blessings of the birthright. He is first represented, in general terms, as the seed of the woman. It is predicted that He shall descend from Shem. From among the sons of Shem, Abraham is selected; from the sons of Abraham, Isaac is chosen; of the two sons of Isaac, Jacob obtains the blessing; from the twelve sons of Jacob, Judah is announced as the ancestor of the Deliverer of man; and from all the numerous descendants of Judah it is at length predicted that the Messiah shall spring from the line of David. By these gradual revelations the providence of God perpetually kept up the attention, and preserved the faith of man in the expected Mediator; and the prophecy of Jacob was eminently useful to strengthen the faith of the Israelites in that gloomy season of bondage and distress which began after the death of Joseph, and continued till the Exodus.

SECTION LXXXI. GENESIS L.

TITLE.—*Jacob and Joseph died in the faith and hope of Abel, Enoch, and Abraham. They believed and hoped in God, and in the existence of the soul after death. The difference in the manifestation of their faith. The burial of Jacob. The death and preservation of the bones of Joseph.*

INTRODUCTION.—Very rightly has the Church of England affirmed in its seventh article, that they are not to be heard, which feign that the Patriarchs, the old Fathers, did look only for transitory promises: for St. Paul assures us that Abel, and Enoch, and Abraham died in faith; and that faith is not only the substance and persuasion of things hoped for, and the evidence and conviction of things not seen; but the possessor of such faith must believe that God is, and that He is a rewarder of them that diligently seek Him. *The Patriarchs, therefore, when they died in the faith, that God would reward them that dili-*

gently sought Him, *must have died in the faith, that such reward was in a future state*, and not in the present world ; for many of them, whatever was their faith, or hope, or holiness, or eminence in virtue, obtained no reward in this world ; but were murdered like Abel, or dwelt on earth, as in a strange country, like Abraham. They confessed that they were strangers and pilgrims on the earth ; and their belief and conduct declared plainly that they sought their reward in a better country, that is, a heavenly.—The systems of theology, therefore, that would persuade us of the disbelief of the Patriarchs in a future state, are, in this respect, utterly unworthy of reception. The very first act of the Almighty Creator towards His creature man, after He had breathed into his nostrils the breath of life, and the clay-formed man became a living soul, was this—to send the Angel of the Covenant from the invisible world, to instruct His creatures in the knowledge essential to His holiness ; and the communion of man with that Being, must have convinced our first parents that there was another state, an invisible world, in which, therefore, the man who held communion with the Angel Jehovah in this life, might no less also hold communion with Him in another.—Such was the faith of the early Patriarchs. This faith we must believe to have been the faith of the dying *Jacob*, when he exclaimed that he had waited for salvation ; and this must have been the faith of *Joseph* and of his brethren.—The present section relates to us a remarkable difference between the manner in which this common faith was manifested by *Jacob* and *Joseph*. *Jacob*, when dying, had requested that his body be immediately conveyed to the burying-place of his fathers. *Joseph*, when dying, requested that he be *not* buried till God visited his brethren, and led them out of the land of Egypt into Canaan. The common reason with both for their burial in the grave of Abraham and of Isaac, might have been their desire to declare their conviction in the faith of their fathers in the world beyond the grave, where they should live again ; while the difference in their mode of expressing their conviction, arose from the two opposite, yet agreeing lessons, which they wished to impress upon the chosen family of God. *Jacob's* immediate burial was not merely an act of ownership, by which he declared to the Canaanites and to his children his claim to the holy land ; but it was an act also of faith in the promises of God, and in the religion of his fathers. The delay of the burial of *Joseph* was a perpetual memorial to his brethren, that though he might, perhaps, have left to them large possessions in Egypt, yet Egypt was not to be their inheritance ; that they were destined to be the owners of Canaan, and that the promises of God to their fathers would be fulfilled to the utmost. The sight of the coffin in which his embalmed body was deposited, was, as it were, the preaching of his skeleton ; urging his brethren to be “stedfast, immoveable, always abounding, by faith and hope, in the work of the Lord ;” till God, in the fulness of time, visited and redeemed His people, at the first exodus from Egypt ; and so by faith, “*Joseph*, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones.”—The present section begins by relating the affectionate grief of *Joseph*, and his preparation for obedience to his father's directions, by commanding his body to be carefully embalmed (ver. 1, 2). This process took up

forty days, and was the first part of the mourning, which altogether occupied seventy days.—If we may give credit to some of the writers on the chronology of these events, we may believe that just at the time when Jacob died, the Egyptian king, Thothmos I., who had come to the throne in right of Amesse, the sister or cousin of Asenath, the wife of Joseph, assumed the sole power; and though Joseph, who lived fifty-four years after the death of Jacob, still possessed the authority of chief regent under the king, he did not apparently retain the same influence; for when he appointed the land of Goshen to be the place of settlement for his brethren, he had done so without consulting Amenophis, the Pharaoh of that day (chap. xlv. 10); but now he sends to the court of Thothmos for permission to bury his father. We may infer from this that his influence had probably begun to be diminished. Not only, however, was the permission given, but the courtiers of the palace, the chief persons in Egypt, and the brethren of Joseph, with chariots and horsemen, attend the body to the frontier of Egypt, and the border of the Holy Land, to a place called Atad, or Goren Atad (chap. l. 4—10). There the united procession of Israelites and Egyptians rested; and there for seven days the hired mourners, the Egyptians who lamented Jacob, and his children who loved him, all united in the deep expressions of grief, according to the Egyptian custom. These tokens of sorrow prevented any jealousy on the part of the Canaanites, who witnessed the lamentations. They called the threshing-floor of Atad, where they took place, by the name Abel-Mizraim, or the mourning of the Egyptians. The Egyptians returned to their own land, and the Israelites went on to Machpelah, where they buried Jacob, as he had requested.—Moses wrote the account of these transactions at the end of the wandering in the wilderness; and he, therefore, tells us that Atad, or Abel-Mizraim, was beyond Jordan. The meaning is, that it was on the other side of the river from that on which he was writing (ver. 11). After the burial of their father (ver. 12, 13), Joseph and his brethren returned to Egypt.—As the continued authority of Joseph was *essential to Egypt*; so also a period of affliction was essential to the *Israelites*, and the period of miracles and wonders, attendant on their departure, was *essential to the world* (ver. 14). On their return to Egypt, Joseph assured his brethren, who feared the loss of his favour, that he deemed himself the servant of God, to obey His will, and to protect the chosen race, whom his dying father had blessed (ver. 15—21). There he continued to live during the fifty-four years through which his invaluable life extended; though he is supposed to have retired from the government after the death of Thothmos II., in the twenty-first year of Thothmos III., in whose reign the more magnificent buildings of Egypt were completed; and who, being of a capricious disposition, had changed his conduct to Joseph, whom he had once esteemed as his benefactor.—Joseph lived in honourable retirement in the latter years of his life. He saw his children to the fourth generation. He died in peace, assuring his brethren of the certainty of the fulfilment of the promise, that they should be delivered from Egypt: and then, and then only, they should bury his body, which he commanded them to take with them from Egypt to Canaan. So he died in peace, aged one hundred and ten years, in the faith, and

fear, and hope of Abel and Enoch, of Abraham, of Isaac, and of Jacob; and they embalmed him, and placed him in a coffin, which they kept among them seventy years: which they carefully removed with them when they left Egypt; which the tribe of Ephraim, the son of Joseph, preserved through their wandering forty years in the wilderness; and which they finally buried, as Joseph had commanded, in the grave of his fathers, when the promise was fulfilled; and the tribes possessed the land of Canaan, the lot of their inheritance.—*And thus we end the history of the life and death of the holy and blameless Joseph.* Heaven and earth shall pass away, but not one jot nor tittle of the law of God shall fail. Verily, there is a reward for the righteous. Doubtless there is a God that judgeth the earth.

GENESIS L.

Funeral of Jacob.—Death of Joseph.

BEFORE
CHRIST
1689.

^a ch. 46. 4.
^b 2 Kings 13.
14.

^c ver. 26.
2 Chron. 16.
14.

Matt. 26. 12.
Mark 14. 8.
& 16. 1.

Luke 24. 1.
John 12. 7. &
19. 39, 40.

† Heb. wept.
‡ Numb. 20.
29.
Deut. 34. 8.

• Esth. 4. 2.

^f ch. 47. 29.

^g 2 Chron. 16.
14.
Isai. 22. 16.
Matt. 27. 60.

1 And Joseph ^afell upon his father's face, and ^bwept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to ^cembalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians [†]mourned for him three-score and ten days.

4 And when the days of his mourning were past, Joseph spake unto ^ethe house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 ^fMy father made me swear, saying, Lo, I die: in my grave ^gwhich I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said,

Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they ^hmourned with a great and very sore lamentation: ⁱand he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad,

BEFORE
CHRIST
1689.

^h 2 Sam. 1. 17.
Acts 8. 2.

ⁱ 1 Sam. 31. 13.
Job 2. 13.

BEFORE
CHRIST
1689.

† That is, The
mourning
of the
Egyptians.

they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called || Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them:

† ch. 49. 29, 30.
Acts 7. 16.

13 For his ^ksons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham ¹bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre.

† ch. 23. 16.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, ^mthey said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

† Job 15. 21,
22.

† Heb. charg-
ed.

16 And they [†]sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ⁿfor they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^othe God of thy father. And Joseph wept when they spake unto him.

† Prov. 28. 13.

• ch. 49. 25.

18 And his brethren also

went and ^pfell down before his face; and they said, Behold, we *be* thy servants. ^pch. 37. 7, 10.

BEFORE
CHRIST
1689.

19 And Joseph said unto them, ^aFear not: ^rfor *am* I in the place of God?

† ch. 45. 5.
† Deut. 32, 35.
Job 34. 29.
Rom. 12. 19.
Hebr. 10. 30.
2 Kings 5. 7.
† Ps. 56. 5.
Isai. 10. 7.
† ch. 45. 5. 7.
Acts 3. 13, 14,
15.

20 ^aBut as for you, ye thought evil against me; *but* ^tGod meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: ^uI will nourish you, and your little ones. And he comforted them, and spake [†]kindly unto them. [†]Heb. to their hearts,
ch. 34. 3.
1635.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children ^xof the third *generation*: ^ythe children also of Machir the son of Manasse ^zwere [†]brought up upon Joseph's knees. [†]Job 42. 16.
† Numb. 32.
39.
† ch. 30. 3.
† Heb. borne.

24 And Joseph said unto his brethren, I die: and ^aGod will surely visit you, and bring you out of this land unto the land ^bwhich he sware to Abraham, to Isaac, and to Jacob. ^ach. 15. 14. &
46. 4. & 48. 21.
Exod. 3. 16,
17.
Hebr. 11. 22.
† ch. 15. 14. &
26. 3. & 35. 12.
& 46. 4.

25 And ^cJoseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. ^cExod. 13. 19.
Josh. 24. 32.
Acts 7. 16.

26 So Joseph died, *being* an hundred and ten years old; and they ^dembalmed him, and he was put in a coffin in Egypt. ^dver. 2.
1635.

PRAYER.—LET US PRAY *that we live in the faith of the Patriarchal Church—that we make not this world our inheritance, and that we die in the hope of a joyful resurrection, and of meeting again with our friends and kindred—and of living for ever in holy communion with the Church triumphant in heaven.*

O Lord God of Abraham, Isaac, and Jacob, God and Father of our Lord Jesus Christ, who is the same one Great Head of the Universal Church, yesterday, to-day, and for ever! Hear, we beseech Thee, the prayers of us, Thy humble servants, who read and believe the truths of Thy holy Word. Keep us stedfast in the faith which empowered Abel to offer to Thee a more acceptable sacrifice than Cain; which enabled Enoch to please Thee, and Abraham to look forward to a city which hath foundations, whose builder and maker was God; and which comforted the Patriarch Joseph, when he fell upon the face of his dead father, and wept over and embraced his lifeless form. "Seeing we are encompassed about with so great a cloud of witnesses," even of those who lived and died in Thy faith and fear, before life and immortality were rendered undeniable by the gospel of the resurrection from the dead; "may we so lay aside every weight, and the sin that doth so easily beset us, that we run with patience the race Thou hast set before us," looking to a greater than Abel, and Enoch, and Abraham, and Joseph, even to Jesus the author and finisher of our faith.—When the day shall come that our weeping friends shall bid their last farewell to the body which the spirit has left for a time; may their chief consolation be, that we have died in the faith of the Lord Jesus Christ, trusting in his mercy, and pleading the worthiness of His great atonement, with true and unfeigned repentance of all our sins, of thought, word, and deed.—Make us ever so mindful of that day of death, that we follow the example of Thy servant Joseph, and refuse to regard this land of Egypt as the inheritance which shall satisfy the immortal soul. Whatever be the rank, the wealth, the station, or the prosperity with which Thy bountiful Providence shall bless us in this first stage of our never-ending existence, keep, oh! keep us, we beseech Thee, from so placing our hearts and our affections on the things of this life! that we render our last sickness more dreadful, strengthen the victory of death, and sharpen the sting of the grave.—Make us more than conquerors over the deceitfulness of riches, the temptations of the world, the plague of our own hearts, the terrors of death, and the fears of Thy wrathful indignation in the world to come. May we so use the world, as not abusing it. While we live may we live to Thee, the Lord—when we die, may we die as unto the Lord; committing our souls to Thy trust, as to the hands of a faithful Creator. When in the prospect of our death we shall follow the example of Thy servant Joseph, and give commandment concerning our bones, and charge our mourning brethren to lay them in that grave where our bodies shall rest till the voice of the archangel, the trump of God, shall call them forth at the morning of the resurrection from the dead; then, oh! then, may we feel the power and utter the words of Christian hope, that as our bodies shall be buried in peace in the common grave, where the mortal remains of our parents, and kindred, and friends have been buried before us; so also our souls shall meet in peace, in that state where there shall be neither sorrow, nor sighing, nor tears; where the *heart* shall not deceive us, nor the *world* tempt us, nor the *wiles* of Satan ensnare us; but where there shall be no fear of sinning, no danger of falling away from Thee, no terror lest we offend our merciful God and Saviour.—O prepare us for that glorious state! Before the day of our death shall come, may it be our delight to become ready for death! May it be our best privilege and happiness to tread the world

beneath our feet; and to look for, and to hasten unto, the coming of the day of our Lord. Make us fit and ready to join the glorious company of the Patriarchs and the Apostles, the goodly fellowship of the Prophets, the society of the spirits of our kindred and of our friends, who have died in Thy faith and fear. As we partake of the same grave on earth, may we meet in the same family in heaven. May the hope of our union with the spirits of our brethren who have departed this life before us, in the hope and faith of the gospel; inspire our dying tongues to speak words of peace to the friends und kindred whom we ourselves shall leave. *May the last words we utter upon earth comfort and strengthen the kindred who shall survive us.* May they often lead them to resolve and to pray, that though death and the grave may triumph for a time, they shall not separate for ever the souls of the faithful, who believe in Thee. Suffer us not to be disappointed in this our hope.—As members of Thy holy Church Universal, militant here upon earth, we praise and bless Thee for the good hope of the redemption of our souls from sin and death, through Jesus Christ our Lord; and for His sake, and in His name we offer all our petitions; and pray Thee, that with Him, the same Jesus Christ our Lord, we may live for ever and for ever, as the members of the Church triumphant in heaven; where are the innumerable company of angels, the spirits of the Patriarchs, the Apostles, the martyrs of all ages, and the spirits of the just made perfect; and where with Thee, O Holy Father! and with Thee, Blessed Spirit of Truth and Peace! the same Jesus Christ liveth and reigneth, three persons and one God for ever.—In His name, and in His words, we sum up all our petitions; saying—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the name of the king of Egypt at the time of the death of Jacob; the petition of Joseph to bury his father; and the commencement of the change of feeling towards Joseph.* Gen. l. 4.

Mr. Cory¹ makes the succession of Thothmos I. to the sole power coincident with the death of Jacob. This Thothmos, as I have observed, probably ruled in right of Amessee, the sister or cousin of Asenath the wife of Joseph. We cannot suppose that the elevation of Joseph to the regency of Egypt was unattended with the proverbial enmity which the Egyptians displayed towards foreigners; and that enmity would begin to appear more plainly when his services were ended, and when there had been more time to discover any real or supposed defect in his administration. Power cannot be long possessed without causing envy. The difference to which I have alluded in the introduction, to the manner in which, soon after his elevation, he had granted the land of Goshen, by his own authority, to his brethren; and his now, after twenty-four years of authority, sending to the court of Pharaoh for permission to bury his father, seems to prove some diminution of influence. This might probably proceed from

the jealousy of Thothmos, and from the death of Amessee. If Mr. Cory's chronology be correct², and if Thothmos now succeeded to the sole power, as the Pharaoh of the day, I consider that accession to be a better and more probable cause for the application of Joseph for permission to bury his father, than the circumstance of his being in a mourning dress; and therefore unable by etiquette of custom to appear before the king. This is the usual reason alleged by the commentators, but it does not seem satisfactory; for we read (ver. 4) that the days of Joseph's mourning in Egypt were ended: he might, therefore, have put on the usual dress of the court and of his station.

NOTE 2. *On the name of the king of Egypt at the death of Joseph, and the further proof of the decline of Joseph's influence.* Gen. l. 22.

Thothmos III., according to Mr. Cory, was the Pharaoh of this time. "It is probable," says Mr. Cory, "that Joseph may have retired some few years before his death. He died in the twenty-first year of Thothmos III., when the regency of Amnnth, or Asenath, or Amun-neit-gori ceased, and when the magnificent architectural works of Thothmos III. were still proceeding. Every person at all acquainted with the monuments of Egypt, is

¹ Chronological Inquiry into the Ancient History of Egypt, p. 125.

² I say *if*, for after all my efforts to authenticate it, I cannot venture to say that the difficult problems of the Chronology of Ancient Egypt are certainly solved.

aware of the magnificent structures, as well as the capricious disposition of Thothmos III., which appears so manifestly upon his works. He evidently came to the throne young, and Joseph apparently retained the government some few years after his accession, but died long before the conclusion of his reign. Thothmos III. turned his chief attention to architecture and the arts, and appears very freely to have disbursed upon his favourite art the treasures acquired under the administration of Joseph. In the course of things also he must have completed, and perhaps inscribed with his own name and signet, several of the buildings which Thothmos I. and II. had begun, as the inscription upon St. Peter's gives to Alexander VII. the glory of having erected it. And it is, indeed, a complaint against this king, that he constantly appropriated to himself the works which preceding kings had erected, by the erasure of their names and by the inscription of his own. And to me it appears that this further complaint may be alleged, that if Joseph did ever succeed in eradicating idolatry, Thothmos III. was the first who relapsed into it again. This relapse appears to have been a gradual return. Upon his monuments I am not aware that we find any of the gross representations and variety of gods which appear to multiply in each suc-

ceeding reign. Amun, however, which I take to have been originally a name for the true God (like the Allah³ of the Mahomedans), is delineated in the human form, and this and Ra, the Sun, as his representative, are almost all that are to be found upon his monuments. But he evidently attributed divine honors to Joseph as the second Hermes; and it is only the rapid descent of such a capricious king as this that can account for divine honours having been paid to him at all, because within fifty years after Joseph's death, his kinsmen were oppressed and reduced to slavery; and after that event no king of Egypt would have cared to rank a patriarch of the degraded race among the gods he worshipped. The successor of Thothmos III. was Amenoph II., the Anouphis of Eratosthenes⁴.

NOTE 3. *On the command of Joseph to preserve his body till God visited his brethren.* Gen. l. 25.

See a beautiful sermon on this subject by the Rev. H. Melvill⁵.

³ Allah is but a slight variation of the word used throughout the book of Job.

⁴ Cory's Chronological Inquiry, p. 60, &c.

⁵ Sermons on certain of the less prominent Facts and References in Scripture, vol. II. Sermon I. p. 20, &c. Rivingtons, 1843.

SECTION LXXXII. EXODUS I. II. 1—10.

TITLE.—*Prosperity is often more injurious than adversity to Churches and to the souls of men. The condition of Israel in Egypt between the deaths of Joseph and the Patriarchs, and the accession of the king who oppressed them. Their bondage. The plan laid for their gradual extermination. The birth and education of Moses.*

INTRODUCTION.—Though every state of life in which man can be placed must be considered as the appointed scene of trial which constitutes his probation in this world; and though adversity brings its peculiar dangers and temptations; yet the experience of every heart and of every age has demonstrated that the season of prosperity is more especially the time when the soul is corrupted; when watchfulness and prayer are neglected; when the doctrines and the duties of religion are alike disregarded; and when the solemn truths which were once all in all are forgotten and despised. The same experience also has no less assured us, that adversity is sometimes indispensable to recall the soul to that state, in which, like the thirsty earth, it shall be fitted to receive the dew of God's blessing; and to bring forth the flowers and the fruits of praise and perfection, which had been otherwise buried for ever under the heavy load of deceitful riches and fascinating vanities. Such was the case with the Church of God in Egypt.—We are now brought to the contemplation of that memorable period

when the chosen family of Abraham was about to pass through the fiery furnace of affliction and calamity,—to be brought to humble and earnest prayer,—and to be delivered from Egypt by miracles, signs, and wonders. These miracles were to them what the sufferings, and death, and resurrection of Christ have been to the Christian Church, the causes of their Exodus or departure from a state of bondage in the Egypt of the world to a state of preparation for the true Canaan, the rest in heaven. Those persons, however, are much mistaken who imagine that the oppressive conduct of the king who knew not Joseph, proceeded merely from hatred of foreigners, from cruelty, or from caprice. The people of Israel, immediately after the deaths of Joseph and of the Patriarchs, were in that state of prosperity which produced all the spiritual evils to which we have alluded. The tares began to grow up with the wheat. They defiled themselves with the idols of Egypt. Many, though not all of them, so corrupted themselves (as Ezekiel afterwards reminded their descendants), that though God, according to His promise, brought them out by His mighty providence from Egypt, yet He did so because of His own oath to their fathers, and not because of their obedience and faith (Ezek. xx. 5—10, and xxiii. 8). There is reason to believe that some of them undertook an expedition against the people of Canaan, and thus, though they were repulsed, excited the jealousy of the Egyptians. Many reasons, therefore, may be assigned for the permission of the severe afflictions which were now to overtake them. They had begun to apostatize, and their slavery was their punishment. This punishment was made to them the cause of their hating and abhorring the religion and superstitions of their oppressors; while it was made to the world the cause of the memorable plagues of Egypt and the wonderful passage of the Red Sea: the miracle to which perpetual reference was made in all the future ages of their history by the Prophets and teachers of Israel. It was after the death of Levi, the last survivor of the sons of Jacob, who died about nineteen years after Joseph, that their oppression begun. Joseph died, and all that generation; and the people of Israel increased, as the Hebrew expresses it, like fruitful trees, or as the fish in the sea, exceedingly (Exod. i. 6, 7). *Three motives excited the Egyptians to jealousy*—fear of their power—envy of their union and strength—and hatred of their religion. Their friendship for Israel, and their gratitude for the services of Joseph, ceased together. A new king arose which knew not, or regarded not, or remembered not, the memory of Joseph. He remarked their numbers, their union, and their probable readiness for war. They are more and mightier than we, he said, they dwell on the borders of the land where our enemies make their first attacks. They will be able to join these enemies. They will overpower us. They will enable these enemies to subdue Egypt, and then they will forsake Goshen to return to Canaan, and leave us in the possession of the enemy; whom they will first assist to subdue us. Come, and let us break down their power, before the danger is greater (ver. 8—10). Then their oppression begun. The Egyptian king first appointed officers to tax them. They were then commanded to build fortified cities on the frontiers of Egypt, between Egypt and the wilderness, Pithom and Raamses; and they were scattered over the country to dig canals, build pyra-

mids, and execute public works. They were separated and divided from each other that they might not act together as a family, or a people. All these efforts to reduce their power failed; and the king then had recourse to a plan for their utter extermination. He commanded all the male infants to be destroyed immediately upon their birth. The command was given after the birth of Aaron, and before the birth of Moses. The cruel decree continued, however, in force but a short time only; for the persons employed to execute the king's commands refused to obey them; and God rewarded them by blessing them with an inheritance in Israel.—It was at this time that the future deliverer, and great lawgiver of the people, Moses, was born. It is probable that the officers of the king of Egypt visited the houses of the Israelites every three months to destroy the children who might have been born; for his mother hid the child for that time (Exod. ii. 3), and then she could hide him no longer. She concealed him in an ark of bulrushes, and placed him on the bank of the river, intending at night to visit and feed him. The daughter of Pharaoh discovered and adopted the child. The sister of Moses, who had been directed to watch the infant, was commanded by the princess to find a nurse for the child; and she went and fetched its own mother. And thus, this seemingly casual event was overruled by the Providence of God to the formation of the character of Moses, as the future deliverer of Israel. *The lessons of the mother form the mind of the child.* How long Moses remained under the charge of his mother, the religious Levite wife of the religious Levite husband, we are not informed. But we are assured that he continued with her till he had grown up. He was then delivered to the princess, who is said to have been childless, and was educated further as her own son. The instruction of the religious parents gave to Moses his deep love for the laws and faith of his fathers. The instruction he received in the palace of the king and princess, gave to Moses the arts, wisdom, learning, accomplishments, military knowledge, and skill of the Egyptians; and when to these materials of greatness there were probably added great natural talent, and were certainly added that which is abundantly more than all these, the immediate power of the God of Israel upon the mind; we shall no longer wonder at the fitness of Moses for the high and noble office to which he was appointed.—This lesson, too, we may learn from the narrative. Though it does not please God to call us to the higher duties of delivering His people, and performing the wonderful miracles which distinguished the career of the lawgiver of Israel, he still gives to each of us, whatever be our knowledge, talents, or circumstances, so much of the graces and influences of His Holy Spirit; that we are utterly without excuse before God and man, if we fail in the performance of our duty in that state of life to which it hath pleased God to call us.

EXODUS I. II. 1—10.

<p>BEFORE CHRIST 1706.</p> <p>Gen. 46. 8. ch. 6. 14.</p>	<p>1 Now ^athese are the names of the children of Israel, which came into Egypt; every man and his</p>	<p>household came with Jacob.</p> <p>2 Reuben, Simeon, Levi, and Judah,</p>	<p>BEFORE CHRIST 1706.</p>
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BEFORE
CHRIST
1706.

3 Issachar, Zebulun,
and Benjamin,
4 Dan, and Naphtali,
Gad, and Asher.

5 And all the souls that
came out of the † loins of
Jacob were ^b seventy souls:
for Joseph was in Egypt
already.

6 And ^c Joseph died,
and all his brethren, and
all that generation.

7 ¶ ^d And the children
of Israel were fruitful, and
increased abundantly, and
multiplied, and waxed ex-
ceeding mighty; and the
land was filled with them.

8 Now there ^e arose up
a new king over Egypt,
which knew not Joseph,

9 And he said unto his
people, Behold, ^f the people
of the children of Israel
are more and mightier than
we:

10 ^g Come on, let us
^h deal wisely with them;
lest they multiply, and it
come to pass, that, when
there falleth out any war,
they join also unto our
enemies, and fight against
us, and so get them up out
of the land.

11 Therefore they did
set over them taskmasters
ⁱ to afflict them with their
^k burdens. And they built
for Pharaoh treasure cities,
Pithom ^l and Raamses.

12 † But the more they
afflicted them, the more
they multiplied and grew.
And they were grieved be-
cause of the children of
Israel.

13 And the Egyptians

made the children of Israel
to serve with rigour:

14 And they ^m made
their lives bitter with hard
bondage, ⁿ in mortar, and
in brick, and in all manner
of service in the field: all
their service, wherein they
made them serve, *was* with
rigour.

15 ¶ And the king of
Egypt spake to the Hebrew
midwives, of which the
name of the one *was*
Shiphrah, and the name
of the other Puah:

16 And he said, When
ye do the office of a mid-
wife to the Hebrew women,
and see *them* upon the
stools; if it *be* a son, then
ye shall kill him: but if it
be a daughter, then she
shall live.

17 But the midwives
^o feared God, and did not
^p as the king of Egypt
commanded them, but saved
the men children alive.

18 And the king of
Egypt called for the mid-
wives, and said unto them,
Why have ye done this
thing, and have saved the
men children alive?

19 And ^q the midwives
said unto Pharaoh, Be-
cause the Hebrew women
are not as the Egyptian
women; for they *are* lively,
and are delivered ere the
midwives come in unto
them.

20 ^r Therefore God dealt
well with the midwives:
and the people multiplied,
and waxed very mighty.

21 And it came to pass,

BEFORE
CHRIST
1635.

= ch. 2. 23. &
6. 9.
Numb. 20. 15.
Acts 7. 19. 24.
^s Ps. 81. 6.

about
1635.
Prov. 16. 6.
Dan. 3. 16.
18. & 6. 13.
Acts 5. 29.

See Josh. 2.
4, &c.
2 Sam. 17. 19,
20.

Prov. 11. 18.
Eccles. 8. 12.
Isai. 3. 10
Hebr. 6. 10.

† Heb. *thigh*.

^b Gen. 46. 26,
27.
ver. 20.
Deut. 10. 22.

^c Gen. 50. 26.
Acts 7. 15.
1635.

^d Gen. 46. 3.
Deut. 26. 5.
Ps. 105. 24.
Acts 7. 17.

^e Acts 7. 18.

^f Ps. 105. 24.

^g Ps. 10. 2 &
83. 3, 4.
^h Job 5. 13.
Ps. 105. 25.
Prov. 16. 25.
& 21. 30.
Acts 7. 19.

Gen. 15. 13.
ch. 3. 7.
Deut. 26. 6.
ⁱ ch. 2. 11. &
5. 4, 5.
Ps. 81. 6.
^l Gen. 47. 11.
† Heb. *And as
they afflicted
them, so they
multiplied,
&c.*

BEFORE
CHRIST
1573.

* See 1 Sam. 2.
35.
2 Sam. 7. 11,
13, 27, 29.
1 Kings 2. 24.
& 11. 38.
Ps. 127. 1.
* Acts 7. 19.

CHAP.
II.
* ch. 6. 20.
Numb. 26. 59.
1 Chron. 23.
14.

1571.

* Acts 7. 20.
Hebr. 11. 23.

* ch. 15. 20.
Numb. 26. 59.

* Acts 7. 21.

because the midwives feared God, * that he made them houses.

22 And Pharaoh charged all his people, saying, * Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

1 And there went * a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and * when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 * And his sister stood afar off, to wit what would be done to him.

5 ¶ And the * daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side;

and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name ¶ Mo- ses: and she said, Because I drew him out of the water.

BEFORE
CHRIST
1571.

* Acts 7. 21.
¶ That is,
Drawn out.

PRAYER.—LET US PRAY, that so long as we live in the Egypt of this world, we be preserved from the neglect of religion, and the forgetfulness of God, which render adversity indispensable to the sanctification of the soul—and that God will enable us to follow Christ, a better guide than Moses, to a peaceful death; which is a better exodus than that of Israel from Egypt.

O God! whose never failing Providence ordereth all things, both in heaven and earth, and who hast appointed unto us, Thy servants, that state and condition which they occupy in the world, to be their place of trial and probation, that they may become fitted for Thy presence; grant, we beseech Thee, that we remember the examples of Thy people Israel in the land of Egypt, before the friends of their fathers, Jacob and Joseph, forsook them, and made their lives bitter with bondage, reproaches, and slavery.—When peace is within our walls, and prosperity in our palaces, and houses, and cottages; may we remember the God of our mercies, and “do justice, and love mercy, and walk humbly before Him.”

Never may it be said of us, that “the prosperity of fools shall destroy them.” When we are surrounded by those who are endowed by Thy Providence with the comforts, the riches, and the wealth of this world; and if in the abundance of their fulness, they should talk exceeding proudly, and say that their own hand, and their own arm, and not Thy mysterious Providence hath made them prosperous, and wealthy; so grant us Thy grace, that we have no part nor lot with the thoughtless and irreligious, nor “stand in the way of sinners, nor sit in the seat of the scornful!” Before the day of sickness and of sorrow shall come—before our feet stumble upon the dark mountains of pain, and age, that overhang the valley of the shadow of death, may we walk in the light of Thy countenance, and stedfastly cleave unto God. Not only in the hour of death, and in the day of judgment, but “in all time of our wealth, good Lord deliver us.”—Deliver us *from the pride* which despises the poor; *from the vanity* which attributes its worldly prosperity to its own deservings; *from the selfishness* which seeks its own gratification at the expense of every better and nobler feeling. Let not the lust of the flesh tempt us to forsake the Guide of our souls, or the covenant of our God. Let not the lust of the eye be our delight; nor the pride of life be our glory and our honour. Keep us as the apple of Thine eye. Hide us in the hollow of Thine hand; that neither the cares of this world, nor the deceitfulness of riches, nor the pomps and vanities of life, separate God from the soul, and the soul from God; and darken our hopes of better happiness, when our thoughts shall be lifted up to Thee. Keep us from the fond love of money, which is the root of all evil.—Enable us to regard the wealth and treasures of the world, as a trust committed to our charge, for the benefit of our neighbours, Thy Church, and the poor; that we may be joyful in the day of our prosperity, with that joy in the Holy Ghost, and with that joy and peace in believing, which are the comfort, the blessedness, and the rejoicing of the poor and lowly who believe and trust in Thy mercy. So may we possess, by Thy grace, all the happiness, which the union of worldly good and Christian faith and hope can impart to fallen, sinful, and repentant man. So may we be preserved from the necessity of that severe and stern adversity which our sins have deserved; and which Thy grace doth so often grant in mercy to the souls which forget Thee in their prosperity. Let not the pangs of long and continued sickness be essential to our repentance. Let not the death of our dearest and nearest be the only means of bringing our thoughts to the remembrance of death, and the world beyond the grave. Be Thou in all our thoughts! Take not Thine Holy Spirit from us! May every day begin—may every day be ended with the *prayer* which implores Thy perpetual grace; with the *praise* which confesses Thy goodness; with the *repentance* which laments the past, and with the *preparation for death* and judgment, which foresees and expects the future. In all our ways may we acknowledge Thee, and do Thou direct our paths.—And as we thus pray Thee, that we may be warned by the example of Thy people Israel, before the days of their bondage began, and before the day when their deliverer led them forth from the Egypt which Thine holy word has declared to us to be the spiritual emblem of the sinful and cruel world; so also do we pray Thee to be our God and our Guide through all the bondage and evil from which we cannot escape in this life. So be Thou no less our Deliverer from sin, and death, and the grave. O Son of God! Redeemer of the world! in the midst of the sorrows we have in our hearts, be Thou to us *Christ, the anointed Saviour*; the *Prophet* to teach us; the *Priest* to intercede for us; the *King* to reign over us; the *Deliverer* who shall take us out of Egypt. Be in us! O Thou who rulest and dwellest in heaven, and live within our hearts; the *wisdom* of God to direct us,

the *power* of God to conquer evil, the *hope* of glory, the *beginner* and the *beginning* of the new and spiritual life, which is the life of the life, and the strength of the soul of man. As Moses, Thy servant, did lead Thy people out of Egypt, lead Thou us, Thy people, out of the Egypt of the bondage and the sinfulness of sin. As Moses slew the passover, and sprinkled the doors with the blood; so may the Son of God be our *Passover*. So may our hearts and souls be sprinkled with the blood of the Lamb. As Moses was born in Egypt, to be the lawgiver and the deliverer of Thy people Israel; so may Christ be born to us in the Egypt of a sinful world around us; and in the Egypt of a sinful heart within us. O be our *Lawgiver* to instruct us, and our *Saviour* to deliver us from the present dominion of sin, and from the future sorrow of sin, from all the power of sin, and from the second death of the soul! O Son of God! Redeemer of the world! save, bless, and deliver us! So pour forth Thy Holy Spirit upon us, that our *prosperity* be sanctified to us; that our *adversity* be sanctified to us; and that our *death itself* be sanctified to us; that life and death, and things present, and things to come, be ours; and that we rest at last in peace with God our Father, through the mercy of Christ our Lord.—Hear us, O merciful Father! Forgive the imperfections of our prayers; save, O save Thy servants, who put their trust in Thee! We ask all in the name, for the sake, and in the words of Jesus Christ, Thine only Son our Lord:

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the state of the Israelites between the death of Levi and the king who knew not Joseph.* Exod. i. 7, 8.

The probable state of the Israelites in Egypt, before their oppression by the king who knew not Joseph, has never been sufficiently considered by the commentators. The student, however, may learn much by comparing the passages of Scripture which describe it. Very little light is thrown on the subject from the sculptures and other historical records. The Scripture alone enables us to judge of the causes of the regal persecution.

Though the twelve tribes, with their families, when they came into Egypt at the time of the famine, consisted of only seventy persons, we must believe that this number was so small on account of the difficulty which Jacob had found of providing for the larger households, which he must have commanded when his sons Simeon and Levi, with their retainers, slew the whole inhabitants of the city of Shechem¹; or when he retook from the Amorites, with his sword and with his bow, the portion of land which he left to Joseph, which was probably the same which he had previously bought from the Shechemites, and which had been usurped by the Amorites. Neither would Jacob have brought down into Egypt a larger number of persons than was essential to his station, to partake of the hospitality of his son. There can, however, be

no doubt, that after the famine had ceased, and when Joseph was sultan, viceroy, or regent in Egypt, the recollection of their past military fame, together with the hatred of the Egyptians towards foreigners, fully account for the incipient jealousy towards the Israelites. But this was the least cause. The few hints of the conduct of some of the more enterprising of their number, seems to prove that the Egyptians had still a deeper cause of jealousy. If the very obscure passage, 1 Chron. vii. 20—22, is rightly translated, some of the tribe of Ephraim had made incursions upon the neighbouring territory of Gath². Some of the tribe of Judah had obtained great influence over the Moabites³, who seem to have been the enemies of the Egyptians⁴. The Joash and Saraph, 1 Chron. iv. 22, may have been renegades from Israel. Not only so, the words of Pharaoh to his people (Exod. i. 10) are perfectly in accordance with the state of things in Egypt. Fruitful and cultivated Egypt has for its natural enemies the inhabitants of the neighbouring deserts, and it is never in greater peril than when these enemies find allies among its own inhabitants. The history of the Arabian Bedouins in Egypt shows how very confident the

² The reading "Ephraim," in verse 22, is probably incorrect; it ought rather to be "Zabad," the father of Ezer and Elead.

³ 1 Chron. iv. 22.

⁴ See Faber's *Pagan Idolatry*, vol. iii. p. 588. The reasoning there certainly proves both the Ammonite and Moabite to have been the enemies of Israel, as well as of Egypt.

¹ Gen. xxxiv. 25, 26.

Egyptian king might be that he had ground for his fears, and that he must make regulations in accordance with them. Of these Bedouins, says Prokesch⁵, "they made common cause with the Arabs against the communities who possessed the land, and who were the enemies of the Arabs, as soon as the latter became themselves land-tillers. They fought against the Saracen dynasty in Egypt, against the Turkomans as soon as they had acquired the ascendancy, against the Memlook sultans who were the successors of the Turkomans; and they have been at war with the Osmanlies without intermission since they first set foot upon Egypt, more than three hundred years ago⁶."

Sir Gardner Wilkinson supposes that there was some original agreement for certain feudal services between the Israelites and Egyptians. This cannot be proved from the narrative. The jealousy of the Egyptians does not seem to have arisen from any breach of contract, but solely from the numbers and power of the twelve tribes. It is not improbable that they were expected to defend the frontier territory of Egypt, which Goshen was. If so, their position in Egypt very much resembled that of "the Eelauts, or wandering clans of Persia; and we have some plain indications that their character was not very dissimilar, being, in fact, that which belongs to all tribes similarly circumstanced. Persia alone now offers the anomaly of a large portion of the people, with nomadic habits, existing separately from the rest, yet residing in the heart of the community, of which they form a constituent part, and supplying the principal military force of the country. . . . These various tribes are bold and free as their brethren of the mighty steppes, from whom many of themselves have sprung; warlike, rude, quarrelsome, eager for plunder, despising the pacific drudges that occupy the cultivated tracts and cities in the neighbourhood of their wild haunts—wandering, almost at will, over pathless deserts, like the wild ass in his plains,—idle and profligate, yet hospitable and generous⁷." There is good reason to conclude that the bad, not less than the good, points of this most true portraiture belonged to the Hebrews of this period. We grievously mistake if we regard them as a race of innocent and simple shepherds, piping and singing beside the streams, or under the shadow of some tree or rock. Not this, but the very reverse, is the character of the Oriental shepherd. And as Oriental shepherds, it is certain that the character of the Hebrews must have offered much which could not but be, and actually

was, highly distasteful to the Egyptians; and it is not by any means unlikely that some act of theirs—very natural to them, but very disagreeable to the Egyptians—may have brought the anomalous position of the Hebrew people very strongly under the notice of a government, not disposed to regard their proceedings with that indulgence which they had previously received.

Upon the whole, the matter seems to have been one which really required the best attention of the government; but this is all; for unless on the ground of necessity, the "tyrant's plea," the measures which were taken admit of no palliation or excuse. They might have been required to vacate the territory which they occupied, and retire into the desert; or the obligation of military service might have been justly exacted from them, not only in the defence of the frontier on which they were placed, but in any war which the Egyptians undertook. To both these courses it appears that they saw objections; and their objections to the last of them may be conjectured from the fact that the Eelaut tribes of Persia, without relinquishing their own habits of life, have been able to take the government of the country—for the kings of Persia have, for more than a century past, been chiefs of some of those tribes, and the hereditary aristocracy of the country is formed by the general body of those chiefs. Yet the Eelauts of Persia compose scarcely a fourth of its population. This, therefore, while it shows the objections which the Egyptians might have to employ the pastoral Hebrews in their military operations, may convey an intimation that the apprehensions of the Egyptians, however unfounded, were not so entirely chimerical, or so merely pretended, as some writers imagine.—The course which the Egyptians determined to adopt was to remove the anomalous condition, by compelling them to relinquish their mode of life as tent-dwelling shepherds, and to fix them down as cultivators of the soil, in that land which had originally been granted to them for pasturage. It appears to have been also calculated that the severity of the assimilating operations upon a free and proud people, unaccustomed to labour, and hating the pacific drudgery to which they must be reduced, would have much effect in breaking their spirit, and in keeping their numbers down. It was, in the first place, required that they should make bricks, and with them build towns and villages. The principal towns, Pithom and Raamses, were to be strong places, probably intended to be held by Egyptians to enforce the new operations, as well as to furnish secure places to which they might bring, and in which they might treasure up, the proportion of corn and other produce which was to be paid to the king. For this, certain officers were made responsible; and hence it

⁵ *Erinnerungen aus Aeg. und Kleinas. th. II. s. 231.* Ap. Hengstenberg, Egypt, p. 79.

⁶ *Egypt and the Books of Moses*, by Dr. E. W. Hengstenberg. From the German by R. D. C. Robbins. Andover, 1843, p. 79.

⁷ *J. B. Frazer's Persia*, p. 360.

was made imperative on them to enforce the measures by which only the required amounts could be realized. The situation of these "treasure cities for Pharaoh" is not well known; but all accounts agree in giving them a place in the land which the Hebrews occupied. Before, also, the land could be well brought into cultivation, it was necessary to cut canals, to construct dams, and to execute most of the other works which have been already enumerated. Undertakings so hateful as these to a Bedouin people, we know can only be executed by sheer compulsion, and under immediate superintendence and control. The Egyptians evidently knew this to be necessary, especially when not only the work, but its object, was detestable. The execution of the royal orders was therefore confided to men, "task-masters," who were charged with responsibilities which made them exact very strictly the services required. Thus "the Egyptians made the children of Israel serve with rigour; and they made their lives bitter with hard bondage in mortar, and in brick, and in all manner of service in the field; all the service wherein they made them serve was with rigour²."

What was the name of the king who knew not Joseph is at present undecided. Mr. Faber believes him to have been, not one of the native Mizraim, but a foreigner, one of the shepherd kings, the sovereign of the warlike Hycsos, who at this time returned into Egypt³. Mr. Faber's reasoning is unanswerable if we can depend on his chief authority, Manetho. But the reasoning of Hengstenberg¹ demonstrates that we cannot depend on Manetho.

Sir Gardner Wilkinson believes him to have been Amosis Chebron². But the learned author rightly distrusts his own tables, and the reasoning does not seem to be satisfactory. Mr. Cory³ makes him to be Amenophis II. This writer seems to have solved more difficulties, and, from a diligent comparison of authorities, to have submitted to us the most probable conclusions. But all is at present uncertain. I find, however, that Mr. Cory is confirmed by the oldest chronological tables⁴.

We have already seen from Mr. Cory, that the hieroglyphic, which probably represents Joseph on the sculptures, was defaced under the influence of the dynasty which knew not Joseph. Several very curious coincidences might be collected from history on this subject. The ancient churches were accustomed to expunge from the dyptychs the name of any

benefactor or saint who apostatized or became heretical. The names of Tosti and Harold were expunged from the Liber Vitæ of the Monks of Durham after the conquest of England by William⁵. The name of Becket was razed from the service books in England by command of Henry VIII. The word and name of the pope was also commanded to be every where erased by the same monarch, &c.

NOTE 2. *On the bondage in Egypt, and the situation of Pithom and Raamses.* Exod. i. 10—14.

For the rigour with which the Israelites were made to serve the Egyptians—the proofs that straw was mingled with the material for the brick, and the labours of the Israelites in building pyramids, cutting canals, &c., I must refer generally to Hengstenberg⁶ and the usual authorities.

In Exod. i. 11 we read; they built for Pharaoh treasure cities (or walled frontier cities), Pithom and Raamses, or Ramesea. Let us endeavour to ascertain the position of these two cities. "With regard to the first, this can be determined without difficulty. It will be denied by no one that it lay within the land of Goshen. Pithom is incontestibly, and by universal admission, identical with the Patumos of Herodotus⁷." Speaking of the canal which connected the Nile with the Red Sea, this author says, "The water was admitted into it from the Nile. It began a little above the city Bubastis, near the Arabian Patumos, but it discharged itself into the Red Sea." According to this, Patumos was situated on the east side of the Pelusiac arm of the Nile, not far from the entrance of the canal which unites the Nile with the Red Sea⁸ in the Arabian part of Egypt⁹.

The Itinerarium Antonini furnishes a further limitation. It can scarcely be doubted that the Thum which is there mentioned is identical with Patumos and Pithom. The Π is merely the Egyptian article¹. Now this Thum was twelve Roman miles distant from Heroöpolis², whose ruins are found in the region of the present Abu Keisheid. All these designations are appropriate if, with the scholars who accompanied the French expedition, we place Pithom on the site of the present Abbaseh, at the entrance of the Wady Tumilat, where there was at all times a strong military post.

² See the Liber Vitæ in the Surtees Collection.

³ Page 93, &c.

⁴ Book ii. c. 158.

⁵ If the passage from Herodotus is correctly understood, Patumos, situated near the beginning of the canal, cannot be identical with Heroöpolis, as is erroneously asserted by some.

⁶ Compare Bähr upon the passage: "Arabia dicitur urbs, quod omnes Ægypti urbes a Nilo Arabian versus sitæ hoc nomine vulgo afficiuntur." The Seventy translate Π in Gen. xlv. 10, by Γερου Ἀραβίας, just as Herodotus calls Patumos an Arabian city.

⁷ Champollion, *L'Égypte sous les Pharaons*, t. 2.

⁸ Itin. Ant.

¹ Kitto's Palestine. Bible History. London, C. Knight, 1841. p. 150, 151.

² Faber's Origin of Pagan Idolatry, vol. iii. p. 531, &c.

³ Dissertations on Manetho, &c., at the end of his work on Egypt and the Five Books of Moses, p. 241.

⁴ Egypt and Thebes, pp. 511. 506.

⁵ Chronological Inquiry, &c. p. 126.

⁶ See Tallent's Tables of Universal History.

Of the situation of Raamses, or Rameses, that it lay in Goshen, we have already spoken. I only add, that it is said in Gen. xlvii. 11, "And Joseph gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses." The same land which is every where in the preceding and succeeding context called the land of Goshen, is here designated as the land of Rameses, or the land

whose chief city is Rameses ; and this is entirely in accordance with Exod. xii. 37, and Num. xxxiii. 3. 5, where Rameses, since the departure of the Israelites commences there, is clearly designated as a central point in the land of Goshen³. See note on Gen. xlvii. 11. in a former section.

³ Hengstenberg, p. 49, &c.

SECTION LXXXIII. EXODUS II. 11—23. PSALM LXXXVIII.

TITLE.—*Traditions handed down from remote antiquity, agreeing with revelation, confirmed by history, and consistent with reason, may be received as illustrations of Scripture. The traditionary greatness of Moses in Egypt. The suffering and slavery of Israel. The eighty-eighth Psalm—the first, earliest prayer of the Church.*

INTRODUCTION.—The nature and value of tradition, as the illustrator of the Holy Scriptures, is not generally understood. A tradition is the report of an act or saying which is past. The report, for instance, that a great battle was fought at Waterloo in the year 1815, is a tradition. The truth of that report was known before there was any, even the earliest written account of it, by several thousand eye witnesses ; and that truth would have been eternally the same if there had been no written account whatever. But that the certainty of the truth, which was at first confined to the eye witnesses, might be known to others who, though alive at the time, were not eye witnesses ; and to others also who should live after the time of that battle ; four several authentic accounts of the battle were published immediately after the event, by the four chief leaders of four several bands of soldiers who fought at Waterloo. They were published by the leaders of the English, the Hanoverian, the Belgian, and the Prussian forces. These accounts being given from, and by authority, may be called *the written authoritative tradition of the battle* ; and their united testimony on all the points to which they relate must be regarded as the criterion of the truth of the facts recorded. But many events were not, and could not, be recorded in those authentic narratives, which would be long remembered, and told to others by the survivors of the battle. These events were sometimes written, and may be, therefore, called *genuine*, but not *authoritative tradition*. Those which have not been written, but which are still handed down from father to son, may be called *oral*, and *unauthoritative tradition* ; and these unwritten reports of the battle, in all future times, must be considered as possessing the least authority ; because their various reporters will unavoidably *add to them, change them, and take from them*, according to their talent, memory, invention, circumstances, or controversies. There are thus *three kinds of tradition to prove to us and to our descendants the truth of the historical fact of the battle of Waterloo* : and if any doubt arises of the certainty of the events recorded, there are three classes of testimonies ; of which the *third*, or *oral*, tradition is of *less* value than the second ; the *second*, or *written*, but unauthorized tradition, is of *less* value than the first. The testi-

mony of the first is of more value than the second, and the second than the third: and in all matters of dispute the authority of the first is the criterion of the truth of the events recorded in the two second. Nothing would be received as true on the authority of the second and third, which clashes with the first. Now if we would declare that the four accounts of the battle, given by the four leaders, were inspired, we should have the precise parallel between the four Gospels' history, and that mass of testimony, which being neither inspired revelation, nor authentic history, is called more particularly by the name "*tradition*." And the same illustration is no less applicable to every other part of the Holy Scripture. *Scripture* is the *inspired tradition* of an act or saying; *history* is the *uninspired written tradition* which confirms it. And a mass of narratives, which for a long time were unwritten and uncollected, are the most questionable and least valuable tradition: and these, if depended upon against the authority of the former, will but too often make the New Testament word of God of none effect among Christians; as the same kind of ancient traditions made the Old Testament word of God of none effect among the Jews.—We apply these remarks to the section before us. The *inspired Old Testament* informs us that Moses was educated as the son of Pharaoh's daughter; and the inspired New Testament informs us that he was mighty in deeds. The *authentic, genuine, but uninspired History* of Josephus, tells us that Moses was made the military commander of an army against the southern inhabitants of Egypt. The *traditions of a less authentic nature* in Eusebius, Artapanus, and many others, all still unite in representing Moses, before his flight into Midian, as an eminent, learned, illustrious warrior, employed by the court, and high in the confidence of both the king, the court, and the people. The *union, therefore, of all these traditions*, justifies us in asserting that Moses was the fittest agent for accomplishing the designs and purposes of God, in providing for the deliverance of His Church and people.—At the time when the events related in this section began, Moses was forty years old. He had probably just returned from his successful military expeditions to the south, and he went out from the palace of Pharaoh to visit his brethren, the children of Israel. He saw their misery; and when one of the overseers, who were employed to inspect them, struck, and it is said killed, an Israelite, Moses slew the Egyptian (ver. 11, 12). He believed that his brethren would receive him as their captain, and rally round him as their military leader. How was he disappointed, when on going among them the next day, and endeavouring to mediate in a dispute, his brethren reproached him for the death of the Egyptian; and compelled him to give up all his present projects for their deliverance. "Wilt thou kill me, as thou killedst the Egyptian?" said one of them, who is reported to have been Dathan.—And Moses left Egypt, and fled to Midian, a place about three hundred miles distant from Goshen; where he married Zipporah, the daughter of Jethro, of the family of Reuel; and where he remained forty years, till he was commissioned by the God of Israel to accomplish by miracle that deliverance of his people, which he had attempted by natural, or merely human means.—The bondage of Israel continued, and their misery and affliction were sanctified to their change of heart, to their recovery from idolatry,

and to their solemnly pouring forth their complaints to God. They sighed, they groaned, by reason of their bondage, and some of the most learned men have believed that the language of their deep and sad sorrow is expressed in the 88th Psalm, which I have, therefore, placed in this section; and which I commend to you as the utterance of the feelings of the broken and contrite heart; and the true meaning of which I shall attempt to give in the prayer with which this section is concluded. It is selected by the Church to express its mourning in the hour when Christ had died on the cross, and his body was placed in the grave.—Happy shall we be, if our afflictions are thus sanctified by God's grace upon us. Happy shall we be, if in the midst of the bondage of sin, and the wretchedness of the miserable conviction, that though we feel its yoke in the heart, we cannot escape from its dominion,—we still confess that the remembrance of our sins is grievous to us, and the burthen of them is intolerable; and if we pray day and night to the Lord God of our salvation, that He would bring forth our souls out of Egypt, and have mercy upon us; that He would forgive us all that is past; and grant that we may ever hereafter serve and please Him in newness of life, and find deliverance and pardon, and rest and peace to the soul.

EXODUS II. 11—23.

BEFORE
CHRIST
1531.

* Acts 7. 23,
24.
Hebr. 11. 24,
25, 26.
* ch. 1. 11.

11 ¶ And it came to pass in those days, * when Moses was grown, that he went out unto his brethren, and looked on their ^bburdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

* Acts 7. 24.

12 And he looked this way and that way, and when he saw that *there* ^cwas no man, he ^cslew the Egyptian, and hid him in the sand.

* Acts 7. 26.

13 And ^dwhen he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

* Acts 7. 27,
28.

† Heb. *a man*,
a prince,
Gen. 13. 8.

14 And he said, * Who made thee † *a prince* and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and

said, Surely this thing is known.

BEFORE
CHRIST
1531.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But ^fMoses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by ^ga well.

* Acts 7. 29.
Hebr. 11. 27.

16 ^hNow the ||priest of Midian had seven daughters: ⁱand they came and drew *water*, and filled the troughs to water their father's flock.

* Gen. 24. 11.
& 29. 2.
* ch. 3. 1.
† Or, *prince*,
as Gen. 41. 45.
Gen. 24. 11.
& 29. 10.
† Sam. 9. 11.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and ^kwatered their flock.

* Gen. 29. 10.

18 And when they came to ^lReuel their father, he said, How *is it that* ye are come so soon to day?

† Numb. 10.
29. called also
Jethro, or
Jether,
ch. 3. 1. & 4.
18. & 18. 1,
&c.

19 And they said, An Egyptian delivered us out of the hand of the shep-

BEFORE
CHRIST
1531.

herds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where is he? why is it *that* ye have left the man? call him, that he may ^meat bread.

21 And Moses was content to dwell with the man: and he gave Moses ⁿZipporah his daughter.

22 And she bare *him* a

son, and he called his name || ^oGershom: for he said, I have been ^pa stranger in a strange land.

23 ¶ And it came to pass ^ain process of time, that the king of Egypt died: and the children of Israel ^rsighed by reason of the bondage, and they cried, and ^stheir cry came up unto God by reason of the bondage.

BEFORE
CHRIST
1531.

† That is, *a stranger here.*

• ch. 18. 3.
• Acts 7. 29.
Hebr. 11. 13, 14.

• ch. 7. 7.
Acts 7. 30.

• Numb. 20. 16.

Deut. 26. 7.
Ps. 12. 5.

• Gen. 18. 20.
ch. 3. 9. & 22. 23. 27.

Deut. 24. 15.
Jam. 5. 4.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

|| Or, of.
|| Or, a Psalm
of Heman the
Ezrahite, giving
instruction.

• 1 Kings 4. 31.

1 Chron. 2. 6.

• Ps. 27. 9. & 51. 14.

• Luke 18. 7.

¶ A Song or Psalm || for the sons of Korah, to the chief Musician upon Mahalath Leannoth, || Maschil of ^sHeman the Ezrahite.

1 O Lord ^tGod of my salvation, I have ^ucried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life ^vdraweth nigh unto the grave.

4 ^wI am counted with them that go down into the pit: ^xI am as a man *that hath* no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are ^ycut off || from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and ^zthou hast afflicted *me* with all thy waves. Selah.

8 ^aThou hast put away

mine acquaintance far from me; thou hast made me an abomination unto them: ^b*I am* shut up, and I can- not come forth.

9 ^cMine eye mourneth by reason of affliction:

LORD, ^dI have called daily upon thee, ^eI have stretched out my hands unto thee.

10 ^fWilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?

12 ^gShall thy wonders be known in the dark?

^hand thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and ⁱin the morning shall my prayer prevent thee.

14 LORD, ^kwhy castest thou off my soul? *why*

^lhidest thou thy face from me?

15 *I am* afflicted and ready to die from *my* youth

• Lam. 3. 7.

• Ps. 38. 10.

• Ps. 86. 3.

• Job 11. 13.
Ps. 143. 6.

• Ps. 6. 5. & 30. 9. & 115. 17. & 118. 17.

Isai. 38. 18.

• Job 10. 21.
Ps. 143. 3.

• Ps. 31. 12.
ver. 5.
Eccles. 8. 10. & 9. 5.

• Ps. 5. 3. & 119. 147.

• Ps. 43. 2.

• Job 13. 24.
Ps. 13. 1.

BEFORE CHRIST 1531. up: *while* ^m I suffer thy water; they ⁿ compassed
Job 6. 4. terrors I am distracted. me about together. BEFORE CHRIST 1531.
 16 Thy fierce wrath 18 ° Lover and friend Ps. 22. 16.
 goeth over me; thy terrors hast thou put far from me, Job 19. 13.
 have cut me off. Ps. 31. 11. & 38. 11.
 17 They came round and mine acquaintance into
 about me || daily like darkness.

| Or, *all the day.*

PRAYER.—LET US PRAY *that the mercy of God would deliver us from the sorrows of our hearts under the remembrance of sins committed—from the sorrows of our hearts under the intolerable burthen of the bondage of the sins which continue—and from the sorrows of our hearts when under the fear that our souls be cast off in the future from our God.*

“ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. The remembrance of them is grievous unto us; the burthen of them is intolerable.” Have mercy, O have mercy upon us! As Thy servants, the people of Israel, in the land of Egypt, did sigh unto Thee by reason of their bondage; and the sorrowful sighing of the prisoners came before Thee, and Thou didst hear their groaning, and remember Thy covenant with Abraham, with Isaac, and with Jacob—as Thou didst look down from heaven upon them, and manifest Thy mercy towards them; so manifest Thyself unto us; so look down from heaven, Thine holy place; so remember Thine holy covenant which we have made with Thee when we became the members of Thy Church, the brethren of Christ, the inheritors of the kingdom of heaven, and the partakers of the better covenant, which has been sealed to us by the blood of Thy dear Son! We confess, with shame and confusion of face, that we have forsaken the Guide of our youth, and the covenant of our God. We have sinned, deeply sinned against light and knowledge, against the conviction of Thy truth, against the reproaches of our conscience, and against the persuasions and the warnings, the threatenings and the power of the Holy Spirit of our God. Yet, O Lord God! Thou who alone givest salvation from the terrors of a wounded conscience, and a troubled mind, to Thee will we daily cry for Thy mercy; now, even now, let our prayer come before Thee; incline Thine ear to the secret desires of our repentant and broken heart (ver. 1—2). O have mercy, have mercy upon the souls which are exceeding sorrowful, even unto death! Save our life from the grave which is before us, till Thy comforts have refreshed our soul (ver. 3). As the dead in the grave, who have neither hope of Thy mercy, nor strength nor wish to serve Thee, so are our souls as those of the dead before Thee (ver. 4). Free only to commit sin, because of the weakness of our nature and reason, we are as the dead before Thee! Like the slain in the grave of sin, Thou hast laid us in the lowest pit—in the darkness, and in the deeps of sorrow and despair! On us Thy wrath and indignation resteth! Thou hast afflicted us with all Thy waves (ver. 5—7)! The friends and the acquaintance who fear Thy name, abhor us! As the loathsome leper was shut up in his own contaminated mansion, and avoided by all; so are we as hateful sinners before Thee: unworthy to unite with Thy servants in their prayers and praises! We mourn by reason of our affliction! Have mercy, have mercy upon us! Daily will we call upon Thee! Day and night will we stretch forth our hands unto

Thee, until the sorrows of our hearts be banished by the comforts of Thy Holy Spirit. O raise us from this grave of sin! Wake us from among the dead, before it be too late to repent, and turn to Thee. The living, the living shall praise Thee! Then Thy wonders of mercy and grace shall be shewn. Break the yoke of bondage from our necks. Shew Thy wonders to those who were dead in sin before Thee. Make us who were dead, rise again to praise Thee. Before our bodies be committed to the grave, where Thy loving kindness is not known; before our souls are summoned to that invisible world, where the invitations to repentance are heard no more; shew to us Thy mercy! Pardon the past! Restore Thy comfort to our souls! Guide us by Thy counsel, and lead us to Thy glory (ver. 8—12). Hear our prayers, O Lord, and with Thine ear consider our calling! Unto Thee shall our mourning—unto Thee shall our prayer be made (ver. 13). Cast not away our souls for ever. From the fear of Thy wrath, from the dread of everlasting destruction, deliver us. Hide not Thy face from us (ver. 14). From our youth up we have sinned, and we have been afflicted. We have suffered Thy terrors. We have known Thy wrath. The horrible fears of the continuance of Thy judgments upon the soul for ever and for ever have come about us, and encompassed us; and as the floods of water they have overwhelmed us; while the Saviour and the Friend, the Lover and the Deliverer, the once manifested God of the soul, and of Israel, has been withdrawn into distance and darkness; and our souls have been left without God, and without hope in the world (ver. 15—18). O let it be thus no more with our souls! Deliver us from the bondage of Egypt; and hear, O King of heaven, hear us when we call upon Thee! Save us from the miseries of despair! Save us from the dominion of sin in the heart, and in the life! Save us from the fears of death, the victory of the grave, the terror of judgment, and banishment from our God for ever. Thus, O Lord God of our salvation, we cry day and night before Thee. Incline Thine ear, and hear us! Save us from all evil for Thy mercy's sake! "Lord hear, Lord forgive, Lord hearken and do, and defer not for Thine own sake, for Thy children and Thy people are called by Thy name." We ask all in the name, and for the sake of Thine only Son, our Lord, who has taught and commanded us, when we pray, to say—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the traditions respecting Moses, and the traditions of the Church.* Exod. ii. 11.

There is no improbability in the traditions related by Josephus and Eusebius, that Moses was a distinguished general, and obtained victories in the south of Egypt. Having been educated and brought up as the son of Pharaoh's daughter, he would either by the time he was forty years of age have passed his life in unprofitable idleness as an appendage to the court, or he would have become a priest, or a soldier. His whole history forbids us to imagine the former; his religious biases and character, derived from the care of his earlier years under the charge of his religious father and mother, destroy the second supposition. And if he became a soldier, the military education he must have received among a mili-

tary people, his undoubted talents, and his regal rank, would have entitled him to claim, and enabled him to sustain with credit and honour, the highest offices in the Egyptian army. The other traditions mentioned by Eustathius, that he took the town of Saba in southern Egypt by means of Thamïs the daughter of the king of Ethiopia, whom Moses married in return for her treachery to her father, does not seem so probable, as we read nothing of such marriage in the Pentateuch. All these traditions, however, confirm the more probable narrative of Josephus and Eustathius, which is also consistent with the scriptural history. There can be, I think, no objection to our receiving as authentic any traditions which are thus handed down from remote antiquity,—which agree with Revelation, are confirmed by

history, and are consistent with probability and reason¹.

The four authentic accounts of the battle of Waterloo, to which I refer in illustration of the views I have given in the introduction to this section respecting tradition, are; the Gazette account of the Dispatches of the Duke of Wellington, dated from Waterloo, June 19, 1815; the Report of the Hanoverian General Von Alten to the Duke of Cambridge, dated from Brussels, June 20th; the Report of the Prince of Orange, dated also Brussels, June 22nd; and the Official Report of Marshal Blucher, dated soon after the battle². A thousand years hence, any reported but unwritten fact which is consistent at once with these four narratives, and with the contemporaneous histories written soon after the battle, and which has been so handed down that its report may be traced to a remote period near the time of the battle itself, may be accepted as a probable or certain truth; though it be only the truth of an unwritten tradition; and any fact or sentiment similarly handed down, whether among Jews or Christians, relating to the Church of Moses or to the Church of Christ, is worthy of examination, and probably of reception. This only must be added, that they must not make the word of God of none effect, as substitutes for that better and only safe guide to truth. They must enforce its sanctions and confirm its truths; or be at once rejected with contempt as deceptions, absurdities, and falsehoods.

NOTE 2. *On the date and interpretation of the 88th Psalm, and the tradition that it was written by Heman the grandson of Judah during the bondage of Israel in Egypt.* Exod. xi. 23.

Lightfoot supposes that Heman who composed the 88th Psalm and Heman the singer (1 Chron. vi. 33) were not the same person. The former was the immediate son of Gerah, the descendant of Judah, and lived in Egypt during the time of the affliction of the Israelites (1 Chron. ii. 6). Witsius differs from Lightfoot in this opinion; and many of the commentators suppose the psalm to have been written during the Babylonish captivity. But we do not read that any of the name of Heman flourished at that time; and the Psalm is therefore inserted here, as well on the authority of Lightfoot, who repeatedly asserts this to be its proper place; as from its internal evidence, and the probable allusion (Exod. ii. 23) to some compositions of this kind which were penned by the Israelites in this mournful period of suffering and distress. Lightfoot's

¹ See the traditions respecting Moses in the *Biblica Critica*, vol. ii. p. 18, &c.; Bp. Newton's *Dissert. ap. Works*, vol. ii. *Dissert. 1.*; Philo's *Vita Moïsis*, &c.

² See the whole collection of these and contemporaneous dispatches, in Booth's account of the battle of Waterloo, vol. i. pp. 185—208.

works, vol. i. p. 23. 70. 699; Witsius, *Misc. Sac.*, p. 170; Dr. Wells' *Commentary*, vol. iii. *in loc.*

Such was the note in the earlier editions of the Arrangement. I see no cause, on further studying the subject, for rejecting Lightfoot's conclusion. Ikenius³ would refer the authorship of the Psalm to Uzziah, when shut up in his leprosy. Rosenmüller, the chief modern authority, refers it to some period of exile and distress⁴. The Targums, Jarchi, and Kimchi, refer it to the times of the Babylonish captivity. Horsley makes it the prophetic lamentation of the Messiah. I would refer it, however, to the present date, not only for the reasons given by Lightfoot, or on account of the title, on which no certain dependence can be placed⁵, but from the internal evidence. The language of complaint or distress seems more applicable to the account of the severe bondage and misery of Egypt, than either to the legal imprisonment of Uzziah, the captivity of Babylon, or any other of the national distresses. Thus, verse 1 is exactly parallel with Exod. ii. 23, which it here follows—"they cried unto the Lord,"—and the language of the Psalm is, "I have cried day and night before Thee." The Hebrew may be said to be the same. The י and ז being interchangeable letters. The expression in Exodus is צָעַקוּ, "they cried out," and in the Psalm, קָרָאתִי, "I have called, &c." The deep affliction of the Israelites in Egypt is well expressed by the second verse of the Psalm, "Give ear unto my cry," where the word is neither צָעַק nor קָרָאתִי, but הִנֵּה, which Bishop Horsley interprets to be "the inarticulate motion of the lips in deep grief;" and the word therefore well corresponds to Exod. ii. 24, "the Lord heard their groaning, הִשְׁמָעוּ, the doleful noise of their distress—the cry of their sorrow."

The fifth and sixth verses have given rise to much discussion. The Hebrew is well explained, if it is referred to the bondage in Egypt. The Jews had been distinguished in their own country, under Abraham and Jacob, for military exploits. The words translated in our version, in ver. 4, "I am as a man that hath no strength. Free among the dead," are חֲפֵזִי כְּחֵזֶק הַמֵּתִים, which may be translated, "(I have become) as a strong man (now), without strength, stript (or free from his armour) among the dead, like the wounded on the field of battle." This version, which may be justified at length, exactly describes the condition of the Israelites. They had been powerful, they were now powerless. They were as if disarmed, like a defeated and conquered army after an unsuccessful battle.

³ Ap. Rosenm. *in loc.* p. 1484.

⁴ Rosenm. *in loc.*

⁵ See the *Prolegomena* of Rosenmüller, cap. iv.; and Horne's *Crit. Introd.* vol. iv. p. 108. Fifth edit. 1825.

The passage from ver. 5 to 7 describes only their hopelessness.

The 8th verse describes the manner in which their Egyptian friends of the house of Pharaoh had forsaken them. Joseph and his family had formerly been protected by the kings of Egypt, and by the priests of the people. All had forsaken them, and deemed Israel to be an abomination, yet they were shut in, and surrounded by their enemies, and could not escape to return to their own land, ver. 10. In Exod. iii. 20, we read that God declared to Moses He would show His wonders, *וְנִפְתָּלֶנּוּ*, and the Hebrews were accustomed from the beginning to expect miracles from the hand of God in their favour. The distressed Israelite in Egypt expostulates in this verse whether God would show his wonders *וְנִפְתָּלֶנּוּ*, "unto the dead," that is, "unto the Rephaim," *רֵפְאִים*. Now, the word Rephaim describes the wicked, or those who were not of the Church of God⁶. The meaning, therefore, is, "Wilt thou work miracles among the wicked Egyptians, and make them Thy Church? Shall the dead in sin arise to be Thine and praise Thee?" These questions continue till the fourteenth verse, and then he goes on to say,

⁶ See on Job xxvi. 5, and Gen. xiv. 5.

"Why castest Thou off," or, as Bishop Horsley translates the sentence, "Why discardest Thou my soul! Why dost Thou reject Thy people Israel?" The passage is parallel with Exod. ii. 24, "God remembered His covenant. He heard their appeal. He listened to their prayer." The remainder of the Psalm is but a recapitulation of the former complaints; and the whole Psalm is the language of the hopeless and bitter distress described in the history of the bondage in Egypt.

An objection may be taken to this view, because of the word Jehovah which occurs in the Psalm, as compared with Exod. iii. 13. To this I answer, that the name Jehovah occurs in Gen. xv. 6, 7; xxvi. ii. 24; and xxviii. 13; and it could not have been forgotten by every Israelite. Moses was commanded to revive the remembrance of the name universally and generally in his appeal to the whole nation, as the name of the God who fulfilled, as well as gave his promises: but see more on this point in Exod. vi. 3.

In changing the expressions of the Psalm into the plural, I have endeavoured to give the spiritual interpretation, as the language of the prayer of the broken-hearted and mourning.

SECTION LXXXIV. EXODUS II. 24, 25. III.

TITLE.—*When Christ comes again to judge the living and the dead, He will manifest Himself in the same glory in which He appeared to Adam and to Abraham, to Moses in Sinai, to the Disciples at the transfiguration, to St. Paul in the way to Damascus, and to St. John in the Isle of Patmos. Christ appears to Moses. The Divine Legation of Moses. The promise of deliverance to the people of Israel.*

INTRODUCTION.—A Deist is the person who believes in one God, but denies and rejects the revelation which affirms that God has manifested Himself to the world in the Person of Jesus Christ. He believes that God is only manifested to the world in the works of His visible creation. A Christian (God be thanked for his faith and hope!) believes that the Supreme Being manifests Himself to the reason and to the senses in the visible creation; but to the reason and to the affections in the Person of Jesus Christ: and that this Christ, before the creation of the visible world, became in anticipation the Ruler of the moral world; and became manifest to men at various times, and in various modes, both before He was made man, and during His abode on the earth as man, and after His return from earth to the invisible world from which He descended. He believes, too, that the same Christ will come again, in a manner which is called "coming in His glory," to change the living, and to wake the dead. This glory is frequently mentioned in the books of Revelation. It was the appearance of an

embodied, or collected, supernatural light, sometimes occupying a larger, sometimes a smaller space. Sometimes this glory covered the heavens (Habakkuk iii. 3, 4) with beams of light, or fire, streaming from it on all sides. When the law was given from Sinai, this glory rested upon one of its highest peaks. Thunders were heard; lightnings were seen; the mountain shook as if an earthquake moved its mass. There was an appearance of a cloud around the embodied light; and a voice, as of the sound of a trumpet, was heard replying to the voice of the Prophet who addressed the present Deity (Exod. xix. 16—19); and it is not improbable that the real origin of *the worship of the sun arose from the longing of the first earliest race of man for the continued manifestation of this glory*; and from supposing the sun to be its permanent representative. Sometimes this glory met the solitary Patriarch, who was thus to be favoured. Sometimes it occupied the most holy place in the tabernacle or the temple. It was vouchsafed to Adam, to Abraham, to the disciples at the transfiguration, to St. Paul on the way to Damascus, to St. John at Patmos. The descriptions of the appearance of Christ at some future great manifestation of Himself, convince the Christian that the glory in which He shall come to judge the living and the dead, will be of the same nature as that which has so often appeared; and *the same Christian believes that it might please God at any moment to cause His glory thus to appear to him*, to assure him of His Presence, and to confirm his faith. The present section relates one of the chief of these manifestations of this glory of God.—The promise of God had been given to Abraham and to Jacob¹, that their descendants in Egypt should return to Canaan. And the time had come when that prophecy should be accomplished. The people were in the deepest affliction. In that affliction they prayed—they groaned for deliverance. The hour of affliction and sorrow is the most usual season of prayer; and consequently, the season when the God of the Covenant most frequently speaks peace to the repentant and praying soul. So it was now. God remembered His covenant, and looked upon His people, and *had respect unto them* (Exod. ii. 24, 25); that is, *He again became manifest to them*, as He had been before manifested to Abraham, and as He will be again manifested to us all.—That manifestation took place in this way. Moses had conducted the flock of Jethro from Midian in Arabia, one hundred and fifty miles round the eastern branch of the Red Sea, to that part of the desert in which was the mount, or mountains of Horeb, or Sinai (Exod. iii. 1). There, as he was engaged in pious meditation, the same Lord of the Covenant which had appeared to his fathers, appeared to him. A flame rested upon the thicket around him, burning with fire, but not consuming nor destroying the trees, or palm groves near him (ver. 2). When he left his flock for a moment under the care of the attendants, to observe the wonderful sight more closely, a voice proceeded from the flame of fire, as the same voice had been uttered to Adam, to Abraham, and at a subsequent period to the disciples at the transfiguration, to St. Paul in the way to Damascus, to St. John at Patmos, and which shall be again heard by all mankind, when the

¹ Gen. xv. 13, 15. Gen. xxviii. 13, 14.

same voice shall call the dead from their graves. That same supernatural voice called to Moses : commanded him to approach with reverence, for the place was holy ground ; for the God of Abraham, of Isaac, and of Jacob, the God of the Church of all ages was present there ; and Moses hid his face with awe, as we shall meet the same God with awe, when He appears before the rising dead. The voice proceeded to speak the words of comfort, as we hope the voice will speak to us. “ I have seen,” it said, “ the affliction of my people ; and I am come down from heaven to deliver them, and to save them : their cry, their prayer is heard. And thou, thou shalt be sent to Pharaoh. Thou shalt be the human agent to deliver my people ” (Exod. iii. 8—10). When Moses, doubting the evidence of his senses, humbly requested that he might have some other proof of the certainty of this apparently impossible fact, those three proofs were given to him, which are the demonstrations to all believers in the same God, of the truth of His holy revelation. They were these, the *consciousness of the Divine Presence*—“ Certainly I will be with thee ;” the *evidence of miracle*—“ This, this manifestation of My Presence is now a token to thee ; and the *evidence of prophecy*—“ Thou shalt serve God in this mountain, when thou hast brought out my people ” (ver. 11, 12). We must consider the next part of the address to Moses concerning the name of God, in the 87th section, which includes the sixth chapter of Exodus (ver. 13—16). The promise of the deliverance of the people is then repeated (ver. 17, 18) ; the obstinacy of Pharaoh is predicted, that he would not let the people go, unless the mighty hand of God first wrought miracles and wonders, and inflicted great judgments upon him (ver. 19). These wonders and judgments are promised, and the remarkable prophecy, which had been spoken before to Abraham (Gen. xv. 14), was repeated, with this addition ; that when the people left Egypt, the nine first plagues, and more especially the tenth plague, the miraculous and sudden deaths of the first-born in each house of Egypt, shall have so impressed the minds of the Egyptians with the conviction, that the God of Israel was superior to all the gods of Egypt, that they should joyfully and eagerly comply with the request of the Israelites, when the Israelites should ask of the Egyptians jewels of silver, and jewels of gold, and raiment. The Egyptians, it is predicted, should confess the power of the God of Israel, and give to the God of Israel ; and so the people should spoil the Egyptians (ver. 22). As it was with the deliverance of Israel from Egypt, so also it shall be with us at the last. If, like the people of God, (the believing Israel,) we are convinced that the God of Abraham, of Isaac, and of Jacob, the God and Father of our Lord Jesus Christ, is the true God of the promise, and of the Covenant ; that He is the Saviour, the only God to whom our hearts and affections should be given ; and if we repent and turn to Him, He will deliver us from the bondage of our spiritual slavery, and from the hands of all who hate us. If we are not now thus convinced of the truth, the day must come when His plagues and judgments will afflict us, and we shall remain for ever under the curse of continuance in Egypt, when His people are delivered from the bondage of sin and death.

EXODUS II. 24, 25. III.

BEFORE
CHRIST
1491.

^a ch. 6. 5.
^b ch. 6. 5.
 Ps. 105. 8. 42.
 & 106. 45.
^c Gen. 15. 14.
 & 46. 4.
 ch. 4. 31.
 1 Sam. 1. 11.
 2 Sam. 16. 12.
 Luke 1. 25.
 † Heb. *knew*.
^e ch. 3. 7.

CHAP.
III.^f ch. 2. 16.

^g ch. 18. 5.
 1 Kings 19. 8.

^h Deut. 33. 16.
 Isai. 63. 9.
 Acts 7. 30.

ⁱ Ps. 111. 2.
 Acts 7. 31.

^k Deut. 33. 16.

^l ch. 19. 12.
 Josh. 5. 15.
 Acts 7. 33.

^m Gen. 28. 18.
 ver. 15.
 ch. 4. 5.

Matt. 22. 32.
 Mark 12. 26.
 Luke 20. 37.

Acts 7. 32.
ⁿ So 1 Kings

19. 13.
 Isai. 6. 1. 5.
 Neh. 9. 9.
 Ps. 106. 44.
 Acts 7. 34.

24 And God ^aheard their groaning, and God ^bremembered his ^ccovenant with Abraham, with Isaac, and with Jacob.

25 And God ^dlooked upon the children of Israel, and God ^e†^o had respect unto *them*.

1 Now Moses kept the flock of Jethro his father in law, ^fthe priest of Midian: and he led the flock to the backside of the desert, and came to ^gthe mountain of God, *even* to Horeb.

2 And ^hthe angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this ⁱgreat sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called ^kunto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: ^lput off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, ^m*am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for ⁿhe was afraid to look upon God.

7 ¶ And the LORD said,

I have surely seen the affliction of my people which *are* in Egypt, and ^ohave heard their cry ^pby reason of their taskmasters; for ^qI know their sorrows;

8 And ^rI am come down to ^sdeliver them out of the hand of the Egyptians, and to bring them up out of that land ^tunto a good land and a large, unto a land ^uflowing with milk and honey; unto the place of ^vthe Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, ^wthe cry of the children of Israel is come unto me: and I have also seen the ^xoppression wherewith the Egyptians oppress them.

10 ^yCome now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, ^zWho *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, ^aCertainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come

BEFORE
CHRIST
1491.^a ch. 2. 23. 24.^b ch. 1. 11.

^c Gen. 18. 21.
 ch. 2. 25.

^d Gen. 11. 5,
 7. & 18. 21. &
 50. 24.

^e ch. 6. 6, 8. &
 12. 51.

^f Deut. 1. 25.
 & 8. 7, 8, 9.

^g ver. 17.

ch. 13. 5. &
 33. 3.

Numb. 13. 27.
 Deut. 26. 9, 15.
 Jer. 11. 5. &
 32. 22.

Ezek. 20. 6.
^h Gen. 15. 18.

ⁱ ch. 2. 23.

^j ch. 1. 11, 13,
 14, 22.

^k Ps. 105. 26.
 Mic. 6. 4.

^l See ch. 6. 12.
 1 Sam. 18. 18.
 Isai. 6. 5, 8.
 Jer. 1. 6.

^m Gen. 31. 3.
 Deut. 31. 23.
 Josh. 1. 5.
 Rom. 8. 31.

BEFORE
CHRIST
1491.

unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

^b ch. 6. 3.
John 8. 58.
2 Cor. 1. 20.
Hebr. 13. 8.
Rev. 1. 4.

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, ^b I AM hath sent me unto you.

^c Ps. 135. 13.
Hos. 12. 5.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is ^c my name for ever, and this is my memorial unto all generations.

^d ch. 4. 29.

16 Go, and ^d gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^e I have surely visited you, and *seen* that which is done to you in Egypt:

^f Gen. 50. 24.
ch. 2. 25. &
4. 31.
Luke 1. 68.

^g Gen. 15. 14,
16.
ver. 8.

17 And I have said, ^g I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the

Jebusites, unto a land flowing with milk and honey.

BEFORE
CHRIST
1491.

18 And ^h they shall hearken to thy voice: and ^h thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath ⁱ met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

^h ch. 4. 31.
^h ch. 5. 1, 3.

Numb. 23. 3,
4, 15, 16.

19 ¶ And I am sure that the king of Egypt ^k will not let you go, || no, not by a mighty hand.

^k ch. 5. 2 & 7.
^l Or, but by strong hand.

20 And I will ⁱ stretch out my hand, and smite Egypt with ^m all my wonders which I will do in the midst thereof: and ⁿ after that he will let you go.

ⁱ ch. 6. 6. & 7.
5. & 9. 15.

21 And ^o I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

^m ch. 7. 3. &
11. 9.
Deut. 6. 22.
Neh. 9. 10.
Ps. 105. 27. &
135. 9.
Jer. 32. 20.
Acts 7. 36.
See ch. 7. to
ch. 13.
ⁿ ch. 12. 31.
^o ch. 11. 3. &
12. 36.
Ps. 106. 46.
Prov. 16. 7.

22 ^p But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ^q ye shall spoil || the Egyptians.

^p Gen. 15. 14.
ch. 11. 2. &
12, 35, 36.

^q Job 27. 17.
Prov. 13. 22.
Ezek. 39. 10.
| Or, Egypt.

PRAYER.—LET US PRAY *that the Lord God will hear us out of the bondage of a hard heart, and a sinful world—that we prepare for His presence, by laying aside every weight, and the sin that doth so easily beset us—and that when the Son of Man shall come in His glory to judge the living and the dead, we may meet Him with joy, as our Saviour and our Friend.*

“O LORD God! who knowest our necessities before we ask, and our ignorance in asking, we beseech Thee to have compassion on our infirmities.” We pray Thee

to hear our groanings under the heavy bondage of the Egypt of a corrupt heart within us, and a sinful world around us. O God of the Covenant with Abraham, and Isaac, and Jacob! God and Father of our Lord Jesus Christ! look down from heaven, Thy holy place, upon us, Thy children. Pardon our sins past. Break off the heavy yoke of the present power of evil. Save us from the *presumption* that offends Thee. Save us from the *despair* that grieves Thee. Speak peace within. Manifest Thyself to our hearts and souls, as Thou dost not manifest Thyself to them that despise Thy holy name. "Graciously look upon our afflictions. Pitifully behold the sorrows of our hearts. Mercifully forgive the sins of Thy people. Favourably with mercy hear our prayers." Let not Satan conquer us. Let not our sinful hearts mislead us. Let not sin and death prevail, nor our affections be borne away from Thee. In the midst of the sorrows we have in our hearts, may Thy comforts refresh our souls. In the midst of the temptations and snares that surround us, may the power of Thy Holy Spirit so be with us, that we lay aside every weight which prevents us from running the race that is set before us; and conquer every sin which so easily besets us, from our place and station, and condition in this world of trial. Guide us by Thy counsel, and give us grace and strength to follow that holy guidance. We thank Thy holy name for the knowledge of the world to come; for the Scriptures of truth which reveal the future to the Church and to mankind; and for all the proofs and evidences Thou hast been pleased to vouchsafe to us, that God shall judge the world by the Son of Man, who shall come in His own glory, and in the glory of His Father, to change the living, and to wake the dead! "Thou art the King of Glory, O Christ! Thou art the everlasting Son of the Father!" Before the heavens were created, and before the foundations of the earth were laid, from everlasting to everlasting Thou art God, one with the Father, in His eternal power and Godhead. Before man was created from the dust of the ground—before the Evil Spirit, whom Thy power shall at length subdue, tempted our fathers to evil, and led their children captive at his will; Thou, O Christ! wast one with *Thy* Father, and *our* Father, Thy God, and our God, in the counsels of eternity, in the world to us invisible. There and then Thy word was spoken, I come to do Thy will, O my God! Other sacrifice for sin shall not atone for the sins of the children of men. My arm shall bring salvation. I will be their Saviour, their Deliverer, their Judge! O Son of God! Redeemer of the world! Thou that sittest at the right hand of God! we believe that Thou art now, even now, our only Saviour! We believe that Thou shalt come to be our Judge. *Thine*, O Lord Jesus Christ! *Thine* is the *kingdom* of the Messiah! *Thine* is the *power*, by the Holy Spirit, which Thou sendest to deliver us from sin. *Thine* shall be the *glory* of our pardon and of our peace; of our present salvation from the bondage of wickedness and vice, of fear, and of corruption. *Thine* shall be the *glory* of our resurrection from the dead, and of our spiritual and everlasting life in the world that is to come. When man was created, Thou didst begin the care and protection over *Thine* own image. When man fell from God, Thou wast the promised Deliverer who should bruise the serpent's head. Thy glory was manifested to Thy servants in the olden time. Thy glory shall be manifested to the living and to the dead, when Thou shalt come to be the Judge of all! "We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy most precious blood!" So give us Thy grace to remember Thy promises to Adam and to Abraham; so give us Thy grace to obey the law of the commandments at Sinai; so give us Thy grace to remember the words from heaven when Thou wast transfigured before Thy disciples, that Thou art the Son of God; so give us grace to remember the words from heaven when St. Paul was chosen

to be Thy servant; that when Thou shalt again appear in Thy glory, we may be found the children of Abraham, the observers of Thy law, the followers of Thine own holy footsteps, and the believers in the words of Thy servants, of St. Paul and St. John.—May we wake from the dead prepared to meet Thee. God of the Universal Church from the day when Adam was created, till the day when Thy voice shall call the dead to judgment, oh! command us to live again triumphant over the power of the grave! Grant us Thy grace thus to think inwardly, and frequently, and solemnly upon Thy great and wondrous truths. Let not death overtake us as a thief in the night. Prepare us for the day of death. Prepare us for the day of judgment. O Son of God, and Son of Man! Thou who art Divine, yet human—the partaker of the Divine nature, and the partaker of the human nature—enable us, who are but sinful dust and ashes, and creatures of flesh and blood, before Thee, so to become changed in our affections and nature by the power of Thy Holy Spirit, upon the great and precious promises of Thy Gospel; that we become, before the day of our death, conquerors, and more than conquerors, over all the power of the enemy. Beat down Satan under our feet, that we be fitted for Thy Presence, and ready to die; that though to live be Christ, to die may be gain; and that we be enabled in the hour of death to say, without presumption, and without fear, “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God, my Saviour, and my Deliverer; my Judge, and yet my Friend!”—So may we be enabled to meet Christ our Lord with joy, and not with grief, when He shall come in His glory to judge the living and the dead. Hear us, O God, our Father, when we call upon Thee! Now, at death, and in the day of judgment hear us, for the sake of the same Jesus Christ our Lord—who, in compassion to our infirmities, hath taught and commanded us when we pray, to say—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 3. *On the meaning of Exod. ii. 25, God had respect unto the children of Israel.*

The student is indebted to Dr. Hussey for the sense which I have given in the introduction to this text. He renders the word *yr* “to perceive,” “know,” “recognize,” and “regard,” &c., and which is here translated “had respect to,” by “God manifested himself to them.”—He refers to Ezek. xx. 9. in defence of this version. On referring to the *yr* in that passage, I find it is rendered in our version, by “I made myself known to them.” In the total silence of all the commentators, the student will hesitate to affirm, that Dr. Hussey is certainly correct in his version. I can only say, that I believe that he is; and that the word *yr* is to be thus interpreted, because of the passage which follows it relating the visible manifestation of the glory of God to Moses, as it had been before manifested to Abraham.

NOTE 2. *On the employment of Moses when he saw the flame of fire.* Exod. iii. 1.

Lightfoot¹ describes Moses as feeding his

¹ Works, folio, vol. I. p. 25.

flock, but engaged also in contemplation upon God, when the flame of fire appeared to him. In the silence of Scripture, conjecture is unwise; but we may justly believe that he had heard of the increased bondage of his brethren, and was employed in prayer, that the means of deliverance might be obtained for them. He had once attempted to save them by unhallowed means at an unsuitable time. As God was about to deliver them by his hand, we must believe that he was now employed in hoping for the appointed means in the fulness of time. This may have been; but we know nothing—

“God moves in a mysterious way
His wonders to perform.”

St. Paul was ordained to be an apostle at the moment when he was persecuting the Church to which he was ordained; and not when he was praying that God would guide him into truth.

NOTE 4. *On the home of Jethro.* Exod. iii. 1.

Gibbon has attempted to prove that the temple venerated by all the ancient Arabians,

as described by Diodorus Siculus², was that of the Caaba of Mecca; and Mr. Milman has not rectified the mistake. Mr. Forster³ has shown, on the contrary, that this temple was situated five hundred miles north of Mecca, and was the temple of Moilah, the seat of the patriarchal worship, of which Jethro, the father-in-law of Moses, was the high-priest in the land of Midian, at the north-east of the eastern branch of the Red Sea. His reasons are,—

“1. Moilah is situated in the Scriptural ‘land of Midian,’ the dwelling-place of Jethro, and of his race. The site, consequently, of its temple falls within the native country of this Arab patriarch, while its probable antiquity carries us back towards his times. 2. Moilah is less than one hundred and fifty miles, by road measurement, from Horeb and Sinai, in itself a moderate space for the movements to and fro of Arabs and their flocks, and nothing more than the space required by the Scriptural notices of the movements, both of Moses and Jethro, between Midian and Sinai; for those notices uniformly argue considerable journeys to have been made by both. Thus, when Moses first went to Sinai, we are told ‘he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb;’ when Jethro subsequently visited his son-in-law, and the camp of Israel, at this place, the idea of *distance* is equally suggested, by the statement, that ‘he heard of all that God had done for Moses,’ and by the account of his consequent journey to meet him: ‘And Jethro, Moses’ father-in-law, came, with his sons and his wife, unto Moses into the wilderness, where he encamped at the mount of God; and he said unto Moses, I, thy father-in-law, Jethro, am come unto thee, and thy wife, and her two sons with her.’ This is the natural language of one coming off a journey, and could be natural from the lips of a traveller from a distance only. The same idea is renewed by the account of his departure: ‘And Moses let his father-in-law depart, and he went his way INTO HIS OWN LAND⁴.’ The *distance*, therefore, between Moilah and Horeb is a point, at least, of *congruity*, in favour of the probable connection of Jethro, as ‘the priest of Midian,’ with its famous temple. 3. The tops of high mountains were favourite sites of patriarchal, as well as of heathen, worship; or rather, the heathen practice was derived from the patriarchal. Accordingly, this primitive practice has the sanction of the highest of all authorities, the example of our Lord Himself, who ‘went up into a mountain apart to pray,’ and brought His disciples ‘up into

a high mountain apart’ to witness His transfiguration. That Moilah was signally remarkable for the possession of such a site for the offices of patriarchal religion, will appear from the description of Burckhardt: ‘The position of Moeyleh is distinguishable from afar, by the high mountain just behind it, three pointed summits of which, overtopping the rest, are visible sixty to eighty miles off; I was told that in clear winter days they could be distinguished from Cosseir, (on the African side of the gulf) at the moment of sunrise⁵.’ That a site like this was one not unlikely to be set apart for patriarchal worship, and most favourable for a temple ‘honoured by all the Arabians,’ may probably be admitted. The only difficulty lies in the historical proof of connection between the mountain of Moilah and its far-famed temple. The difficulty is curiously met, and the required proof unconsciously supplied, in the shape of a miracle connected with Jethro, related by one of the commentators on the Koran; a relation than which, in its miraculous part, nothing can be more absurd, but which in its historical bearings, possesses all the character and weight of genuine Arab tradition. The Mahometan legend runs thus. ‘That whenever Jethro had a mind to perform his devotions on the top of a certain mountain, the mountain became lower, in order to render the ascent more easy to him⁶.’ The obvious inference is, that the priestly offices of Jethro were performed on the summit of a high mountain; that mountain-top would naturally become, in after-times, the site of a temple; and as mountain and temple meet together at Moilah, in the proper ‘land of Midian,’ all the probabilities point towards this site, as the scene of Jethro’s sacerdotal ministry. This conjecture as to the origin of the famous temple near Moilah, mentioned by Diodorus Siculus, is thrown out only as a probability; the degrees of this probability may be variously measured by various minds. My own attention having been called to the subject by the ‘egregious blunder’ of Mr. Gibbon, I would take leave of it with one of his justest remarks: ‘Let it only be remembered, that those who in desperate cases conjecture with modesty, have a right to be heard with indulgence⁷.’”

NOTE 4. *On the proofs of the Divine Presence.* Exod. iii. 12.

The manner in which the presence of God was manifested, is discussed at length by Fleming⁸, in his *Christology*; by Deylingius, in his “Θεοφάνεια in Rupo ardente⁹,” and by the Fathers there referred to. But the chief

⁵ Travels in Arabia, vol. ii. p. 349.

⁶ Calmet, Dictionary of Bible, art. “Jethro.”

⁷ Crit. Observ. on Sixth Book of Æneid, postscript. Historical Geography of Arabia, by Rev. Charles Forster. London, 1844, vol. ii. p. 121, &c.

⁸ Book ii. ch. vii.

⁹ Observ. Sac. 4to. pars 1. Lipsie, 1738.

² See Gibbon’s Decline and Fall, chap. i. vol. v. p. 190. Fourth edit. 4to.; vol. ix. p. 242. Milman’s edit.

³ Geography of Central Arabia, vol. ii. p. 118.

⁴ Exod. xviii.

descriptions are given us in the Old Testament, and by St. Paul. To the latter there appeared a light above the brightness of the sun¹. See more especially, Exod. xl. 34, 35. 1 Kings viii. 10, 11. Lev. ix. 23, 24. 1 Tim. vi. 16. Psalm l. 2, 3. Exod. xix. 9, &c.

NOTE 5. *On the spoiling of the Egyptians.* Exod. iii. 23.

I cannot be satisfied with any view I have hitherto met of this much discussed passage, respecting the borrowing by the Israelites of the gold and silver of Egypt, and the spoiling the Egyptians. I cannot believe that the solemn prediction of the manifested angel Jehovah, spoken from the flame of fire to Moses, concluded with the mere declaration that the people of Israel should leave Egypt with a certain quantity of gold and silver; borrowed from the Egyptians without any intention to return it, and so be applied to their own use when they arrived in the wilderness. I trust that I have given the true meaning of the prophecy and of the promise, when I represent that *the compliance of the Egyptians with the request of the Israelites*, on the departure of the latter from Egypt, was a proof of their conviction, induced by the plagues of Egypt, and particularly by the death of the first-born, that the God of Israel, Jehovah, was superior to all the gods of Egypt,—Phath, Chem, Kneph, and the others. I infer this from the arguments of Bishop Warburton² respecting the Egyptian opinions of local tutelary deities. The whole contest between the Israelites and the Egyptians related to the superiority of the gods they worshipped. The very first blasphemous reply which the king of Egypt makes to Moses, on the demand that he should let the people of Israel go, refers to this part of the popular superstition (Exod. v. 2), "Who is Jehovah? He is not our tutelary god. Why should I obey his voice? I know not, I honour not the Lord, neither will I let Israel go." And Moses and Aaron said (Exod. v. 3), "The God of the Hebrews, the God whom we worship, but whom ye worship not, hath met us." From that hour the contest, like that of Paganism and Christianity, began between the true God and the false gods. The arguments of Bryant³ prove to us that one great object of the plagues was to prove the superiority of the God of Israel over the gods of Egypt; and the words of God are express (Exod. xii. 12) against all the gods of Egypt. *אֶת־כָּל־אֱלֹהֵי־מִצְרָיִם*, "I will execute judgment. I am the Lord. The time has come when I will prove the superiority of the God of Israel over the gods of Egypt. I will pass through the land of Egypt this night,

and I will smite all the first-born in the land." And it was so. In that night the tenth plague was inflicted. The people left Egypt, and when they did so, "there was not a house where there was not one dead." That is, there was not a house where the superior power of the God of Israel was not demonstrated to be greater than that of all their household gods. The king of Egypt himself confessed the truth, and entreated the blessing of this great God. "Take your flocks and herds," he said, "and be gone, and as ye go, bless even me" (Exod. xii. 30). That is, my gods have not protected my own first-born from the sentence pronounced upon my dear son by the God whom you worship. To them, therefore, I will no longer look for a blessing. I look for a blessing to your God. You are His servants. Bless, pronounce the blessing of the superior God upon me, the king of Egypt, who defied Him."—The people of Egypt were no less cognizant of this great controversy. They, too, had lost their first-born. They heard the language, and, it is probable, the edict, of the king. They, too, acknowledged the power of Jehovah, and they were urgent *פָּנִיָּה*—the Sept. translates the word *κατεβιάζοντο*, "they used great violence," they urged them to go out of Egypt. "We be all dead men," they said; and then, at that moment, the children of Israel did borrow of the Egyptians, according to the prophecy and the promise, jewels of gold, and silver, and raiment. The people of Egypt lent what was required of them, and they spoiled the Egyptians. The people of Egypt confessed the superiority of the God of Israel, and they gave to the servants of that God whatever they borrowed, requested, or demanded.

It does not seem probable, that amidst the clamorous weeping for the dead, the shrieks, the lamentation, the mourning, and the woe of that awful hour; the Israelites should have thought only of their temporal interests and the value of gold and silver vessels; nor that the Egyptians should believe that such things could please or propitiate them, unless some deeper feeling had prompted both the one to demand and the other to bestow. The engravings in Sir G. Wilkinson's work⁴ prove that the Egyptians excelled in jewellery, and prized it highly. They would not part with their gold and silver to any people merely because their first-born were slain through the whole country, if some more powerful religious motive had not been added to the feelings of grief and distraction. That motive was, the fear and dread of the God of Israel, the conviction that He was superior to the gods they worshipped, the remembrance that all they had endured was inflicted upon them because they and their king had prevented the Israelites from going to sacrifice to this

¹ Acts ix. 3; xxvi. 13.

² Divine Legation, book iv. sect. vi.

³ Observations upon the Plagues inflicted upon the Egyptians, in which is shown the peculiarity of those judgments, and their correspondence with the rites and idolatries of that people 8vo. London, 1810.

⁴ Ancient Egyptians, vol. ii. p. 223, &c.

God ; and their desire, therefore, not to please the people of Israel, but to please and propitiate the God of Israel by contributions to the great sacrifice and service which His people were about to offer to Him. The language of the Israelites was—"We are going to serve in the wilderness that God who has destroyed the first-born. We wish to serve Him by costly, splendid sacrifices. We desire to borrow from you the jewels of gold and silver which will enable us to do so. The contest between the gods of Israel and Egypt is ended. Lend to us of your jewels, that we may offer them to our God ; and thus, both for ourselves and for you, obtain that blessing for which your king has prayed already. We borrow the gold and silver not to return them, but to provide more magnificently for the service of our God."—And the Egyptians sent abundantly the things they desired, and they spoiled the Egyptians. Three arguments prove to me the accuracy of this view of the subject :

1. The splendid gifts which the people of Israel were enabled, in spite of the poverty and slavery they had endured in Egypt, to offer to the services of the tabernacle⁵.

2. The customs of the East. Harmer has proved not only that presents, as is well known, are always made to a superior from an inferior in proof of deference, but that they are granted as a tribute, as a token of submission and homage⁶; and they were more especially made to those who were believed to be distinguished by the peculiar favour of God⁷, as if to propitiate the favour of God : and,

3. The word *שָׁבַע*, which we translate "borrow," is probably used in these passages of Exodus, iii. 12, xi. 2, xii. 35, in the same sense in which it is used in the eighth verse of the second Psalm,—to ask, in order that the ob-

ject of so petitioning may be given. "Ask of me, and I shall give thee the heathen for thine inheritance." The Israelites asked according to the prophecy ; the Egyptians gave according to the promise.

I might add another proof, if I did not deem it to be too conjectural. The author of the sixty-eighth Psalm, one of the most difficult in the whole Psalter, appears to allude to the compliance of the Egyptians with the demands of the Israelites ; and to give this very sense to the spoiling mentioned in the passage before us. He is enumerating the deliverances of Israel in various periods of their history, and he adds, "Rebuke the wild beast of the reed," the *מִצְרַיִם* (ver. 30), that is, Pharaoh and the Egyptians, "till every one submit himself with pieces of silver," literally with fragments of silver, "then shall the princes come out of Egypt, then shall the Chasmonim⁸, the people who are convinced of thy power, come out of Egypt." Jerome translates the passage, "They shall eagerly offer to Thee from Egypt." If the borrowing from the Egyptians, and the spoiling of the Egyptians, be thus interpreted, as I trust the student will think it ought to be, *he will obtain another argument in favour of the authorized translation*, which generally bears the closest examination ; and he will admire the providence of God which spake the prophecy, and then caused its wonderful fulfilment.

And as the Egyptians thus contributed to the building of the tabernacle in the wilderness, *so shall the time arrive when all the kingdoms of the world shall be so convinced of the power of the God of Israel, that they shall vehemently urge upon His people their wealth, gold, and jewels, for the service of a better tabernacle.* The Christian Church must patiently wait, and the people of a spiritual Egypt "shall be made willing in the day of God's power."

⁵ The latter chapters of Exodus.

⁶ Harmer, *Observ.* vol. ii. p. 307. 293—298, &c.

⁷ Page 297, vol. ii.

⁸ *חַסְמוֹנִיִּם*, a difficult word, occurring only in this place. See Horsley.

SECTION LXXXV. EXODUS IV.

TITLE.—*The power of contemplating the difficulties of Natural and Revealed Religion is a proof of the continued existence and immortality of the soul. The union of Predestination with the responsibility of man. Moses is gifted with the power to work miracles before Pharaoh. The rejection of his mission by Pharaoh is expressly foretold.*

INTRODUCTION.—As a child in the womb possesses arms and legs, and eyes and mouth, which are not fully developed, or which are of no use to the child, until it is born from the womb-state into the earth-state—and which prove, therefore,

that the infant is created to act and live in the world—so it is also with the mind of man in the present, or earth state of his existence. He possesses powers and faculties, which are not fully developed, and which are of little or no use to him, until he is born at death from the earth-state into the invisible state ; and which prove, therefore, that he is created, and intended, to exist in that other and different state. These powers and faculties, it is true, are *begun* to be exercised in this life ; and they may increase and grow, and arrive, as the limbs of the child in the womb, to a certain degree of perfection, readiness, or preparedness for another life ; but if man was created for the limited development of his powers in the present life alone, and then to terminate his whole existence, man would have been the happier being, if he had been formed like the animals of the field ; *for the higher faculties and powers of his mind would be neither essential to his happiness, his prosperity, or his perfection.* They would rather be useless impediments to his earthly enjoyments ; as a dog would be miserable if he had the knowledge of Newton ; or a horse if it had the poetry of Shakspeare or Milton. Among these powers and faculties of the mind, which demonstrate the certainty of another state, we may reckon the capability of speculating upon Time, Space, Eternity, and Deity ;—the supremacy of a conscience within us, which is not merely our own opinion, as Locke defines it, of right or wrong, but an innate capacity, which enables us to form our own happiness or misery, by moral and religious obedience to the known will of God ;—the restless desire of some knowledge, which neither science nor the world can afford ;—the impossibility of satisfying the mind with felicity, unaccompanied with the conviction that God approves its source and end ;—together with the delight, calmness, peace, and unutterable serenity attendant on implicit belief in the atonement and sacrifice of Christ ; when united with the sacrifice of self, arising from the influence of a Divine power.—*Man might be a happy mortal animal without any of these things.* They must, therefore, be regarded as proofs that he is not created to be the inhabitant of this earth-state alone. To these proofs, too, may be added that remarkable power, which has originated so much and so many controversies in all ages, both among the philosophers of antiquity, and the Church of Christ ;—the power of perceiving, but not of reconciling truths which cannot be denied, which seem to clash with each other, but which rest on the same evidence ; and which are both, therefore, to be sacredly and implicitly believed. Among these may be reckoned *truths respecting Deity*—that God is one, but that the attributes of the One are revealed to be assignable to Three Persons ; *truths respecting Providence*—such as the permission of evil, and the goodness of God ; *truths respecting the Church*, and the mind of the individual—that the Church has authority, but that every individual is commanded to judge from the Scriptural law of the Church itself, that it teaches not for doctrines the commandments of men ; and *those wonderful and mysterious truths*—that though God by His own nature must know the future as if it was either already past, or now present, yet the responsibility of man is not lessened, but rather increased.—This mystery is related in the section before us. We are here presented with the command of God to Moses, that he should go before the king of Egypt, and make many

solemn appeals by word, miracle, threatenings, and promises; and yet that Pharaoh would resist all, because God would harden his heart. The appeals to Pharaoh demonstrate his *responsibility*. The revealing to Moses of the result of those appeals, demonstrates *the predestination of God*. The union of the two constitutes one of those difficulties which can only be fully solved in that state which follows death; and must be considered, therefore, as a proof of the continued existence of the soul in that state, where what we know not now, we shall know hereafter.—The subject, however, of the hardening of Pharaoh's heart shall be considered further in another section. It must now be sufficient to survey the manner in which Moses received the commission to make his appeal to Pharaoh. He first expressed his conviction, that his appeal would be disregarded even by the Israelites themselves (Exod. iv. 1). To convince him, however, that his own people would listen to Moses, his shepherd's rod or staff is changed into a serpent, an emblem of royalty in Egypt (Exod. iv. 2—5). His hand is made leprous, and restored again to health, to prove to him that his strength is from above (ver. 6—8); and he is assured, that if his brethren will not be convinced by these miracles, that they will believe the evidence of another sign; that the water of the river Nile should be changed into blood before them (ver. 9). When Moses pleaded that forty years' absence from Egypt had rendered him unable to address the people in eloquent and exciting language, he is assured that words shall not be wanting to him; and that if there be any deficiency in this respect, it shall be supplied by Aaron his brother (ver. 10—17). After this promise Moses returned to Jethro to take his farewell (ver. 18). He is then commanded to go at once to Egypt, for the king, and the persons who sought the life of Moses, are no more (ver. 19). He obeys the command. The result of his mission, that Pharaoh would harden his heart, is foretold; but Moses is directed to persevere: the words he is to speak to Pharaoh are suggested; and the death of the first-born is predicted (ver. 20, 23). In his haste to take leave of Jethro, it appears (if we interpret rightly one of the most obscure passages of Scripture) that Moses had neglected to initiate his son into the covenant. To induce him to remedy this omission, the angel who had appeared to him is again seen as if threatening to destroy him (ver. 24). *That man is unworthy to be esteemed a Prophet of God, in the greater things of preaching the message of God to man, who neglects or despises the revealed ordinances, and appointed sacraments of the Head of the Universal Church.* Zipporah, the wife of Moses, perceiving the danger of her husband, performs herself the rite of circumcision; and *addresses*, as some suppose, her *husband*, in the language of indignation—"a bloody husband thou art to me." By some interpreters, of whom the chief is Mede, she is believed to *address her son* in the language of religious affection—"thou art the son of the circumcision, or of the covenant of circumcision." By some, of whom the chief is Horsley, she is supposed to have *addressed the angel* in the language of religious worship, saying—"Thou, by this rite of circumcision, art my Father-in-law, or my adopted Parent."—The Hebrew word which is in our translation rendered husband, denotes any relation of the wife's parents and family to the husband, or of the husband's parents and family to the wife; and it

is from this source the obscurity has arisen (ver. 24—26). After this scene was concluded, Aaron, who had been commanded to meet his brother, arrives from Egypt at Mount Horeb, where Moses at the same time arrives from Midian. The brothers embrace each other, and set forward on their journey to Egypt. There they assemble the elders of Israel. They relate their mission. The people believe them; and with faith in the message, and hope of deliverance, they bowed their heads in adoration, and worshipped the God of their fathers.

EXODUS IV.

BEFORE
CHRIST
1491.

1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? And he said,

* ver. 17, 20. * A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

* ch. 19. 9.

* ch. 3. 15.

5 That they may ^bbelieve that ^cthe LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous ^das

* Numb. 12. 10.
2 Kings 5. 27. SNOW.

7 And he said, Put thine hand into thy bosom again. And he put his hand in-

to his bosom again; and plucked it out of his bosom, and, behold, ^eit was turned again as his *other* flesh.

BEFORE
CHRIST
1491.

* Deut. 32. 39.
Numb. 12. 12, 14.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

2 Kings 5. 14.
Matt. 8. 3.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry *land*: and ^fthe water which thou takest out of the river [†]shall become blood upon the dry *land*.

^f ch. 7. 19.

[†] Heb. *shall be and shall be.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [†]eloquent, neither [†]heretofore, nor since thou hast spoken unto thy servant: but [‡]I *am* slow of speech, and of a slow tongue.

[†] Heb. *a man of words.*
[†] Heb. *since yesterday, nor since the third day.*
[‡] ch. 6. 12.
Jer. 1. 6.

11 And the LORD said unto him, ^bWho hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

^b Ps. 94. 9.

12 Now therefore go, and I will be ⁱwith thy mouth, and teach thee what thou shalt say.

ⁱ Isai. 50. 4.
Jer. 1. 9.
Matt. 10. 19.
Mark 13. 11.
Luke 12. 11, 12. & 21. 14, 15.

13 And he said, O my

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

See Jonah 1.
3.
Or, *should-
est.*

1 ver. 27.
1 Sam. 10. 2.
3, 5.

ch. 7. 1, 2.

Numb. 22.
38. & 23. 5,
12, 16.
Deut. 18. 18.
Isai. 51. 16.
Jer. 1. 9.
Deut. 5. 31.

ch. 7. 1. &
18. 19.

ver. 2.

† Heb. *Jether.*

ch. 2. 15, 23.
Matt. 2. 20.

Lord, ^k send, I pray thee, by the hand of *him whom* thou || wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, ^l he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And ^m thou shalt speak unto him, and ⁿ put words in his mouth: and I will be with thy mouth, and with his mouth, and ^o will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and ^p thou shalt be to him instead of God.

17 And thou shalt take ^q this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to [†] Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for ^r all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of

Egypt: and Moses took ^s the rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those ^t wonders before Pharaoh, which I have put in thine hand: but ^u I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, ^v Israel is my son, ^w *even* my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, ^x I will slay thy son, *even* thy firstborn.

24 ¶ And it came to pass by the way in the inn, that the LORD ^y met him, and sought to ^z kill him.

25 Then Zipporah took ^a a sharp || stone, and cut off the foreskin of her son, and [†] cast it at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness ^b to meet Moses. And he went, and met him in ^c the mount of God, and kissed him.

28 And Moses ^d told Aaron all the words of the LORD who had sent him, and all the ^e signs which he had commanded him.

29 ¶ And Moses and Aaron ^f went and gathered

BEFORE
CHRIST
1491.
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ch. 17. 9.
Numb. 20. 8,
9.

ch. 3. 20.

ch. 7. 3, 13.
& 9. 12, 35. &
10. 1. & 14. 8.
Deut. 2. 30.
Josh. 11. 20.
Isai. 63. 17.
John 12. 40.
Rom. 9. 18.

Hos. 11. 1.
Rom. 9. 4.
2 Cor. 6. 18.
Jer. 31. 9.
Jam. 1. 18.

ch. 11. 5. &
12. 29.

Numb. 22.
22.
Gen. 17. 14.

Josh. 5. 2, 3.
Or, *knife.*

Heb. *mada*
it touch.

ver. 14.

ch. 3. 1.

ver. 15, 16.

ver. 8, 9.

ch. 3. 16.

BEFORE
CHRIST
1491.
Hales's
Chron.
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s ver. 16.

^a ch. 3. 18.
ver. 8, 9.

together all the elders of
the children of Israel:

30 ^aAnd Aaron spake all
the words which the LORD
had spoken unto Moses,
and did the signs in the
sight of the people.

31 And the people ^bbe-

lieved: and when they
heard that the LORD had
¹visited the children of Is-
rael, and that he ^khad
looked upon their affliction,
then ¹they bowed their
heads and worshipped.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

ⁱ ch. 3. 16.
^k ch. 2. 25. &
3. 7.
¹ Gen. 24. 26.
ch. 12. 27.
1 Chron. 29.
30.

PRAYER.—LET US PRAY *that we may daily more and more submit our reason to the God of reason and revelation, patiently waiting for that immortality in which we shall know God more, and understand Him better, and love and serve Him sinlessly; that we give to God the reason and the understanding, the affections and the will; and that we value the sacraments and ordinances, as well as the truths and discoveries, of the Word of God.*

“ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burthen of the flesh, are in joy and felicity; we humbly beseech Thee, so to raise us from the death of sin unto the life of righteousness,”—that all proud reasonings, all vain imaginations, all foolish and worldly speculations, which perplex the mind, prevent prayer, and alienate the hearts of us Thy children from Thee our Father, may be cast down and perish in Thy presence. Enlighten our eyes, that they sleep not in death eternal. Whatever be the ways of Thy Providence, the mysteries of Thy government of the Church and of the world, or the difficulties which baffle the powers of the understanding and the reason of man; so strengthen our faith that we believe that all is right and well—that the Judge of the earth must do that which is right—that God is too wise to err, and too good to be unjust—and that what we know not now we shall know hereafter, when the soul shall rest with its God. We thank Thee for the condescending mercy which has granted us the evidences of miracle and of prophecy; the evidences of history and of the continued ordinances of Thy Holy Church, to demonstrate to us the truth and the certainty of the immortality and redemption of the soul by Thy Son Jesus Christ our Lord. Keep us stedfast in this faith. Grant us the grace of Thy Holy Spirit, that we may *desire truth, and love truth, and seek for truth.*—As the hart panteth for the water brooks, so may we long for and pant for the streams of that eternal truth, which maketh glad the city of our God upon earth, and which proceedeth from the throne of God in heaven. May we consider this earth to be only our pilgrimage to another and a better state. May we travel through this wilderness as the journey to that heavenly blessedness, where we shall never sorrow and never sin—where we shall know no weariness in our worship, no rival in our affections—no cloud to darken our brighter views of Thy glory, Thy goodness, and Thy grace. We thank Thee for the earnest and the pledge of the future happiness which Thou hast already given us, in the peace of God, through Jesus Christ, which passeth the understanding of the worldly, the wicked, and the profane. We pray Thee to keep us from all evil, that it may not grieve us—but that the peace of God within us be increased ever more and more, in death, and through death, and after death for ever. We thank Thee for the discoveries which Thou hast already made of the plans of Thy Providence, the system of Thy government, and the ordering of the world, till the whole family of man become the sons and servants of the Lord God Almighty. We thank Thee

above all for the means of grace afforded to our own souls, by which the peace of God may be maintained within us, and the knowledge of God be preserved among us.—And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee. Accept and illumine our *reason*, that we may always be guided to right conclusions when we ponder Thy works and ways. Accept and enlighten our *understandings*, that we may examine impartially the proofs and evidences of Thy providence and grace, over the world, the Church, and ourselves. Accept and regulate our *affections*, that we may ever hate that which Thou hast forbidden, and love that which Thou dost command. Accept and direct our *wills*, that we may by our own sanctified choice, prefer “the ways of Thy laws, and the works of Thy commandments,” to our necessary food, and to the pleasing of ourselves. We offer and present unto Thee our *hearts*, with their affections and their motives; our *minds*, with their faculties and powers; our *strength* and our energies, our thoughts and our lives. Accept the offering, O Lord! and make us wholly Thine. And that we may not be guilty of presumption in thus presenting ourselves in soul and in body to Thee, keep us ever, we beseech Thee, steadfast and immoveable in the *ordinances* of the Church, in the coming up to Thy holy altar to dedicate ourselves there to Thy service, in coming up to Thy holy table to eat the flesh and to drink the blood of Thy Son Jesus Christ our Lord, and to hold communion there with Thee, the God, the Father, and the Giver of Thy Son, our only Saviour. Keep far from us, we beseech Thee, O Lord our God! the guilt and the folly of those who hope for Thy grace, but despise the means of grace; who profess to love Thy holy religion, but neglect the ordinances Thou hast appointed; who bear the name of Christ, but neglect and despise His dying command to His Church.—As Thy people Israel were convinced by the miracles of Moses Thy servant, and followed Thy servant, and were delivered from the bondage of Egypt, so may we, Thy better Church, be convinced, under the power of the Holy Spirit upon our souls, and follow Christ Thy Son, and be delivered for ever from the bondage of unbelief and sin, till we arrive at that blessed inheritance, which the same Jesus Christ Thy Son has promised to all that love and follow Him, the Shepherd and the Bishop of the Soul.—Hear our imperfect petitions, which we offer, not in our own name, but in the name and for the sake of the same Jesus Christ our Lord; and in the words which He commanded, we sum up all our petitions, saying,—

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the conduct of Zipporah.* Exod. iv. 25, 26.

For the three interpretations which I have given in the introduction, to this conduct of Zipporah, see for the *first*, Bryant on the Plagues of Egypt, p. 230—232; for the *second* see Mede's fourteenth discourse, ap. Works, 1 vol. folio, p. 52—54; for the *third*, Horsley's Biblical Criticisms, vol. 1, page 47. In favour of the *first* opinion we have our own translation; in favour of the *second*, the form of words used by the Jews at the circumcision of a child; and in favour of the *third*, the internal evidence that Zipporah desired to propitiate the angel. Dathe (note in loc.) and Pfeiffer sanction the version in our own translation. See the references (*Dubia Vexata*,

vol. 1, p. 114). The word *קָרַב* denotes to contract an alliance: and Aben Ezra says, that children, as soon as they were circumcised, were called *קָרַב*, as being espoused to God. Mede, therefore, considers the words of Zipporah to be spoken to her son. See Spencer de legib. Heb. 1, v. 5. Hooker (Eccles. Pol. B. v. S. 72) is of opinion that Zipporah had a second time espoused Moses, by redeeming his life at the expense of their son's blood. Lightfoot (vol. ii. 363—4) is of opinion that Zipporah was only lately delivered, and that Moses was punished for distrust. The question is of difficult decision, whether the words of Zipporah were addressed to her husband, to her son, or to the angel.

SECTION LXXXVI. EXODUS V.

TITLE.—*The Holy Scriptures are addressed to the souls of each individual, as well as to the Church in general. The history of the progress of Israel in Egypt, and from Egypt to Canaan, represents the progress of the soul from a state of sin on earth to a state of rest in heaven. The first address of Moses to Pharaoh. The increased bitterness of the bondage in Egypt.*

INTRODUCTION.—When St. Paul exhorted his Corinthian converts to run their race from earth to heaven, as the aspirants to an incorruptible crown, he reminds them of the privileges of their fathers: that they were baptized unto Moses, and that after being baptized, they did all eat and drink of the same spiritual meat. He reminds them of the *sins* of their fathers, both in body and in soul, that in their conduct they forsook God, and in their souls they tempted his providence, and murmured at His dispensations. He reminds them of the *punishment* upon their fathers, that so many were destroyed in the wilderness, and never attained the promised land. And he twice tells them, that these events, though they were all historical, are not to be regarded as common histories; but that they were actions which represented the *privileges*, the *sins*, and the *punishments* of those in the Christian Church, who desired the same evil things; forgetting the same *privileges*, committing the same *sins*, and deserving the same *punishment*. All these things, he said, being actions representing other actions of the same spiritual nature, are written for our admonition, who live after the coming of the Messiah, to the intent that we should not desire evil. From that time to the present day, the *Fathers* of the ancient Church, the *Reformers* of the corruptions of those Churches, and the most learned as well as unlearned of the *students* of Scripture in all ages, have justly regarded the histories of the Old Testament as *spiritual representations* of the very same *truths*, *doctrines*, and *instructions*, both respecting God, Christ, the Holy Spirit, the soul of man, the government of the world, and of the Church; and the progress also of the soul of the Christian, under Christian privileges, under temptations to sin, under the fear of punishment, and under the hope of reward.—We are justified, therefore, in affirming the histories of the people of Israel, in the sections we are now considering, to be such representations of the Christian progress from earth to heaven. And as St. Paul wrote not merely to the Church in general, but to each individual in that Church; so each individual among us is required to consider that St. Paul wrote to him. Every man dies alone. Alone his spirit returns to God. Alone he gives account, by his state at death, for his use of his Christian privileges, for the repentance of his sins, for his hope of mercy through Christ, and for his fear of banishment from the spiritual Canaan. To every soul of man the Holy Scriptures are written, as if to the individual soul alone; and the Scriptures are as utterly useless to us as books of personal instruction, unless we thus apply them to ourselves; as a field of wheat, however beautiful, is utterly useless to us, unless it becomes our food when we desire

bread for our hunger. Now, there is often much difficulty in applying to our own souls these instructions of the Holy Scriptures—but there is not, there cannot be, or there ought not to be, the least difficulty in applying to our own use the general history of the Church of Israel. There can be no doubt whatever, that in the *five* several divisions under which the history before us may be arranged, each of them is expressly intended to represent the *five several stages* of the progress of the Christian soul, from a state of sin on earth, to its state of rest in heaven. *These five divisions are*—their condition in Egypt—their passage through the Red Sea—their wandering in the wilderness—their crossing over the river Jordan—and their arrival at the promised land. *Egypt* is expressly declared in the book of the Revelation, to be the type or representation of the world, or state of sin, *Canaan* is uniformly declared to be the type of the rest in heaven. The *passing through the Red Sea* represents the baptism, which is the departing from the world, which Christ the Passover has not redeemed; for we are expressly told that the people were all baptized in the sea, that is, in the Red Sea. The *wilderness* is the road between baptism and death. The *river Jordan* is the state of the passing of the soul from the wilderness to Canaan.—Every Christian who aspires to heaven goes through these five stages. He is born in the *Egypt* of the world, from which the blood of the passover redeems him. He forsakes that world when the *Holy Spirit baptizes* him. He travels through the *wilderness* hungry, thirsty, fainting, rebellious, repenting, sinful; yet proceeding, eating, and drinking, the spiritual food, Christ—Christ in His sacraments and in His promises, in His strength and in His mercy. He passes through *death*: Christ, the true ark of the covenant in the waters of the dark river, defended and surrounded by the priesthood, which are commissioned to do so, prevents the waters of death from overwhelming him. He arrives at *Canaan* safely—and the very wreck of the wrecks of spiritual evil falls *before* him, and is annihilated *within* him. Through these *five* several stages every Christian travels—and all these several degrees of his progress are represented to every soul in the actions of the people of Israel, related in the Old Testament. The history in the present section, therefore, may be regarded in a double light. It *first* represents to us the manner in which the heart in general receives the first appeal of the ministers of God. The time had come when Moses and Aaron made their first appeal to the king of Egypt. The answer, “Who is the Lord? I know not the Lord; and I obey not the Lord!” aggravates his sin by increasing the wickedness of which he was reprovèd, by commanding his officers to increase the burthens of the people whom he was afflicting. So the infidel, when he is reprovèd, strengthens his hatred of the God of revelation, by indulging in the evil which he knows to be forbidden (ver. 1—9).—The *second* instruction to be derived from this section was well pointed out by Cassian, in the fifth century. The Israelites, when Moses made his appeal to Pharaoh, began to hope for their immediate deliverance from Egypt. They were to be disappointed. They were to undergo more affliction—to be more severely tried. God, says Cassian, in the midst of the mercies he promises to Christians, desires to prepare them

for greater temptations. When He most gives them hope, He sometimes tries them by dispensations, which cause them almost to despair, and which seem to render the foundations of that hope itself uncertain and doubtful. He promises the Israelites deliverance, and then when their hopes are highest, He permits them to be more severely afflicted. So it may be with us.—But as it pleased God, as we shall see in the sequel, to deliver His people Israel, after He had tried them, through the Red Sea to Canaan; figuring thereby the holy baptism of water and of the Holy Spirit; so also will it please God, in His infinite mercy, to look upon us in our afflictions and temptations, in the bondage of a hard heart and a sinful world, to wash us not only in the waters of the outward baptism, but to sanctify us with the Holy Spirit, that we being delivered from His wrath, be received into His spiritual as well as visible Church—and being stedfast through faith, joyful through hope, and rooted in charity, so pass the waves, and the wilderness of this troublesome world, that we meet our death with peace, and finally land on the shores of the true Canaan, the land of everlasting life, which the Lord our God has promised.

EXODUS V.

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CHRIST
1491.
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Chron.
1648.

1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold ^aa feast unto me in the wilderness.

2 And Pharaoh said, ^bWho is the LORD, that I should obey his voice to let Israel go? I know not the LORD, ^cneither will I let Israel go.

3 And they said, ^dThe God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your ^eburdens.

5 And Pharaoh said, Be-

hold, the people of the land now *are* ^fmany, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the ^gtaskmasters of the people, ^hand their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 [†]Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and

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ⁱ ch. 1. 7, 9.

^j ch. 1. 11.

[†] Heb. *Let the work be heavy upon the men.*

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they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

† Heb. a matter of a day in his day.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* † daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault is in thine own people.

17 But he said, Ye *are*

idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 ^h And they said unto ^h ch. 6. 9. them, The LORD look upon you, and judge; because ye have made our savour † to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

† Heb. to sink,
Gen. 34. 30.
1 Sam. 13. 4.
& 27. 12.
2 Sam. 10. 6.
1 Chron. 19. 6.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; † neither hast thou delivered thy people at all.

† Heb. deliver-
ing thou hast
not delivered.

PRAYER.—LET US PRAY *that we so read the Holy Scriptures that we mark, learn, and rightly and inwardly apply the promises, the threatenings, and the precepts to ourselves—that the Holy Spirit be our guide from the Egypt of a state of wilful sin, by the renewal of our minds, through the wilderness of life, and the waves of death, to the heavenly Canaan; and that we serve God, and not the world, daily more and more.*

“BLESSED Lord, who hast caused all Holy Scriptures to be written for the learning of all men, grant, we beseech Thee, that we may daily mark, and rightly

learn, and inwardly apply them to the improvement of our own souls, that by patience and comfort of the same Thy holy Word, we may embrace and ever hold fast the hope of everlasting life, through Jesus Christ our only Lord and Saviour." So may the light of Thy Holy Spirit be poured forth upon us in the study of Thy holy Word, that we read in the history of Thy chosen people the progress of our own souls from the state of sin and death into which we were born in this life, to that better state of perfect holiness and sinless happiness, into which the soul shall be born at the death of the body. When we read of the things that happened to Thy ancient Church, as examples for our admonition, to the intent that we should not desire evil things and depart from the living God, may we remember also that we have high *privileges* to maintain, grievous *sins* to avoid, fearful *punishments* to dread, and glorious *promises* to secure. May we value our *privileges*. May we so love the ordinances of Thy house, the pages of Thy word, the grace of Thy sacraments, and the private communion of the soul with our God and Saviour, that we all spiritually eat the flesh, and spiritually drink the blood, of the one sacrifice for the sins, both of Thy people Israel and of the Church, which Christ hath purchased by His precious blood. May we avoid the *sins* which caused Thy people to perish in the wilderness, and to fall short of their promised rest in Canaan. May we escape the fearful *punishment* which shall follow the sentence of banishment from that better rest in the true and heavenly Canaan. Never, oh! never, may the words be pronounced upon us—depart, depart from *me*—from the presence of the Saviour who died to redeem thee—from the hope of the love of Christ, which was offered to thee so long on earth in vain.—And because we are placed by Thy Providence in the midst of so many and great dangers, under the bondage of an ensnaring and sinful world, that we are constantly tempted to depart from Thee; save us, we beseech Thee, from the evil example of those, whether baptized or unbaptized, who refuse to call upon Thy name, who despise Thy Church, and scorn Thy people, and say, "Who is the Lord, that I should obey his voice?"—Save, Lord, and hear us, O King of Heaven! so long as we are continued in this evil state, from the heavy yoke of presumptuous and wilful sin; but grant us the daily renewal of the soul by the power of Thy Holy Spirit upon us, that every day of our lives we may depart from this bondage, and be daily baptized and renewed by the Holy Spirit of our God. Deliver us from evil, and guide and lead us forth from the bondage and slavery of the service of the world, the lusts of the flesh, the pride of life, and the temptations of the great enemy of the souls Thou hast redeemed. And as we pray Thee thus to be delivered from *Egypt*, and daily to be renewed by Thy Holy Spirit, no less do we pray Thee to guide us safely through that *wilderness* where we shall not live under the dominion and bondage of avowed and wilful evil; but where through many afflictions, and many temptations, we may hear Thy commandments, love Thy service, hope in Thy promises, tremble at Thy threatenings, and go on through much fear and trembling till we approach the day of death, and await the summons to Thy glory. Oh! be with us, travelling through this *wilderness*. Oh! be with us through the wars and the fightings with the enemies of our souls—that we never desire to go back into the *Egypt* of a sinful world, nor fall away from our holy profession, but run with patience the race that is set before us from earth to heaven. When the days of our sojourning in the *wilderness* of our Christian life be over—when our heart and strength begin to fail, and our feet shall touch the cold waters of the *river* that separates the wilderness of life from the heaven of our rest; then, oh! then, be with us still. Head of the Church! Saviour of sinners! God and Father of the spirits of all

flesh, then, even then, be with us. Let Thy rod and Thy staff guide us! Dispel our cares! Soothe our sorrows! Banish our fears! Wash our souls we pray Thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world, that whatever defilements we may have contracted in the world and in the wilderness, through the lusts of the flesh or the wiles of Satan, they may be presented pure and without spot to Thee. So when the days of our death come, may we be all prepared to meet Thee.—When the day of death is past—when our weeping friends and kindred shall say of us, as we have said of others, “the soul has departed to its place”—oh! may that place of our souls be, the *Canaan* of rest, the Holy of Holies, the promised land of heaven, the inheritance of the saints in light, where Christ our Saviour has gone before; that where the head of the Church shall rest, the members of His mystical body, the Church, may repose. There may we rest, where sin and sorrow, and tears and temptation, and the possibility of falling, and the terrors of death, shall be all removed, and finally and entirely done away. O Father of mercies and God of all grace, let not this our hope be vain! Save us from sin! Renew daily the spirit of our mind. Guide us through the wilderness. Comfort us in death; and be our God and our Saviour, the friend of our hearts, and the portion of our souls for ever. Hear us we humbly pray Thee. Accept the petitions which we offer in the name, and which we now sum up in the words of Thy Son, our only Lord and Saviour; saying,—

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE 1. *On the arrogance of the Pharaohs.* Exod. v. 2.

The insolent pride with which Pharaoh received the message communicated by Moses, as, “Who is Jehovah, that I should hear His voice, to let Israel go,” in chap. v. 2; the obstinacy which he afterwards exhibits, when the divine punishments fall upon him, one after another, in deciding to go to destruction with his land and people, rather than yield, are proved on the monuments in various ways to have been in accordance with the genuine spirit of a Pharaoh. A comparison of the representation of the victory of Rameses Meiamun, in Thebes, explained by Champollion¹, is of special interest in this connection. The Pharaoh, it is there said, at whose feet they lay down the trophies of victory, (the severed right hand, and other members of the body,) sits quietly in his chariot, while his horses are held by his officers, and directs a haughty speech to his warriors.—“Give yourselves to mirth; let it rise to heaven. Strangers are dashed to the ground by my power. Terror of my name has gone forth. Their hearts are full of it. I appear before them as a lion. I have pursued them as a hawk. I have annihilated their wicked souls. I have passed over their rivers. I have set on fire their castles. I am to Egypt what

the god Mandoo has been. I have vanquished the barbarians. Amun Re, my father, subdued the whole world under my feet; and I am king on the throne for ever.” It is said, that we mistake the whole character of Champollion’s work, if we assert the literal truth of this translation; but the spirit which the speech breathes may always be recognized from it. The ancient Egyptian kings named themselves, in their pride, kings of the whole world²; and what is yet more, they in their arrogance claim divine honours for themselves. This can be proved by a multitude of arguments, of which we will here give only a few. The Menephtheum at Thebes has a double character³, that of a temple and palace. It is in all its plan destined for the dwelling of a man, and yet it reminds one, by its decorations, of the consecrated residence of a god. Even the name of Pharaoh is a monument of this idea. It cannot be doubted that it designates the king as the incarnation of the sun, which the Egyptians name Phre. The proof of this Rosellini⁴ furnishes, relying specially upon the fact, that among the royal emblems, a disk, representing the sun, takes the first place⁵.

² Champollion, p. 231.

³ Champollion, p. 257.

⁴ Vol. I. p. 115.

⁵ Egypt and the Books of Moses, by Dr. E. W. Hengstenberg, translated from the German by R. D. C. Robins. Andover, 1843, pp. 94, 95.

¹ In den Briefen aus Æg. p. 227, ap. Hengstenberg.

SECTION LXXXVII. EXODUS VI. VII. 1—6.

TITLE.—*The contemplation of the attributes, the providence, and the promises of the Creator and Upholder of the universe, as our own God, and Father, and Friend, is the best motive to the obedience, and the most solid foundation of the hope of a Christian. Because the gods of Egypt were known by peculiar names, the God of Israel declares His peculiar name to be His ancient name, Jehovah. Moses is commanded to appeal again to Pharaoh and to Israel; and is assured that the Egyptians shall be compelled to confess the power of Jehovah.*

INTRODUCTION.—Very beautiful is the expression of the pious Israelite in the 67th Psalm, “God, even *our own* God, shall give us His blessing.” Unless God is known to our souls and affections as *our own* God, the God whom our own souls love and adore, the mere conviction that He possesses the attributes of omnipotence and omniscience, of mercy and of power, is comparatively useless. What can it avail us in the season of our repentance, in the hour of death, and in the day of judgment, to believe that the promises of God are designed for others and not for ourselves; that Christ is the Saviour of the souls of our kindred, but not of our souls; that the Holy Spirit is the sanctifier and comforter of our brethren, but that our own souls are neither blessed by His power nor comforted by His love? Questions of this nature will enable us to understand better the difficulty which meets us in the present section. We are assured that the *God of revelation was made known to Abraham by His name Jehovah*. “I am Jehovah,” He says, “which brought thee out of Ur of the Chaldees.” (Gen. xv. 7.) He was known by the same name to *Isaac*. When Isaac was enabled to dig in peace the well of Rehoboth, he said, “Jehovah hath made room for us” (Gen. xxvi. 22). He was known to *Jacob* by the same name. When he dreamed and saw the ladder which reached from earth to heaven, we read that He who was seen above the ascending and descending angels upon it said to Jacob, “I am Jehovah, the God of Abraham, and the God of Isaac.” He who appeared was the Almighty God, the shedder forth of temporal and spiritual blessings—Jehovah—and yet we read in the third verse of the sixth chapter of Exodus, “I appeared unto Abraham, Isaac, and Jacob, God Almighty; but by my name Jehovah I was not known to them!” *What is the solution of this difficulty?*—Some have supposed that the words must be read as a *question*: Was I not known to them by my name Jehovah? This is hardly warranted by the Hebrew.—Some suppose that in the places in Genesis, and in the former parts of Exodus, where the word Jehovah occurs, some other name of God was formerly written. Of this there is no evidence.—Some interpret the words to denote, I was only partially or comparatively known by that name; I will now be more especially or particularly known. This, however, is too general.—To ascertain the meaning of the passage, we must consider the circumstances that *preceded, attended, and followed* the declaration of God to Moses, and adopt that interpretation which reconciles the greater part of the

opinions of the commentators, and illustrators of the difficulty.—The circumstances that *preceded* the declaration were, that Moses had appealed to Pharaoh, in obedience to the command of God, without working miracles. Pharaoh had rudely repelled the two brothers, Moses and Aaron, with the question, Who is Jehovah? I know not—I confess not—I honour not Jehovah! Moses had expressly mentioned the name of Jehovah as the God of Israel; and Pharaoh had as expressly refused to attend to that name. Now the priests and people of Egypt, as Bishop Warburton has shown, were the most superstitious and idolatrous people upon earth, and they were accustomed to give peculiar names to their idols, and to worship them under those names. They did not worship one Deity, as the Maker of the universe, but they worshipped many deities, with various peculiar names, which were regarded as titles of honour, expressive of some especial power; and each town, city, or individual placed themselves under the protection of one or more of these deities. From them they expected temporal power, greatness, and honour; and the obtaining of such worldly prosperity was the mark and token that their idols heard their prayers, and blessed them. The meaning, therefore, of the answer of Pharaoh to Moses was—Who is the peculiar God whom you call Jehovah? What name, among us, of honour or distinction can that God bear, who permits His worshippers to be my despised and afflicted bondslaves? What power can such a God possess? I know not, I confess not, I worship not, I fear not, a God whose adorers are my servants; who gives to His people neither greatness, wealth, nor honour, as my gods have given me; who is unable to protect His people; but who appeals to me as the king of Egypt, instead of exerting His power as a God. Such were the events that *preceded* the declaration.—Those which *attended* it were—the increasing misery of the people, and the despair even of Moses and Aaron. Then it was, when the very leaders of Israel, though they had obeyed God, had no hope—that the words were spoken—“Now shalt thou see what I will do to this proud king, who believes the sorrows and afflictions of Israel to be the proof that the gods of Egypt are superior to the God of Abraham. I am Jehovah. This is my name. Formerly, the idols of the heathen had no names in opposition to me. Now they bear names of honour, which encourage Pharaoh to blaspheme. I too will be known by the one name, which shall be remembered as the title of honour superior to those of all their gods. I will be known as I was not known to your fathers, as the overthrower of the gods of Egypt—as the Judge of the Egyptian idolatry—as the self-existent and glorious God, before whom the gods of Egypt of every name, title, attribute, and honour shall fall—and as the one peculiar guardian God, the *own* God of my people Israel, whom I will bring out of Egypt; after I have obtained a victory in open war, over Cneph, and Ptha, and Chem, and all their crowned and horned rabble of gods. I will give Canaan to Israel. I have heard their groaning. Assure them I am still, in spite of all their sorrow, their *own* God—even Jehovah—and I will be more glorious before these my people, than I was ever known to be, even to the most favoured of their fathers. I will keep my promises. I will bring them into Canaan.” (Exod. vi. 1—8). The events that *followed* the declaration of God to Moses,

prove that this interpretation, which combines the views of the Fathers, such as Diodorus of Tarsus, of Warburton, and of the chief critics on the passage, is correct. Jehovah was never manifested to the Fathers Abraham, Isaac, and Jacob, as the conqueror of idolatry, as the deliverer of His people, as the accomplisher of His promises, as the guardian protector of His own, as He was now made known to the world. For some time, still, the people refused to believe. For anguish of spirit and cruel bondage, they despaired of release (ver. 9); but the charge was repeated to Moses and Aaron (ver. 10. 13). When Moses himself hesitated, the promise was made to him, which still farther proved that Jehovah was manifesting Himself in a manner unknown to Abraham, Isaac, and Jacob—that Moses should be invested with the power of God Himself to work miracles before Pharaoh—that Aaron should be as the Prophet of that God, to prophesy and to help to perform the judgments that Moses should inflict (ch. vii. 1.); and that Pharaoh should send them forth, though his heart should be hardened against all miracles, appeals, and reasoning, both of his own counsellors, and of the servants of God. The decree was made in heaven—the decree was spoken upon earth. God made—and God spake it—and it was with the promise of the deliverance of the people from Egypt, and with the threatenings of God upon the Egyptians who oppressed them; as it shall be with the promises and with the threatenings of the same God, the same Jehovah, the same glorious, eternal, self-existent God, to our *own* souls. All His other promises shall be fulfilled to the utmost. Heaven and earth shall pass away, but one jot, or tittle, of that which Jehovah hath spoken, shall never fall to the ground. So it shall be, that this Jehovah shall be known to us as the fulfiller of His promises and His threatenings, in a manner in which He was never made known to Moses and to Aaron, to the Prophets, and to our Fathers before us. He shall be known to us as the awaker of man from the grave; and as the judge of the living and of the dead; and as the rewarder, or the condemner of us all.

EXODUS VI. VII. 1—6.

<div>BEFORE CHRIST 1491. Hales's Chron. 1648</div> <div>^a ch. 3. 19.</div> <div>^b ch. 11. 1. & 12. 31, 33, 39.</div> <div>^c Gen. 17. 1. & 35. 11. & 48. 3.</div>	<div>1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^a with a strong hand shall he let them go, and with a strong hand ^b shall he drive them out of his land.</div> <div>2 And God spake unto Moses, and said unto him, <i>I am</i> the LORD:</div> <div>3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by <i>the name of</i> ^c God Almighty, but by my</div>	<div>name ^d JEHOVAH was I not known to them.</div> <div>4 ^e And I have also established my covenant with them, ^f to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.</div> <div>5 And ^g I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.</div> <div>6 Wherefore say unto</div>	<div>BEFORE CHRIST 1491. Hales's Chron. 1648.</div> <div>^d ch. 3. 14. ^e Ps. 68. 4. & 83. 18. ^f John 8. 58. ^g Rev. 1. 4. ^h Gen. 15. 18. & 17. 4, 7. ⁱ Gen. 17. 8. & 28. 4. ^j ch. 2. 24.</div>
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BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

h ver. 2. 8, 29.
i ch. 3. 17. &
7. 4.
Deut. 26. 8.
Ps. 81. 6. &
136. 11, 12.
k ch. 15. 13.
Deut. 7. 8.
l Chron. 17.
21.
Neh. 1. 10.
m Deut. 4. 20.
& 7. 6. & 14. 2.
& 26. 18.
n 2 Sam. 7. 24.
o Gen. 17. 7,
8.
p ch. 29. 45, 46.
Deut. 29. 13.
Rev. 21. 7.
q ch. 5. 4. 5.
Ps. 81. 6.

† Heb. *lift up
my hand.*
See Gen. 14.
22.
Deut. 32. 40.
r Gen. 15. 18.
& 26. 3. & 28.
13. & 35. 12.

p ch. 5. 21.

† Heb. *short-
ness, or,
straitness.*

q ver. 9.

r ver. 30.
ch. 4. 10.
Jer. 1. 6.

the children of Israel, ^h I *am* the LORD, and ⁱ I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^k redeem you with a stretched out arm, and with great judgments:

7 And I will ^l take you to me for a people, and ^m I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out ⁿ from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did [†] swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: ^p but they hearkened not unto Moses for [†] anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have ^q not hearkened unto me; how then shall Pharaoh hear me, ^r who *am* of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of

Egypt, to bring the children of Israel out of the land of Egypt.

[From verse 14 to verse 26, to be omitted in the family reading.]

14 ¶ These *be* the heads of their fathers' houses: ^s The sons of Reuben the firstborn of Israel; Hanoah, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 ^t And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of ^u the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

17 ^v The sons of Gershon; Libni, and Shimi, according to their families.

18 And ^w the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And ^x the sons of Merari; Mahali and Mushih: these *are* the families of Levi according to their generations.

20 And ^y Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses:

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

^s Gen. 46. 9.
1 Chron. 5. 3.

^t 1 Chron. 4.
24.
Gen. 46. 10.

^u Gen. 46. 11.
Numb. 3. 17.
1 Chron. 6. 1,
16.

1619.

^v 1 Chron. 6.
17. & 23. 7.

^w Num. 26. 57.
1 Chron. 6. 2,
18.

^x 1 Chron. 6.
19. & 23. 21.

^y ch. 2. 1, 2.
Numb. 26. 59.

BEFORE
CHRIST
about
1530.

* Numb. 16. 1.
1 Chron. 6. 37,
38.

* Lev. 10. 4.
Numb. 3. 30.

* Ruth 4. 19,
20.
1 Chron. 2. 10.
Matt. 1. 4.

* Lev. 10. 1.
Numb. 3. 2.
& 26. 60.
1 Chron. 6. 3.
& 24. 1.
* Numb. 26.
11.

* Numb. 25.
7, 11.
Josh. 24. 33.

* ver. 13.

* ch. 7. 4. &
12. 17, 51.
Numb. 33. 1.

1491.

* ch. 5. 1. 3. &
7. 10.
* ver. 13.
ch. 32. 7. &
33. 1.
Ps. 77. 20.

and the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And *the sons of Izhar; Korah, and Nepheg, and Zithri.

22 And *the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of ^b Aminadab, sister of Naashon, to wife; and she bare him ^c Nadab, and Abihu, Eleazar, and Ithamar.

24 And the ^d sons of Korah; Assir, and Elkannah, and Abiasaph; these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and ^e she bare him Philenas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, ^f to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their ^g armies.

27 These *are* they which ^h spake to Pharaoh king of Egypt, ⁱ to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, ^k I *am* the LORD: ^l speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, ^m I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

1 And the LORD said unto Moses, See, I have made thee ⁿ a god to Pharaoh: and Aaron thy brother shall be ^o thy prophet.

2 Thou ^p shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And ^q I will harden Pharaoh's heart, and ^r multiply my ^s signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, ^t that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt ^u by great judgments.

5 And the Egyptians shall know that I *am* the LORD, when I ^v stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron ^x did as the LORD commanded them, so did they.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

* ver. 2.
* ver. 11.
ch. 7. 2.

* ver. 12.
ch. 4. 10.

CHAP.
VII.

* ch. 4. 16.
Jer. 1. 10.

* ch. 4. 16.

* ch. 4. 15.

* ch. 4. 21.

* ch. 11. 9.

* ch. 4. 7.

* ch. 10. 1. &
11. 9.

* ch. 6. 6.

* ver. 17.
ch. 8. 22. &
14. 4. 13.
Ps. 9. 16.
* ch. 3. 20.

* ver. 2.

PRAYER.—LET US PRAY *that God the Father may be known to us as our own God, Jehovah, the deliverer from all evil—that God the Son may be known to*

us as our own God, Jehovah, the deliverer from the punishment and guilt of sin—that God the Holy Spirit may be known to us as our own God, Jehovah, the deliverer from the power, the misery, and the dominion of sin.

“ALMIGHTY and everlasting God, who hast granted unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us stedfast in this faith,” and evermore enable us, with Thy Church throughout the world, to acknowledge the revealed Jehovah, the Creator, the Redeemer, and the Sanctifier of the souls of men. *O God the Father of Heaven!* have mercy upon us, miserable sinners. *O God!* Father of the spirits of all flesh, Creator of heaven and earth by Thy power, upholder of heaven and earth by Thy providence and wisdom—have mercy—have mercy upon us. So be present with us in the study of Thy works of *creation*, in the reading of the pages of Thy Word, in the observance of the ordinances of Thy house, in the contemplation of the events of our lives, and the mercy which hath led and fed us to this time present; that we may know Thee more and more, as the God and Father of our *own* souls, the protector of our own lives, the giver of our own mercies, the wise and great Jehovah, whose mercy is over all His works, and whose hand hath delivered us from all evil, spiritual and temporal, till the hour when we pray to Thee for the continuance of all Thy mercies! Enable us, we pray Thee, to rejoice and to delight in the meditation of Thy wonders and Thy goodness, Thy greatness and Thy attributes. Our souls are lost in praise, when we ponder the infinity of Thy creation, the eternity of Thy duration, Thy presence through all the worlds of Thy power, the wisdom of Thy government over all, the mercy which blesses, and the power which sustains Thy universe, in order, in harmony, in peace. God of might, God and Father of our Lord Jesus Christ, *O* let it be Thy pleasure to be our *own* God, that we may be still delivered in life, in death, and for ever from all danger, and from all evil! In life may we serve Thee! In death may we praise Thee! In our immortality may we love Thee and glorify Thee, and rejoice in the continued discoveries of new causes of love, and praise, and wonder, over the works, and the ways, and the eternal and infinite Father, Jehovah.—And because we are unworthy that we should be blessed with the fulfilment of these aspirations of continued and ever increasing blessedness, we approach Thy throne of glory, not in our own name, but in the name of Him to whom Thine own name is given, as one with Thee in Thy majesty, power, and glory, Christ, the Jehovah. *O Son of God!* Redeemer of the world, have mercy upon us, miserable sinners! We are not worthy to approach to *Thy* Father and to *our* Father, to *Thy* God and to *our* God; for we have done those things we ought not to have done; we have left undone those things we ought to have done, and there is no spiritual strength within us. *O Son of God;* one with God; by whom all things were made; by whom all things consist! Saviour! Sacrifice! Mediator! and Intercessor! who before the world was made, declaredst in the councils of eternity,—I come to do Thy will, *O God*, and to restore the fallen race of man, from the power of the grave, from the punishment of sin, and from the sorrows of the fall! *O Son of God!* be Thou more and more known to our souls, as the Giver of peace, the Author of pardon, the Restorer of our sinful souls to the great and holy Father, whom our souls have forsaken! May we know Thee, as our *own* God, our *own* Saviour, our *own* deliverer from the terrors of the second death, from our banishment from God, from the punishment of the unrighteous and the unrepentant. *Saviour of*

*sinner*s! and friend of the souls of those that seek Thee, we have no hope but in Thine undeserved mercy! O Son of God, Redeemer of the world! be Thou our *Redeemer* from the guilt of sin, and from the power of the grave. Guide us as our *Prophet*. Rule us as our *King*. Enter Thou for us, as well as for others, into the true holy of holies, the heaven of heavens, as our priest, our great high priest! there to plead Thy precious blood-shedding, as the Lamb that was slain to redeem *our* souls, even *ours*, the souls of the sinful and of the unworthy who kneel before Thee, bearing Thy holy name, and professing Thy holy faith.—And because the prayers which we offer to God the *Father*, through the mediation and intercession of *God the Son*, avail us nothing, unless the heart be offered to God when the prayer of our lips is spoken; O *God the Holy Ghost*, proceeding from the Father and the Son, be Thou also our God, our *own* God! Be Thou known unto us as the world knows Thee not. Convince us more and more of the evil of sin. Change the spirit of our minds within us, that we no longer remain the slaves of the world: loving that which God forbids, and hating that which God commands. Descend from heaven! Fill our hearts with Thy power! Give us the freedom of the brethren of Christ! Break the chains of our sins, that we may love what God and Christ command; and hate what God and Christ forbid. Sanctify us, through Thy blessing on the word of truth; and so comfort us with Thy consolation, that we may daily know Thee as the deliverer from the *power of sin*, which makes us enemies to God by wicked works—from the *misery of sin*, which makes us unable to pray—from the *dominion of sin* within us, which makes us unable to reflect in peace upon God and His mercy, Christ and His love, our souls and their destiny, on Thee and Thine holy comfort! O be with us, that God the Father may not have given His Son to die for us in vain. O be with us, that Christ may be our Saviour, and that Thou mayest be our comforter, our guide, and our friend for ever. O *holy blessed and glorious Trinity*, three persons and one God, have mercy upon us, miserable sinners. Deliver us from sin and death. Remove the curse of the fall from our souls, and enable us to know and to enjoy Thee, as the portion of our spirits for ever. We ask all in the name, for the sake, and in the words of Jesus Christ, our only Redeemer and Saviour.

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. On the name *Jehovah* being not known to the Patriarchs. Exod. vi. 3.

I have given what I believe to be the right interpretation of this difficult passage in the introduction. For the views of Warburton on the Religion of Names, see the Divine Legation (book iv. sect. 6). His conclusion on the meaning of the passage is, "As the God of Abraham, I condescended to have a name of distinction; but now, in compliance with another prejudice, I condescend to have a name of honour." Parker, in his *Biblia Critica*, in loc., may be said to sanction this conclusion of his follower Warburton. He refers to Diodorus of Tarsus. The idols had not formerly discriminating names in opposition to Me. The general meaning, however, is supposed to be—I was not known in the exercise of my attributes as the Completer of the promises. "The assertion is not," says

Warburton, "that the word *Jehovah* was not used in the Patriarchal language; but that the NAME *Jehovah*, as a title of honour (whereby a new idea was affixed to an old word), was unknown to them. Thus, in a parallel instance, we say rightly, that the king's SUPREMACY was unknown to the English Constitution till the time of Henry VIII., though the word was in use, and even applied to the chief magistrate (indeed in a different and more simple sense) long before."

Warburton derides the opinion, that the name *Jehovah* here relates to the declaration, that He was the God of the promise; but this interpretation is supported by Pfeiffer (*Dub. Vexata*, p. 115), Fagius, Cartwright, Raschi, Brentius, Junius, Bugenhagius, Calovius, Rungius, Gerhard, Waltherus, D. Varenius, Dr.

¹ Works, new edit. 1811, vol. iv. p. 287.

Mœbius, Hackspan, Vogtius, Noldius ; whose references are given by Pfeiffer. It is supported also by our own principal commentators, and by Tenison and Kidder, ap. Mant and D'Oyly. It is the opinion also of Dathius².

The word Jehovah is interpreted by Horsley the "Glorious Self-Existent" (Biblical Criticisms, vol. i. p. 58). The interpretation of the word, as relating to the fulfilment of the promises, explains the meaning of chap. iii. 14, יהוה אלהי יהוה. Sept. ἐγώ εἰμι ὁ ὢν. Vulg. Ego sum qui Sum. Aquila and Theodotion, ἴσομαι ὅς ἴσομαι. Onkelos, the Syriac, Persian, and Arabic versions read—I am the Eternal, who does not cease. Jonathan—I am, what I am, and will be.

² "Antea usurpatum fuerat nomen Jovæ ad existentiam Dei, necessitatem, aut immutabilitatem describendam : jam vero ad fidem, veritatem et constantiam in promissionibus servandis et implendis indicandam."—Dathius in loc.

The probable meaning is, יהוה אלהי יהוה אלהי יהוה, I will be, I will continue to be, such as I shewed Myself to their fathers ; that is, in keeping My promises, I will shew Myself to be the Eternal God. It denotes, "He that is, and was, and is to come, the Almighty ; ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. The same yesterday, to-day, and for ever. Thus the word יהוה is nomen essentiae ; יהוה אלהי, nomen essentiae vel substantiae.

As God is always the same, His names have always the same meaning ; and as it is here said,—"by my name Jehovah was I not known"—so it may be said, If Christ manifests Himself again in the millenium, before He comes finally to Judge the world ;—"by my name as the actual manifested Judge, was I not known,"—though the epithet, Judge of the world, is one of His most common names.

For the respect to names among the Egyptians and Indians, see Rosenm. in Exod. iii. 14.

SECTION LXXXVIII. EXODUS VII. 7—25. VIII. 1—15.

TITLE.—*If the heart be not sanctified by God's blessing upon the knowledge of the truth and the chastisements of Providence, it becomes hardened and fitted for destruction. The true meaning of the three expressions, the Lord hardened Pharaoh's heart—Pharaoh hardened his own heart—and Pharaoh's heart was hardened. The first appeal by miracle to Pharaoh. The first two plagues.*

INTRODUCTION.—We are now brought to that remarkable portion of Scripture, in which the God of the enslaved and mourning Israel demonstrates His power over the idol gods of their oppressors and tyrants, by open, actual contest in the presence of the court of Pharaoh, and of the people of Israel and Egypt. The question between the bond-slaves and their master was—whether Israel should leave Egypt. The request was made to the king : thus saith the God of thy bond-slaves—Let my people go. And the answer of the king has been considered—Who is the God of my bond-slaves ? I will not let them go ! The *conduct* of Pharaoh (Exod. v. 1, 2) had been predicted : He shall not let you go (Exod. iii. 19, and iv. 21). The *conclusion* of the contest had been predicted also : Pharaoh will let you go (Exod. iii. 20). And the manner in which this conclusion was to be effected was no less predicted : I will smite Egypt with wonders—with miraculous and extraordinary judgments (Exod. iii. 20). The mode in which this prophecy was accomplished, is told us in this and in the five following sections. They relate the first appeal to Pharaoh by miracle—the infliction of ten wonderful plagues—the institution of the Passover before the last plague was inflicted—and the completion of the Prophecy, that Pharaoh should release his bond-slaves, after the tenth plague was inflicted upon the Egyptians, and after the Passover was eaten by the Israelites.—The whole narrative is

contained in the portion between the 7th verse of the 7th chapter of Exodus, and the 20th verse of the 13th chapter, or nearly seven chapters. The history is so simply, so fully, so clearly related, that there is no possibility of misunderstanding it. There are, however, some points in it which have caused much discussion, and which are so contrary to our present notions, that I think our best plan of contemplating the narrative will be, to consider the chief difficulties, as the subjects of the several sections, till the history is completed. In the present section, therefore, we will survey the real meaning of the expressions relating to the hardening of Pharaoh's heart.—Then the extent and power of the magicians who opposed Moses and Aaron at the court of Pharaoh; with the reasonings which induced Pharaoh to harden his own heart.—Then the design of the miracles, with reference to the Egyptians, and the age in which they were performed.—Then the personal instruction we may derive from the survey of the ten plagues;—concluding with the survey of the institution and meaning of the Passover, and the presence of the God of Israel when the lamb was eaten, in anticipation of the one, only, true atoning sacrifice; and the presence of the same God of the Christian Israel, when the bread is eaten and the wine is drunk, in commemoration of the same great sacrifice. By this arrangement the whole of the subject will be brought before us, and be better understood and remembered.—The first point then to be considered is, the meaning of the expressions relating the hardening of Pharaoh's heart. If, it has been said, God hardened the heart of Pharaoh, then Pharaoh, when he refused to let the people of Israel go, committed no sin, and deserved no punishment. God foresaw the result. God decreed the conclusion. If the foreknowledge of God has the effect of a decree, the sin was unavoidable, and its punishment unjust. I propose the objection to the declaration, that God hardened Pharaoh's heart, in the strongest language.—The reply to the objection must be found in surveying the whole narrative, and in considering the meaning of the three several Hebrew words, all of which are indiscriminately translated by the one term "hardened." We shall then see that the conduct of God towards Pharaoh, and the conduct of Pharaoh towards the God of his bond-slaves, is only and precisely that same conduct which is to this very hour pursued, by every person in the Christian Church who wilfully and continuously perverts his knowledge, abuses his power of choice, and rejects the grace which would change and bless him—and that God's hardening Pharaoh's heart, therefore, denotes only that God hardened Pharaoh's heart by acting on his mind according to the laws of mind.—There are then three several modes of expression, in the first chapters of the book of Exodus, respecting this hardening. One is the statement of the fact that Pharaoh's heart was hardened. The other that God hardened it. The other that Pharaoh hardened it himself. And there are three words used to describe the manner in which this hardening took place. The first denotes the hardening which proceeds from sullenness under punishment. This is three times applied to Pharaoh to describe his conduct (Exod. viii. 15. 32. Exod. ix. 34). The meaning, therefore, of the words that Pharaoh hardened his own heart is, that Pharaoh became sullen, heavy, aggrieved, under both the appeal to miracle, and under the pressure of

calamity.—The *second word* which is translated “hardened,” occurs but once (Exod. vii. 3), and it denotes that state of the human mind, which follows the first sullen resistance to a divine power, before it becomes actually forsaken by the Holy Spirit. It is spoken of the Almighty, and not as the action of Pharaoh.—*The third word* which is translated “hardened,” is used eleven times—and it is applied eight times to describe the action of God upon the mind of Pharaoh—and three times to describe the fact that Pharaoh’s heart was hardened; but it is never used to describe the action of Pharaoh upon his own heart. This word describes the concluding or last stage of resistance to the power of God. It denotes the unyieldingness which follows the progress of the continued resistance to that power. *The hardening of Pharaoh’s heart, therefore, must include the meaning of each of these words.* When they are considered together, they will be found to describe only the sad, but common condition of so many in the world around us. They describe that state of mind only, which we ourselves are in danger of experiencing, unless we watch carefully our hearts within us. *The three words* which, when taken together, describe the hardening of Pharaoh’s heart, express the three several degrees by which the human mind hardens itself, and is, therefore, hardened by God; and is then justly described as becoming hardened. My Spirit, he says, shall not always strive; and our prayer is, “take not Thy Holy Spirit from us.”—*First*, we are tempted to disobedience, as Pharaoh was—we do not resist the temptation—we begin to be sullen, stupid, foolish, as the Hebrew word signifies. We thus begin to harden our own hearts, as Pharaoh is represented to have done. Then the Holy Spirit of God may be said to be grieved.—*The second stage* of sin is the continuing in this sullenness and folly—then we begin to be stubborn, or obstinate, and the Holy Spirit is still further grieved;—and the *last stage* of this sin is only the perfection of the second—it is the long, long indulgence of known, wilful evil—the rejection of all evidence—the resisting of all appeals, till the last plagues of Egypt, the ninth and tenth, fall upon us; that is, the darkness of despair awaits us; and while others prepare the Passover, the death of the first-born, the death of the soul which had been dedicated to God takes place, and the Lamb of God is slain for others, but it is not slain for us. The blood of the Lamb is not sprinkled upon the door-posts of our consciences; and the destroying angel smites us with the second death.—Such is the meaning of the hardening of Pharaoh’s heart. That this hardening was predicted, proves only that God, as we all acknowledge, (whatever be the mystery and the difficulty,) must and does foresee all things.—That God is said to have hardened his heart, before Pharaoh heard the first message of Moses and Aaron, is only the assertion of this same foreknowledge.—That God is said to harden the heart, which Pharaoh first made disobedient, is only parallel to the expression in Amos iii. 6, “Shall there be evil in a city, and the Lord hath not done it.” That the foreknowledge of God should be revealed as the good pleasure of God, and have the force of a decree, as St. Paul is believed to assert, (Rom. ix. 18,) while the responsibility of man remains unaffected, is a proof only, both of the weakness of our own reason at present, and of the improvement of our faculties in the next stage of our

immortal existence, when these mysteries will be made plain to us. This is all we can now venture to say on the subject.—We will consider in the next section the reasonings by which Pharaoh deceived himself. They are only those which still, now, in our age, make men infidels. The present section relates the first appeal to Pharaoh by miracle (Exod. vii. 7—13), and the first two miracles which the magicians imitated. These also shall be considered, when we contemplate the reasonings of Pharaoh, in the next section. In the meantime, let us remember that these things are written for our instruction; and that if we would escape the hardening of heart, which rejects truth and destroys the soul, we shall avoid the continued indulgence of evil within us, which renders us obstinate and stubborn—and we shall pray, that we may always obey the warnings of the Holy Spirit, and instantly follow the light which shines from heaven. We shall walk in the way of God's commandments—and in the faith and hope of the children of the spiritual Israel; amidst the bondage and misery of a corrupt and enslaving world.

EXODUS VII. 7—25. VIII. 1—15.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

^a Deut. 29. 5.
& 31. 2. & 34.
7.
Acts 7. 23, 30.

^b Isai. 7. 11.
John 2. 18. &
6. 30.

^c ch. 4. 2. 17.

^d ver. 9.

^e ch. 4. 3.

^f Gen. 41. 8.

^g 2 Tim. 3. 8.

^h ver. 22.
ch. 8. 7. 18.

7 And Moses *was* ^a four-score years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, ^b Shew a miracle for you: then thou shalt say unto Aaron, ^c Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so ^d as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it ^e became a serpent.

11 Then Pharaoh also ^f called the wise men and ^g the sorcerers: now the magicians of Egypt, they also ^h did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; ⁱ as the LORD had said.

14 ¶ And the LORD said unto Moses, ^k Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and ^l the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, ^m The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ⁿ that they may serve me in the wilderness: and, behold, hi-

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

ⁱ ch. 4. 21.
ver. 4.

^k ch. 8. 15. &
10. 1, 20, 27.

^l ch. 4. 2, 3. &
ver. 10.

^m ch. 3. 18.

ⁿ ch. 3. 12, 18.
& 5. 1, 3.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

* ch. 5. 2.
ver. 5.

therto thou wouldest not hear.

17 Thus saith the LORD, In this °thou shalt know that I *am* the LORD: behold, I will smite with the rod that is in mine hand upon the waters which *are*

in the river, and ^pthey shall be turned ^qto blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall ^rlothe to drink of the water of the river.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

^p ch. 4. 9.
^q Rev. 16. 4, 6.
ver. 24.

The First Plague—Water turned into blood.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and ^sstretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [†]pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he ^tlifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the ^uwaters that *were* in the river were turned to blood.

21 And the fish that *was*

in the river died; and the river stank, and the Egyptians ^vcould not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 ^w And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; ^x as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

The Second Plague—Frogs.

CHAP.
VIII.

1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, ^y that they may serve me.

2 And if thou ^zrefuse to let *them* go, behold, I will smite all thy borders with ^afrogs:

3 And the river shall

bring forth frogs abundantly, which shall go up and come into thine house, and into ^bthy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy thine ovens, and into thy ^ckneadingtroughs:

4 And the frogs shall come up both on thee, and

^b Ps. 105. 30.

^c Or, dough.

* ch. 8. 5, 6,
16. & 9. 22. &
10. 12, 21. &
14. 21, 26.

† Heb. gathering
of their
waters.

* ch. 17. 5.

* Ps. 78. 44. &
105. 29.

* ch. 3. 12, 18.

* ch. 7. 14. &
9. 2.

* Rev. 16. 13.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

* ch. 7. 19.

upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, ° Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and ^a the frogs came up, and covered the land of Egypt.

7 ° And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, ' Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, ¶ Glory over me: ¶ when shall I intreat for thee, and for thy servants, and for thy people, † to destroy the frogs from thee and thy houses, *that* they

may remain in the river only?

10 And he said, ¶ To morrow. And he said, *Be it according to thy word: that thou mayest know that there is none like unto the LORD our God.*

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses ^b cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was ¹respite, ²he hardened his heart, and hearkened not unto them; as the LORD had said.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

Or, *Against to-morrow.*

* ch. 9. 14.
Deut. 33. 26.
2 Sam. 7. 22.
1 Chron. 17. 20.
Ps. 86. 8.
Isai. 45. 9.
Jer. 10. 6, 7.

^a ver. 30.
ch. 9. 33. & 10. 18. & 32. 11.
Jam. 5. 16, 17, 18.

¹ Eccles. 8. 11.
² ch. 7. 14.

PRAYER.—LET US PRAY *that we so remember the example of Pharaoh, who hardened his own heart by sin, and whose heart God hardened as His punishment—that we never resist the first warnings and persuasions of God's Holy Spirit, nor continue to grieve the Holy Spirit, till He depart from us, and we live in presumption, and die in despair.*

ALMIGHTY and merciful God, who hast caused both the examples of sinners and the examples of the righteous to be recorded in Thine Holy Word for our instruction; enable us, we beseech Thee, so to remember the example of him who hardened his heart by rebelling against Thee; and whose heart Thyself didst harden when he long continued to resist the message of Thy servants; that we may never, never resemble Pharaoh in his sin, nor partake with Pharaoh in his punishment! We confess with shame and confusion of face, that though we have been admitted into Thy Church and kingdom by our baptism, we have not

rightly improved our privileges, nor regarded Thy covenant of mercy. We confess that from our infancy we have known Thy Holy Scriptures, but we have neither been duly persuaded by Thy promises of mercy, nor admonished by Thy threatenings of judgment, nor warned by the examples of evil, nor guided by the examples of good. We confess that we have long walked in the light of the truth and in the ordinances of Thy Church; yet we have neither been profitable servants, nor duly valued the means of grace, nor pondered sufficiently and deeply in the hope of glory.—We praise and bless Thy name for all Thy mercies vouchsafed to us in the knowledge of the redemption of the world by our Lord Jesus Christ, and for the gentle and sacred influences of Thy Holy Spirit on the soul; but we confess with unfeigned humility and contrition before Thee, that we have too often forgotten the mercy of Christ our Lord; we have too often grieved the Holy Spirit, and resisted the Holy Spirit, and permitted our feet to fall, and our hearts to depart from Thee.—We have sinned, we have deeply sinned against light and knowledge and the striving of the Spirit of God within us, till our salvation has been endangered, and we have begun in heart, in soul, and in spirit, to depart from the living God. Oh! save us for Thy mercy's sake! Oh! let it be so no more! Cast us not away from Thy presence! Take not Thy Holy Spirit from us! Give us true repentance for our sins past, and restore us, we pray Thee, to that state when we dared not to sin wilfully against Thee,—when our conscience reproached us with no deliberate evil,—when Thy threatenings were regarded with terror,—when Thy promises were welcomed with gratitude,—when the voice of Thy Holy Spirit within us was heard with delight and love,—when the ordinances of Thy house were our pleasure, and the commemoration of the love of Christ was the food and the feast of the soul. Restore unto us the joys of Thy salvation. Give us the comfort of Thy help again; and establish us with Thy free Spirit. Save, oh! save us; we beseech Thee, from the continued indulgence of any wilful sin,—from the inward indulgence within us of any thought which may grieve Thee. Save us from the power of any evil which may offend our God and prevent the daily prayer of the soul, and render both the praise of our God and the very hope of salvation a mockery and an impossibility. Take away our hearts of stone! Give us the heart of flesh which Thy Holy Spirit may influence, and bless, and sanctify, through all its affections and reasonings, its desires, and its will; that we may never, never be guilty of the sin of Pharaoh and harden our hearts from Thy fear. “Turn Thou us, O good Lord, and so shall we be turned.” Guide Thou and lead us in the way that we should go! We are unable of ourselves to awake from our sleep,—to arise from our spiritual death. Call thou us forth from the sleep of sin, and from the prison of our spiritual death; and when Thou callest, give us the hearing ear, the understanding heart, and the living soul. May we be, and continue to be, the sons and daughters of the Lord God Almighty. So deliver us from the sin of hardening our own hearts, that we may be delivered from the worst of all evils,—from the beginning of damnation, from the certainty of banishment from Thy presence in Heaven for ever, from the worst and deepest curse, the departure of Thy Spirit from the soul, till repentance become an impossibility; and faith, and hope, and prayer, and love depart, never, never to return. O forsake us not! Keep us ever in Thy way! Save us from the second death! Let us not live the life of the presumptuous, who regard not Thy redemption, nor know the love of Christ, and despise as an evil, or as a foolish thing, the power of the Spirit of God upon the hearts and souls of men.—Whatever be the calamities or the afflictions which Thy providence may be pleased to pour down upon us, save, oh! save us, we

pray Thee, from the sentence, "Depart, depart from me." Save us from the sentence, "Ephraim is joined to idols, let him alone!" Save us from a *life of presumption*. Save us from a *death of despair*. Save us from an *immortality of misery*. In life, in death, and for ever, save, oh! save us from that punishment of the enemy of God, from the hardening of the heart, which God inflicts in justice; when the soul that has heard the message of His word has hardened itself in continued and wilful evil, by resisting, and grieving, and quenching, the power of the Holy Spirit of God within him. Hear, oh! hear our prayer! For the sake of Jesus Christ, Thine only Son our Lord, hear, oh! hear us, when we pray that His blood be not shed for us in vain,—that the Holy Spirit be not given to us in vain. Let us not harden our own hearts in our sin. Harden not Thou our hearts as our punishment. O holy, blessed, and glorious Trinity, hear, save, sanctify the souls which know their sin and their danger, but which have not departed from the worship of Thy name, nor the hope of the mercy of their God.

We ask all in the name and for the sake of Jesus Christ our Lord, who, in compassion to our infirmities, hath taught us when we pray to say,

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the true meaning of the hardening of Pharaoh's heart.*

If the subject were not sorrowful, it would be amusing to read the reasonings of those metaphysicians on the nature of the human mind, who exclude God's providence from the soul, as the common Deist excludes it from the world. The analogy in both cases is the same. We read in the parable of the sower, that as the seed which is thrown on stony ground bears no fruit; but that only produced the harvest which fell on ground previously prepared, or fitted to receive it; so it is with the soul. The seed of the word of God produces no permanent effect, unless it is sown in the honest and good heart; prepared for its reception by the blessing of the Spirit and power of God, upon Christian ordinances, education, discipline, and knowledge. But as all analogies illustrate a subject partially, and not fully, so it is with this parable. The stony ground may become the good and honest heart; and the honest and good heart may become the stony ground. There are in the human mind two powers, one of receiving, and one of resisting, the Divine influences of the Spirit of God upon the mind. And we are able to resist even the most impressive and extraordinary powers; for we read of some who shall be condemned at the last, that they were the recipients and exponents even of the miraculous gifts, and yet they fell away. "Many shall say to me in that day—Lord, Lord, have we not prophesied in Thy name, and in Thy name have done many wonderful works," and have wrought many miracles! Yet that they will be rejected. Such, then, is the law which the Creator of the human mind has implanted

within us. And there is also another law of mind—namely, that we should be the creatures of habit; so that the mind which becomes accustomed to submit to the Divine influences, becomes unavoidably so far holy, that wilful and continued evil becomes a moral or spiritual impossibility; while the soul that refuses to submit to it becomes unholy; so that religious exercises, prayer, praise, obedience, religious contemplation, communion with God, and meditation upon death, judgment, and eternity; become distasteful, repulsive, and hateful. If we would endeavour to understand the conduct of God to Pharaoh, we must keep in view these laws of the human mind.

In one sense, God does all in producing the harvest. In one sense, the earth does all. In one sense, God does all in producing the fruit of good works in man. In one sense, man does all, by availing himself of the knowledge, and of the power, imparted to him by his Creator. The imperfection of our reason, and the inadequateness of human language, prevent our obtaining words to express the point, where the power of God and the nature of the earth combine to produce the harvest; or where the force of the Holy Spirit and the energy of the human mind combine to produce obedience. Neither can they ever explain how and where, and when and why, one person, under precisely similar circumstances, should resist God's grace, and become unholy; or accept God's grace, and become holy before Him. This, however, is certain—that there are in every human mind three several stages through which it passes, before it can be said of any man either in his life, in his death, or in his immortality, he is holy or unholy; he is

saved or condemned. The *first* stage is that in which the human mind receives the knowledge which shall be blessed to its happiness, or corrupted to its misery. The *second* is that in which, after this knowledge is received into the mind, the soul acts with God, and God acts with the soul, in receiving it; till the power of God so blesses the knowledge, that the soul is sanctified by it; or till the soul of man so resolutely resists the power of God within him, that it rejects more and more certainly, though gradually, the influence of that knowledge. And the *third* stage is, when the result of that combined action, or struggle, or inward conflict between the soul and this influence being ended, the harvest is at hand; and the soul is either hardened in evil, or perfected in good. The subject before us is the hardening of Pharaoh's heart. The expression that God hardened his heart, has been regarded as a difficulty. If, however, we keep the above reflections in view, no difficulty will be found. We may safely declare that the Almighty does not act, in His dealings with man, contrary to the very laws which He has Himself implanted in the human soul. If there are *three several stages* through which the human mind proceeds, before it becomes fitted for final or future misery, or fitted for final or future happiness, we may justly conclude that the mind of the king of Egypt was subjected to the same law; and therefore, that these three stages through which his mind was to pass, would be expressed in the narrative which related the hardening of his heart. We accordingly, as I have stated in the introduction, find this to have been the case. Three several words are used to describe the condition of Pharaoh, though our translators, owing to the paucity of suitable words in our language, have rendered each word by the same term, "hardened."—The *first* word is *קָבַץ*, from *קָבַץ*, to be heavy, and it denotes to be burthensome to the conscience (Psalm xxxviii. 4). It is used (1 Sam. vi. 6) to describe the state of mind of the Philistines, when they began to be affected with the judgments of God, and to yield to them. Pharaoh did not yield to them, but his state of mind at first was like that of the Philistines. He saw God's judgments; he hesitated whether he should yield to them, and he did not. The expression, therefore, seems to me to refer to the first stage of hardening the heart, that is of *wavering*, whether to yield to conviction or not. He who wavers, and then obeys, may be said to have begun to harden his heart, but to recover from it. He who wavers, and does not obey, begins to harden his heart, and goes on to do so, till he attains to the second stage of his sin. The word is used three times (Exod. viii. 15, 32, and ix. 34) to describe the conduct of Pharaoh, in refusing to be convinced. It is used once (Exod. x. 1) as ap-

plied to God's action upon the mind of Pharaoh, because God is said to do whatever is done: and it is used twice (Exod. vii. 14, and ix. 7) to relate the fact that Pharaoh's heart was hardened, by his resisting the power of conviction; without referring that hardening either to God, or to himself. As the word, therefore, is exclusively applied to describe the resistance of Pharaoh to the evidence of the miracles of Moses, and to the afflictions he endured; I interpret it as relating to that action of the mind in which resistance begins, and not where it ends.

The *second* word interpreted by the term hardened occurs in Exod. vii. 3. It is *נָחַץ*. As there are but three words, and one refers to the first stage, and the other to the final stage of the mental condition, which is called hardening the heart; I interpret this word as referring to the second stage—namely, the continuance of resistance, when the hardening of the heart has begun, but is not finally completed; because the Spirit of God has not finally departed from the soul. If the student will examine the references in Calasio, Lee, Parkhurst, or Buxtorf, he will find that this view of the meaning of the word is amply confirmed by the sense of continuance in obstinacy or hardness. Thus it is applied, by a figure taken from refractory oxen, to the stiffness of the neck, Exod. xxxii. 9; to the stiffness of the palm-tree, Jer. x. 5; to impudence, Ezek. ii. 4; to long nourished, or implacable anger, Gen. xlix. 7; and to the continued slavery of the Israelites, Exod. i. 14. I therefore interpret the word in this sense—to relate to the continuance of resistance, or to the unyieldingness of Pharaoh's heart, after his first resistance to truth had begun. It is spoken of God only; and refers, therefore, to the beginning of the withdrawal of the Divine power, which was grieved by the wavering, or sullenness of the resistance, when the appeal was made by the servants of Jehovah.

The *third* word which is interpreted "hardening," is *קָשָׁה*. It occurs in these chapters eleven times. In eight it is applied to God, Exod. iv. 26, vii. 13, ix. 12, x. 20, 27, xi. 10, xiv. 4, 8; and three times to relate the fact only, Exod. vii. 22, viii. 19, ix. 35. It relates to the third, or completed act of the hardening of Pharaoh's heart—when the power of God finally departs from the soul, and when the sinner is left to the consequences of his continued sin. It is used to denote a complete or final action; to the settling of a kingdom, 2 Kings xiv. 5; to the greatness of God, Prov. xxiii. 11; to the hardness of an adamant, Ezek. iii. 9, &c.; and it relates in these chapters of Exodus, the complete and final state of the miserable soul, who having begun to harden his heart, by refusing to yield to the power and grace of God, attendant upon the teaching of His revelation, or His ministers;

goes on to sin, and at length so grieves the Holy Spirit, that He departs from him.—Let us, therefore, fear lest we also fall away. *Obedience to God's grace on earth is only future happiness begun. Future happiness is only God's grace completed.* Resistance to God's grace is only future misery begun. Future misery is only continued resistance to God's grace completed. As the full-blown

flower is to the unopened bud, so is the state of the soul in the future world to the state of the soul in the present world. "Let us, therefore, fear, lest a promise being made us of entering into His rest, any of us should come short of it. To-day, while it is called to-day, let us hear His voice, that we harden not our hearts. Let us fear, lest He swear in His wrath, that we shall not enter into His rest."

SECTION LXXXIX. EXODUS VIII. 16—32. IX. 1—12.

TITLE.—*The deceitfulness of the human heart always discovers some reason to justify its resistance to the appeals of God's ministers. The power of the magicians in Egypt. The probable reasoning by which Pharaoh justified his unyieldingness to miracle, affliction, and knowledge of God's will. The third, fourth, fifth, and sixth plagues.*

INTRODUCTION.—One of the good effects of rightly receiving the evidences of revelation and the appeals of God's ministers, is described by St. Paul to be the casting down of imaginations. The word thus translated, denotes not merely the fancies, the speculations, and wandering thoughts of an undisciplined mind; but rather the false opinions, the vain reasonings, and the useless philosophy which resulted from attending to unscriptural, and metaphysical teachers.—As it was in the days of St. Paul, so it was in the days of Pharaoh. As Canaan was *the most vicious*, so Egypt was *the most superstitious nation* in the world. Instead of worshipping one God, they regarded the universe as God; of which every part was endowed with life, energy, and intelligence. They believed the elements themselves to be animated. They worshipped the several portions into which the world was divided, the heaven, earth, air, sky, land, water, animals, and plants themselves, as possessed of a portion of the universal Godhead: while they believed that countries, towns, and cities were placed under the care of peculiar patron and tutelar gods—some of whom were superior, some inferior gods. They were instructed thus to believe by a priesthood which is called by various names, denoting wise men, devoted to study and to science; interpreters of dreams, omens, and hieroglyphics; and revealers or diviners of future events. This priesthood was accustomed to preserve its influence over the people, by affecting powers more than human. Pharaoh believed the popular religion, and confided in the crafty and deceiving priesthood; and the united influence of the two upon the mind of Pharaoh, presented to him arguments and reasoning which seemed satisfactory to him, when he rejected the appeals of Moses and Aaron. Did Moses and Aaron begin their mission by an appeal without miracle? (Exod. v. 1.) Let my people go, saith the Lord God of the Hebrews. Pharaoh believed that his slaves might have a tutelar god as well as himself and his kingdom, but he must have been a god, not only unknown to him, but a god inferior to the gods of Egypt; because he had per-

mitted his votaries to be the miserable bond-slaves of Egypt. Therefore he said, "Who is the Lord? I know not the Jehovah whom you call your God; neither will I let your people go." His belief in patron gods and tutelar gods, furnished him with a reason for repelling Moses and Aaron with indignation and contempt, and without condescending to inquire further. Again—was the second appeal made to him by miracle? His belief in the power of his own priesthood, who by a well-contrived stratagem, imitated the miracle of Aaron, only made him imagine that the leaders of Israel were better magicians than his own; but not that the God of Israel was so superior to the gods of Egypt, that he was to let the people go.—Was the third appeal also, and the *first* plague, the wonderful miracle of changing the river into blood? He saw his own priesthood also, probably by digging, find water, and change it apparently into blood. He was convinced by this that the power of the tutelar gods was of the same nature; and though he was staggered by the universality of the Mosaic miracle—for he turned away abruptly and anxiously, as the meaning (of Exod. vii. 23) may be, and went into his house, he could not believe that Jehovah was so much superior to his own god as the result proved Him to be.—The *second* plague was inflicted. The frogs covered the land. The priesthood of Pharaoh contrived to secrete a number of the frogs, and appeared to create them. By the manner in which this stratagem was executed, the king, however, now perceived and acknowledged that the God of Moses was so superior to the god of Pharaoh, that he wavered; he promised to let the people go, and requested Moses to remove the plague. He seemed to imply that his own priesthood were unable to do so, and he confessed their weakness. Moses requested the king to appoint the hour when they should be removed (Exod. viii. 9). He did so. He fixed the time for the cessation of the plague. It ceased. But the respite gave Pharaoh courage to refuse the compliance he promised.—The *third* plague of lice, or gnats, compelled the priesthood of Pharaoh to acknowledge that this plague was from God. The expression does not certainly imply that they believed it to proceed from Jehovah. It may mean that they believed it to proceed from the gods, or from the powers of nature, whom they worshipped; for we read only that this plague produced no impression whatever on the king's mind. We are merely told that his heart was hardened. He probably imputed, as the modern deist would impute, both the production and cessation of the plague to coincidences. He could not explain; but he would not believe. This is by no means an unusual reply to the argument for revelation deduced from miracle.—The *fourth* plague was sent. The burning dog-fly, with a mingled swarm of wasps and hornets, assailed the Egyptians, and covered the districts of Egypt; while they were kept by a divine power from tormenting the district of Goshen. Moses expressly told Pharaoh that the object of the miracle was to prove that Jehovah was not as he supposed, merely the tutelar God of Israel, but that he was the God of all Egypt also. I will send the flies (Exod. viii. 22), that thou mayest know that I am the Lord in the midst of the earth—or in the midst of the land of Egypt. The king now became convinced that the God of Moses was not to be any longer resisted. He consents to let the Israelites sacrifice in

the land of Egypt. This proposal is rejected, because the Egyptians would rise against them, if they sacrificed in the presence of the Egyptians the ram or the ox, which the Egyptians worshipped (Exod. viii. 26). He demanded that the people be permitted to go three days' journey into the wilderness. This is granted ; but slowly and very reluctantly ; and the request is added : Intreat for me (Exod. viii. 25. 28). The leader of Israel promised to do so—but he added a warning to Pharaoh, not to deal deceitfully with him, and violate his promise. He no doubt knew from the king's demeanour, that he would recant his temporary obedience, when this plague was removed. He left the king. He prayed to Jehovah. The swarms of noisome insects perished, till not one was left. The king refused to regard his promise. He did so without apology, without excuse. The obstinate unyielding of his heart was increasing ; and his pride was roused. He began to resolve, as men still do, never to part with his sin, and never to obey Jehovah, whatever might be his compelled conviction of the greatness and power of the God of Israel.—Under this influence the *fifth* plague, the murrain on the cattle, and the destruction of his idol-gods, the sacred calf and bull, had no effect upon him. Let my people go, was still the language of Moses. Thy cattle shall be destroyed : ours shall be preserved. The Lord God of the Hebrews, the Jehovah whom you know not—the God of our Fathers—and the God of us their sons, our own God, shall cause them to perish, and ours to live. That God saith to thee the same words, “ Let my people go.” No reason is alleged for his refusal, but that his heart was hardened, and he did not let them go. He was becoming more and more the vessel of wrath fitted for destruction.—The *sixth* plague came, and the effect was the same. Boils and blains, burning sores, and painful ulcers, destroyed the health and comfort, the peace and sleep of the king, and of his people. They gnawed their tongues with pain ; they blasphemed the God of heaven (Exod. ix. 8—12) ; but they repented not. They continued their sin, till they were destroyed. It seemed as if he vowed within himself, “ *I will not be conquered by the God of my slaves.* Neither the curse of that God on my prosperity and comfort, nor his curse on my body and my health, shall make my pride submit to the command of my vassal ”—and proud men and wicked men still do the same. But here we must stop.—We will consider in the next section the remainder of the ten plagues, and their ultimate effect upon the *age* in which they took place, and upon the *generations* which have followed them, from that day to the present. We shall only now observe, that they have left us this lesson, which we shall consider more at length, when we review the personal application of the whole subject to ourselves—that “ He, who being often reproved, hardeneth his heart, shall suddenly be destroyed, and that without remedy.” May the God of grace have mercy upon us, and avert from us, both now and ever, the sin and punishment of Pharaoh.

EXODUS VIII. 16—32. IX. 1—12.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

• Ps. 105. 31.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and ^ait became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

• ch. 7. 11.

18 And ^bthe magicians did so with their enchantments to bring forth lice, but they ^ccould not: so there were lice upon man, and upon beast.

• Luke 10. 18.
2 Tim. 3. 8, 9.

19 Then the magicians said unto Pharaoh, This is ^dthe finger of God: and Pharaoh's ^eheart was hardened, and he hearkened not unto them; as the LORD had said.

• 1 Sam. 6. 3, 9.
Ps. 8. 3.
Matt. 12. 28.
Luke 11. 20.
• ver. 15.

20 ¶ And the LORD said

unto Moses, ^fRise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, ^gLet my people go, that they may serve me.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

• ch. 7. 15.

• ver. 1.

21 Else, if thou wilt not let my people go, behold, I will send || swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they *are*.

• Or, a mixture of noisome beasts, &c.

22 And ^hI will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

• ch. 9. 4, 6, 26.
& 10. 23. & 11. 6, 7. & 12. 13.

23 And I will put [†]a division between my people and thy people: || to morrow shall this sign be.

• Heb. a redemption.

• Or, by to morrow.

The Fourth Plague—Flies.

• Ps. 78. 45. & 105. 31.

24 And the LORD did so; and ⁱthere came a grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was || corrupted by reason of the swarm of *flies*.

• Or, destroyed.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It

is not meet so to do; for we shall sacrifice ^kthe abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

• Gen. 43. 32. & 46. 34.
Deut. 7. 25, 26. & 12. 31.

27 We will go ^lthree days' journey into the wilderness, and sacrifice to the LORD our God, as ^mhe shall command us.

• ch. 3. 18.

• ch. 3. 12.

28 And Pharaoh said, I

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

* ver. 8.
ch. 9. 28.
1 Kings 13. 6.

will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: ²intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh ³deal deceitfully any more in not letting the people go to sacrifice to the LORD.

* ver. 15.

* ver. 12.

30 And Moses went out from Pharaoh, and ⁴intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

* ver. 15.
ch. 4. 21.

32 And Pharaoh ⁵hardened his heart at this

time also, neither would he let the people go.

1 Then the LORD said unto Moses, ⁶Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou ⁷refuse to let them go, and wilt hold them still,

3 Behold, the ⁸hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And ⁹the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

CHAP.
IX.
ch. 8. 1.

ch. 8. 2.

ch. 7. 4.

ch. 8. 22.

ch. 7. 14. &
8. 32.

The Fifth Plague—Murrain on the cattle.

* Ps. 78. 50.

6 And the LORD did that thing on the morrow, and ¹⁰all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent,

and, behold, there was not one of the cattle of the Israelites dead. And ¹¹the heart of Pharaoh was hardened, and he did not let the people go.

The Sixth Plague—Boils.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become

small dust in all the land of Egypt, and shall be ¹²a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood

Rev. 16. 2.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

Deut. 28. 27.

ch. 8. 18, 19.
2 Tim. 3. 9.

before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils;

for the boil was upon the magicians, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

BEFORE
CHRIST
1491.
Hales's
Chron.
1648.

ch. 4. 21.

PRAYER.—LET US PRAY *that our reason be not perverted, nor our hearts hardened by the philosophy which rejects the evidences of Christ's religion because of its mysteries and difficulties; and that we be preserved from infidelity and self deception,—from wavering, and from partial repentance,—from destroying conviction, and from resisting the power and the grace of God, within us.*

ALMIGHTY and merciful God, who hast been pleased to implant within us the power of choosing between good and evil, and hast granted to us the reason which can discern, the conscience which can approve, and the Holy Spirit which guides our choice, directs our reason, convinces the conscience, and enables us to choose rightly;—grant us, we beseech Thee, that our hearts and souls may so be influenced by the Holy Spirit of our God within us, that we may ever desire that which is good, and loathe and abhor that which is evil in Thy sight. Enable us so wisely to exercise *reason* that we be perverted by no vain philosophy, no foolish infidelity, no unworthy arguments, against the truths of Thy word, and the certainty of Thy wise though mysterious Providence in the government of the world Thou hast created. In heart and in soul may we honour Thee, as the Lord whom our reason acknowledges, and as the God whom our affections desire and love; that our consciences reproach us not with error in the understanding, nor with sin in the life. Save, oh! save us, we beseech Thee, from the *infidelity of wickedness and vice*, which hardens the heart and perverts the understanding, to seek for reasons to deny the truth of Thy word, that the soul may continue to sin, and hope to escape from misery.—Save us alike from the *infidelity, of ignorance* which knows Thee not, of *reason* which denies Thee, of *sin* which forsakes Thee. When the pages of Thy word, the ordinances of Thy Church, the voice of our conscience, and the presence of Thy Holy Spirit, proclaim the solemn words to our souls,—“Thus saith the Lord,”—save us, we pray Thee, from the answer of the king of Egypt, in the days of old, “I know not the Lord, Jehovah is not the God of my soul, God is not my Father; Christ is not my friend; the Holy Spirit is not the Lord to rule me, nor the God to bless and to change me!”—Be Thou our Lord and our God, that we may fear and love the God who created us, the Saviour who redeemed us, and the Holy Spirit which sanctifies us in life, and prepares us for death, and judgment, and immortality.—And as we pray Thee to keep us by Thy grace from the *infidelity* which denies Thee, keep us no less, we pray Thee, from all the *deceits* of the world, the flesh, and the devil, that we may never be guilty of the *self-deception*, which flatters the soul, that God is too merciful to fulfil the judgments of His word. Let us not be contented with the faith which believes Thine existence, yet knows not Thy providence. As we believe in Thy *mercy*, may we hope in that mercy. As we believe in Thy *justice*, may we be warned by Thy judgments. From all *doubting* and *waverings* when we listen to the sug-

gestions of our own hearts within us,—from the *ungodly reasonings* and *hard sayings* of unreasonable and foolish men about us, be pleased to deliver us. From all *partial repentance*, from all hope and trust that the God whom we believe can be served with a *divided heart* and an *imperfect surrender* of the affections and the will, be pleased to deliver us. Never let us be persuaded that we may serve at the same time Christ and Belial, God and Mammon, the world and the Saviour, the flesh and the Spirit. *Take our whole hearts* as the willing and perfect *sacrifice*, the holy and reasonable *service* to the *God* who requires the heart, and to the *Saviour* whose meat and drink it was to do the will of His Father in heaven. From the power of *inward evil*, which destroys the first thought of repentance, and quenches the rising beams of the Holy Spirit within us, be pleased to deliver us.—When the light of Thy truth shall dawn upon our souls, give us Thy grace that it be to us the *light* to lighten the darkness of infidelity and doubt, a light to scatter the darkness of fear and terror, and direct our feet in the way of peace. So preserve and guide the feet of those who believe in Thee, who confess the truth of Thy word, and love the ordinances of Thy house, and bear Thy Holy name. Take not Thy Holy Spirit from us. Give us true repentance and Thy Holy Spirit. May we remember and lay to heart the examples of those who grieved and resisted Thy Holy Spirit within them. *Thy power is within* us at this moment when we make our prayers to Thee. We cannot sin against Thee, without the inward conviction that we resist and grieve the God which worketh in us both to will and to do. *Thy grace is within our souls*. We cannot sin without the danger of destroying and quenching that holy influence which persuades us to obey Thee, to bless Thee, and to love Thee, that we may be blessed in the immortality which shall endure for ever. O let not death and sin prevail against us! *With Thy great might succour us*. Keep us ever by Thy grace from all things hurtful, and let us not bear Thy name, let us not be called by Thy name, in vain. As we know the Lord, the Holy Spirit, which sanctifies and saves us, may we never be found among those who resist the power of God, till it be no more exerted—who refuse the grace of God, till it no more soften the hard heart, subdue the stubborn will, and guide the wandering feet into the way of holiness and peace. From Thee, O Lord, and from Thy power and grace alone, all our good thoughts, all our holy desires proceed! Thine inspiration alone has enabled us to think those things that be good. Grant us Thy merciful guiding to perform the same, that we never resist Thy power, nor quench Thy light, nor grieve Thee, till Thou depart, and our hearts be hardened, and we fall away from Thy grace on earth, and from Thy glory for ever; save, oh! save us, for Thy truth and righteousness' sake. Hear us, we pray Thee! not for our own merits nor deservings, but for the sake of Jesus Christ Thy Son, our Lord, who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say,—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the nature of the Idolatry of Egypt.*

The idolatry of Egypt in the time of Moses, may be called “Pantheism smashed into fragments.” The student will collect from the authors mentioned below, that the Egyptians may be said to have worshipped almost every object in nature. From the sun in the heavens

to the meanest reptile on earth¹; hills, rivers, birds, and creeping things, stocks and stones; all, all were worshipped. Now as a bad sovereign is current, because a good sovereign is the legal coin of the realm; so it is that a

¹ See the dissertation on the exoteric worship of the Egyptians, in Dr. Prichard's *Analysis of Egyptian Mythology*, book iv. chap. i.

religious error can only be popular, because it resembles a religious truth. All idolatry, therefore, is an imitation, or perversion of true religion. What, then, could be the truth, or the religion of which this gross superstition could be the imitation? It was the imitation, we answer, of the undoubted truth of the Omnipresence of the Deity. "Whither shall I go from Thy Spirit, whither shall I flee from Thy Presence?" is the language not of David only, but of the primæval Revelation. The true doctrine of that revelation, which is the same as that of sound reason, is beautifully expressed in the language of the Generale Scholium of Sir Isaac Newton, "The true God governs all things, not as the soul of the world, but as the Lord of all things. He is not eternity and infinity, but He is Eternal and Infinite. He is not duration and space, but He exists always, and is every where present¹." If the Deity be thus every where present, the mind of man is required not to speculate, but to believe the mystery of His existence. The modern Germans, as Dr. Mill has shewn², are relapsing into Pantheism. The ancient heathens adopted the folly, and divided the one Deity into thousands of objects of worship. The design of the miracles of Moses may be said to be, to demonstrate that the God of Israel was everywhere present, as the Lord of the world, ruling, governing, opposing, and confounding the greater gods and the lesser gods; the elements, and the insects, who had everywhere usurped His dominion; or rather who had been elevated to the participation of His attributes. The God of Israel was demonstrated to be the God of Nature, the Lord of the Universe, the Controller of the Elements, the only possessor of all the magnificent honours and epithets assigned by the idolaters to their deities. He was proved to be at once, what He always is, was, and will be, the God of Revelation and of Nature—the Head of the Church, and the Ruler of the world. Whether Moses had begun to write the Pentateuch at this time or not, we cannot say; but either now, or soon after, he wrote the words—"In the beginning God (the God of Israel) created the heavens you worship; the earth you adore; the light, the elements, the sun, the stars, the moon, the animals, the plants to which you bow down; and this same God, who had been Omnipresent and Omnipotent everywhere to create the world; is no less Omnipresent and Omnipotent to preserve the world He had created. He

¹ "Hic omnia regit, non ut anima mundi, sed ut universorum Dominus. Non est æternitas et infinitas, sed æternus et infinitus: non est duratio et spatium, sed durat et adest."—See Mill's Observ. on the attempted application of Pantheistic Principles to the Theory and Historic Criticism of the Gospel, part i. p. 156.

² Mill's Observ. ut supra, p. 22. See, too, Dewar on the Modern Protestantism of Germany.

alone was, and is one God; Jehovah to protect Israel, and the Deity to destroy Egypt⁴."

NOTE 2. *On the ability of the Egyptian Magicians to imitate three only of the miracles of Moses.* Exod. viii. 19.

After the masterly dissertation of Farmer on this subject, and the additional observations of Dean Graves⁵, with which the student must be presumed to be acquainted, I cannot deem it necessary to make many observations on the conduct of the Egyptian magicians, in turning their rods into serpents⁶, or turning water into blood⁷, and bringing frogs before the king⁸, while they confessed themselves unable to imitate the miracle which produced the lice or gnats⁹. There are two ways of considering the declaration, that they imitated the miracles of Moses. If the words are to be interpreted that they did what Moses did; it may be answered, that Moses used only the popular language, which affirms that a man does an action when he seems to do it¹; but, secondly, it is justly said, that Moses does not affirm that the magicians wrought miracles; that is, that there was a perfect conformity between their actions and his. "He does not close the respective relations of his own particular miracles with saying the magicians *did that thing*²; or, *according to what he did so did they*³; a form of speech used on this occasion no less than three times in one chapter, to describe the exact correspondence between the orders of God, and the behaviour of His servants; but makes choice of a word of great latitude, such as does not necessarily express anything more than a general similitude, such as is consistent with a difference in many important respects, they did so, or *in like manner* as he had. That a *perfect* imitation could not be designed by this word, is evident from its being applied to cases in which *such* an imitation was absolutely impracticable; for, when Aaron had converted *all* the waters of Egypt

⁴ On the Idolatry of Egypt see further, Pritchard's Analysis of the Mythology of Egypt, pp. 48—157, &c. Warburton's Divine Legation, book iv. § ii. iii. Sir Gardner Wilkinson, vol. iv. p. 141. Graves's Lect. on the Pentateuch, part ii. sect. i. and the references.

⁵ Farmer's Dissert. on Miracles, chap. iv. sect. i. p. 409. Graves's Lectures on the Pentateuch, Appendix to sect. ii. On the Reality of the Mosaic Miracles.

⁶ Exod. vii. 11, 12.

⁷ Exod. vii. 22.

⁸ Exod. viii. 7.

⁹ Exod. viii. 18, 19.

¹ When Moses describes what the magicians pretended and seemed to perform, by saying "they cast down every man his rod, and they became serpents," and they brought up frogs "upon the land of Egypt," he only uses the same language as Apuleius, (Metam. i. 1.) where describing a person who merely played juggling tricks, "Circulatorem aspexi equestrem spatham præacutam mucrone infesto devorasse, ac mox eundem venatoriam lanceam—in ima viscera condidisse."—Graves's Lect. on the Pentateuch, p. 467, note. Dublin, 1881.

² Exod. ix. 5. 6.

³ Exod. vii. 6. 10. 20.

into *blood*, we are told the magicians *did so*⁴, that is, something in like *sort*. Nor can it be supposed that they *covered* the land of Egypt with frogs, this had been done already; they could only appear to bring them over some small space cleared for the purpose. But what is more decisive, the word imports nothing more than their *attempting* some imitation of Moses, for it is used when they **FAILED IN THEIR ATTEMPT**. *They did so to bring forth lice, but they could not*⁵.

"Thirdly. But further, so far is Moses from ascribing the tricks of the magicians to the invocation and power of demons, or to any superior beings whatever, that he does most expressly refer all they did or attempted in imitation of himself, to mere human artifice and imposture. The original words, which are translated *enchantments*, are entirely different from that rendered *enchantments* in other passages of Scripture, and do not carry in them any sort of reference to sorcery or magic, or the interposition of any spiritual agents; they import *deception* and *concealment*, and ought to have been rendered *secret sleights* or *jugglings*, and are thus translated even by those⁷ who adopt the common hypothesis with regard to the magicians⁸."

With respect, then, to the actions of the magicians. The changing their rods into serpents, may be considered as one of the common tricks still usual in the East; and so it is expressly said, they imitated the act of Moses by their *enchantments* or *secret arts*⁹. The water they seemed to change into blood, was procured by digging, and was then discoloured¹; the frogs were few in number, prepared for the purpose, collected from the abundant swarms around them, and made to appear by

sleight of hand, in a small cleared space before the divan of the king. In each of these cases, as Farmer has shewn, the magicians had ample time and notice to prepare their materials; and with all their art and care and skill, they imitated the actions of Moses on the most deficient and limited scale. But when the plague of lice was inflicted without any previous notice being given, when the dust of the land became instinct with life, and the ground on which they trod, changed beneath them from particles of dry earth into living insects, then they confessed the folly of their imitations, and declared that the plague proceeded from God; not from Jehovah, the God of Israel, but from the Elohim, the invisible powers, whom they worshipped in the various forms of their idolatry.

It is difficult to say what is the precise meaning of the three words which describe the opponents of Moses at the court of Pharaoh. They are called (Exod. vii. 11) "the wise men," *חֲכָמִים*; "the magicians," *קֹדְמָנִים*; and "the sorcerers," *קְסָמִים*. By the first is meant the men of learning, study, wisdom, from the root *חָכַם*, to be wise. They are said by Josephus to have been *ιερείς*, priests; and the word is translated by the Sept. *σοφισταί*.

The second word is probably derived from *קָדַם*, a style, or graving tool, and *קָדַם*, a sanctuary; that is, an engraver of the hieroglyphics on the temples: or from the Aramaics, *רָא*, to see, and *רָא*, to reveal; that is, the revealers of the mysteries of the gods.

The third word is probably derived from *קָדַם*, Arab. to hide, in which sense it would mean the same as the former, the revealer of that which is hidden. There can be no doubt that the three words taken together signify, that Pharaoh summoned all the chief priests of idolatrous Egypt, and among them we must believe were the Jannes and Jambres who opposed Moses². For one of the best accounts of the priests, wise men, magicians, and sorcerers of Egypt, see the thirty-fourth exercitation on the Prefigurations of the Priesthood and Sacrifice of Christ, prefixed to Owen on the Hebrews.

I do not enter upon the discussion in this place, or an inquiry whether the actions of the magicians of Pharaoh, in opposition to Moses, might be possibly imputed to evil spirits, to whom the Almighty gave the power of working miracles for certain wise purposes; because a long dissertation would be required to do justice to the subject. But I beg the student to peruse Dr. Mill's work, already referred to, on the application of Pantheistic Principles to the Criticisms of the Gospel, p. 135—141, part i. Cambridge, 1840.

⁴ Exod. vii. 20. 22.

⁵ Exod. viii. 18. Le Clerc observes: "Nec raro Hebraei ad conatum notandum verbis utuntur quæ rem effectam significant." Gen. xxxvii. 21. Consult him likewise on Exod. vii. 18, ch. 12. 48, p. 66. 2.

⁶ The original word used Exod. vii. 11 is *קִדְמָנִים*, and that which occurs chap. vii. 22, and chap. viii. 7. 18, is *קִדְמָנִים*; the former is probably derived from *קָדַם*, which signifies "to burn," and the substantive "a flame," or "shining sword-blade," and is applied to the flaming sword which guarded the tree of life, Gen. iii. 24. Those who formerly used legerdemain dazzled and deceived the sight of spectators, by the art of brandishing their swords, and sometimes seemed to eat them, and to thrust them into their bodies; and the expression seems to intimate, that the magicians appearing to turn their rods into serpents, was owing to their eluding the eyes of the spectators, by a dexterous management of their swords. In the preceding instances they made use of some different contrivance, for the latter word comes from *קָדַם*, or *קָדַם*, "to cover or hide," (which some think the former word also does,) and therefore fitly expresses any secret artifices or methods of deception, whereby false appearances are imposed upon the spectator.

⁷ Bishop Kidder on Exod. vii. 11.

⁸ Graves, ut supra, p. 467, 8.

⁹ Exod. vii. 11.

¹ See instances of the same in Greaves.

² See Gen. xli. 8.

³ 2 Tim. iii. 8.

SECTION XC. EXODUS IX. 13—35.

TITLE.—*The final cause and object of the gift of God's holy revelation to mankind, is expressly declared in the beginning, the middle, and the end of the Bible: yet the promises of God are only gradually and slowly, however surely, accomplished. The effect of the miraculous plagues of Egypt upon the world. The four last plagues—the hail and fire, the locusts, the darkness, and the death of the first-born.*

INTRODUCTION.—We are now to consider the four last miraculous plagues upon the Egyptians, with their effect upon the generation in which they were inflicted, and on the world in general, from that day to the present. To understand better the designs of Providence, we must again remember one remarkable circumstance in the Old and New Testament. It is this: that in the beginning, the middle, and the end of the Bible, the declaration is made, that the final cause and object of all God's revelation to man, is *the eventual restoration of the whole world to God, in such manner that the Church of God shall be co-extensive with the one family* of all who are descended from their one father and mother, Adam and Eve. This great truth is declared in Genesis and in Revelation, in the Law and in the Psalms, by the Prophets and by Christ. It is declared in *Genesis* when it is said (iii. 15), the seed of the woman shall bruise the serpent's head. It is declared in the *Revelation* when it is said (xi. 15), "the kingdoms of the world are, of our Lord and of His Christ, and He shall reign for ever and ever." The *Law* declares it where the God of Israel says to Moses (Num. xiv. 21), "As truly as I live, all the earth shall be filled with the glory of the Lord." The *Psalms* declare it, (I quote only one passage,) "Ask of me and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for Thy possession" (Ps. ii. 8). The *Prophets* declare it. The earth, says Isaiah in one of his glorious prophecies respecting the King Messiah, "shall be full of the knowledge of the Lord as the waters cover the sea" (Is. xi. 9). *Christ* declares it. I, He says, after the resurrection of Lazarus, and when He had gone up to Jerusalem to be crucified, and when the voice came from heaven to say, "I have both glorified Thy name, and I will glorify it again" (John xii. 28), I, says Christ, "if I be lifted up, will draw all men unto me:" and He has been lifted up, and all men sooner or later shall be drawn unto Him, till the words of *Genesis*, that the seed of the woman shall bruise the serpent's head, shall be accomplished in the very language of the Book of the Revelation; all the kingdoms of the earth shall be the kingdoms of Christ. *Christ's Holy Catholic Church, for which He was lifted up on the cross, shall be co-extensive with the family of man.* The zeal of the Lord of hosts shall and will do this. But all this is to be done, as the leaven in the lump of dough, slowly, gradually, invisibly, imperceptibly, yet surely (I use the metaphor which Christ has taught me to use) leavens the whole lump; and the miracles and plagues of Egypt were all wrought, as it is expressly declared in this section, to contribute to this very design, which is thus affirmed through all the word of God to be the final

cause and object of the revelation of that word (Exod. ix. 16). The section begins with the command of God to Moses to make another appeal to Pharaoh to let the people go, for if he did not let them go, other plagues should be sent, to convince him that there was no god equal in power to the God of Israel in all the earth (Exod. ix. 13, 14). The translation of the two next verses in our Bibles is not quite accurate. They represent Moses as declaring that Pharaoh and his people should be struck with the pestilence, and so be destroyed from off the earth. Now we well know that neither the king of Egypt nor his people were destroyed by pestilence, but that Pharaoh and his host were destroyed in the Red Sea; that the first-born were destroyed by miracle, and of the rest of the people nothing is recorded; and we must believe, therefore, that they died the common deaths of all men: and yet the 15th verse of the 9th of Exodus in our translation is, "I will stretch out my hand and smite thee and thy people with pestilence." The better translation would be, with Kennicott, "I might have stretched out my hand and smitten thee and thy people," or, "I could stretch out my hand and smite thee and thy people." Either of these two translations is confirmed by the 16th verse, "for this cause I have raised thee up:" for this cause (the meaning is) I have continued to preserve thee, to show in thee my power,—and then Moses adds that other reason for the infliction of the miraculous plagues which is confirmed by all history, *that my name may be declared throughout all the earth.* And so it has been. *Since the days when the plagues were inflicted on Egypt, the worship of Jehovah has never ceased.* Before those plagues, the Israelites themselves appear for the most part to have forgotten the very name of the God of their fathers. Since those plagues they have never forgotten it; and it cannot be that they shall ever be forgotten. The Churches of Christ have interwoven the history of these events in their Easter services as the type of the future plagues which shall come on an irreligious world; and they have considered the triumph of Israel over Egypt, after the ten plagues had ceased, in the same light in which it is regarded in the Book of the Revelation, where the song of those who are delivered from the bondage of sin and death is called "the Song of Moses and the Lamb." *Their object was to make the name of God known through all the earth;* and that object must be accomplished to the utmost.—The object, indeed, *began to be effected in the very age in which they were wrought.* They were constantly referred to as the proofs that Jehovah was the God over all gods. Verily, says *Rahab* to the spies, "I have heard how Jehovah hath dried up the waters of the Red Sea before you" (Joshua ii. 9—11). "We have heard of the fame of Jehovah thy God," said the *Gibeonites*, "and all that He did in Egypt" (Josh. ix. 9—11). "Who shall deliver us," said the *Philistines*, "from the God that smote the Egyptians with all the plagues" (1 Sam. iv. 8). The history of the plagues of Egypt, and the deliverance of the Israelites which followed them, were to the ancient Church the same as the resurrection of Christ to the Christian Church; and both together form the one proof and pledge to the whole Catholic Church, that the words of Moses and the words of Christ shall be proved to be true,—and the earth shall be full of the glory of God, and all the world shall be drawn to

Christ.—Neither can this result of the plagues of Egypt be deemed wonderful when we remember the nature of the idolatry of Egypt. Dost thou still tread down my people, as the 17th verse may be rendered, which we translate, “as yet exaltest thou thyself against my people,”—I will cause a very grievous hail to-morrow, such as was never known in Egypt, and man and beast shall die on whom that hail shall fall (ver. 17—19). The Egyptians adored the elements. They began the worship of their chief gods by fire and water. What was their consternation at the *seventh* plague, when the hail came down at the moment it was threatened. The fire ran along upon the ground mingled with the hail. Their punishment proceeded from their own gods, at the command of a greater God.—Was the plague of locusts, as we shall see in the next section, the *eighth* plague? their sudden coming and their rapid removal proved the God of Moses to be the God of the air and of the winds, which the Egyptians worshipped. The *ninth* plague, of darkness, demonstrated that the God of Moses could extinguish the brightness of the sun in the heavens, the chief god of Egypt, and also that the deep, mysterious, and unknown darkness from which the idolaters believed all things had their origin, must, even if their fancies had been well founded, have been under the control of the God of Moses: while the *tenth* plague, the destruction of the first-born, among other points to be considered, demonstrated that whatever be the length of time that may elapse from the pronouncing of God’s judgments, and the maturity of the sin of the sinner, those judgments must, and shall all be accomplished. The slaying of the first-born was the *first* punishment predicted, and the *last* punishment inflicted. So it is now. The death of the body, and the consequences that follow death, are the *first* judgments threatened to us, while they are the *last* that can be inflicted upon us in this world.—Happy shall we be if by God’s grace upon us we learn from the promises, the threatenings, and the judgments of God, which come to us before the death of the body, to escape the worst of all plagues; that death of the first born when the destroying angel shall pass over, and the blood of the true pass-over shall not be found sprinkled upon the conscience. May God preserve us from this second death, this death of the soul, which has been dedicated in our baptism to God, elected to God as His first-born, —which has been instructed by His word, guided by His Church, illumined by His Spirit, afflicted by His Providence in mercy, and threatened with His future judgments, but which has been dedicated, elected, instructed, guided, illumined, afflicted, and threatened in vain.

EXODUS IX. 13—35.

BEFORE
CHRIST
1491.
Hales’s
Chron.
1468.
* ch. 8. 20.

13 ¶ And the LORD said unto Moses, ^aRise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^bthat thou mayest know that *there is none like me* in all the earth.

15 For now I will ^cstretch

BEFORE
CHRIST
1491.
Hales’s
Chron.
1468.
^b ch. 8. 10.
^c ch. 8. 20.

BEFORE
CHRIST
1491.
Hales's
Chron.
1468.

⁴ Rom. 9. 17.
See ch. 14. 17.
Prov. 16. 4.
1 Pet. 2. 9.
† Heb. *made*
thee stand.

out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for ^d this *cause* have I † raised thee up, for to shew in

thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

BEFORE
CHRIST
1491.
Hales's
Chron.
1468.

The Seventh Plague—Hail.

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

† Heb. *set not*
his heart unto,
ch. 7. 23.

21 And he that † regarded not the word of the LORD left his servants and his cattle in the field.

• Rev. 16. 21.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be ^e hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

⁴ Josh. 10. 11.
Ps. 18. 13. &
78. 47. & 105.
32. & 148. 8.
Isai. 30. 30.
Ezek. 38. 22.
Rev. 8. 7.

23 And Moses stretched forth his rod toward heaven: and ^f the LORD sent thunder and hail, and the fire ran along upon the ground;

and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail ^g smote every herb of the field, and brake every tree of the field.

26 ^h Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, ⁱ I have sinned this time: ^k the LORD is righteous, and I and my people *are* wicked.

28 ^l Intreat the LORD (for *it is enough*) that there be no *more* † mighty thunders and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will ^m spread abroad my hands unto the LORD; *and* the thunder shall cease, neither

⁴ Ps. 105. 33.

⁴ ch. 8. 22 & 9.
4, 6. & 10. 23.
& 11. 7. & 12.
13.
Isai. 32. 18. 19.

⁴ ch. 10. 16.

⁴ 2 Chron. 12.
6.
Ps. 129. 4. &
145. 17.
Lam. 1. 18.
Dan. 9. 14.
⁴ ch. 8. 8. 28.
& 10. 17.
Acts 8. 24.
† Heb. *voices*
of God,
Ps. 29. 3. 4.

⁴ 1 Kings 8.
22. 38.
Ps. 143. 6.
Isai. 1. 15.

BEFORE
CHRIST
1491.
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• Ps. 24. 1.
1 Cor. 10. 26.
28.
• Isai. 26. 10.

• Ruth 1. 22.
& 2. 23.

† Heb. *hidden*,
or, *dark*.

shall there be any more hail; that thou mayest know how that the ⁿearth is the LORD's.

30 But as for thee and thy servants, ° I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: ^p for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rie were not smitten: for they *were* † not grown up.

33 And Moses went out of the city from Pharaoh,

and ^aspread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And ^rthe heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken † by Moses.

BEFORE
CHRIST
1491.
Hales's
Chron.
1468.

• ver. 29.
ch. 8. 12.

• ch. 4. 21.

† Heb. *by the*
hand of Moses,
ch. 4. 13.

PRAYER.—LET US PRAY, *that we be enabled to promote the knowledge of the glory of Christ, and the extension of His holy Catholic Church upon earth;—that we partake of the blessings He has promised to His people; and learn from the history of His wonders in Egypt, to honour God, to tremble at His judgments, and to escape the second death, the death of an unpardoned soul.*

“O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men, that Thou wouldest be pleased to make Thy ways known to them, Thy saving health unto all nations.” Hasten the good day, O Lord our God, when the promises of Thine own word shall be accomplished; when the seed of the woman shall bruise the serpent's head; when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; when the knowledge of the Lord shall cover the earth, and the whole family of man shall be one Holy Catholic Church of many nations; for whom the blood of Christ has been shed, and for whom the prayer of Christ has been answered, that His people may be all one! We believe that the curse shall be removed; we believe that the prayer of Christ for the union of His friends, and followers, and Churches shall not be offered in vain. We believe that the judgments of Thy hand, and the wonders of Thy mouth, recorded in Thy holy word, were all done and spoken; that the time may come when all the earth shall worship Thee, the Father everlasting; and that all the holy Church throughout all the world may acknowledge Thee, the Father of an Infinite Majesty; Thine honourable, true, and only Son; also the Holy Ghost, the Comforter! O send down Thy grace and Spirit upon us! that we be not content with believing in the certainty of the fulfilment of Thy holy prophecies; but enable us, before the day of our death shall come, to make some grateful, humble attempt to extend the knowledge of Thy truth, and to promote the good estate of Thy holy Catholic Church upon earth. By our *influence* in the station where Thy Providence hath placed us, may we persuade others to build up the walls of Jerusalem! By the *dedication* to Thee and to Thy service of some portion of the good which Thou hast granted to us, more than to others, may we prove that we desire to build up the walls of Jerusalem; to give to those who sit in

darkness and the shadow of death, the light which shall lighten the Gentiles, and be the glory of Thy people Israel.—And as we pray for the fulfilment of Thy promises to the world, no less also do we pray Thee, that we also become partakers of those exceeding great and precious promises. *Shine upon our own souls*, that we may walk in the light of Thy truth, and be the worthy members of Thy Universal Church. Remember us with the favour Thou bearest Thine own people. Visit us with Thy salvation; that we may rejoice with the gladness of Thy chosen, and glory with Thine inheritance. And to the end that we may thus obtain within our own souls the blessings we desire for others, grant us such grace, we beseech Thee, that we learn from the example of the king of Egypt, recorded for our instruction in Thy holy word, to tremble at the wickedness which hardens the heart; and brings down the just judgments of God upon the soul. Thy mercy has preserved us till this hour. From Thy hand have proceeded *afflictions* which have bowed us to the dust. From Thee have been sent down the *sickness* and the *sorrows*, which assured us that this earth was not our resting-place. Give us such grace, we beseech Thee, that we be not of that number who, like the king of Egypt, suffer Thy judgments to fall upon them in vain, and so harden their hearts against Thee, that they become “vessels of wrath fitted for destruction.” O make us such persons in our *health*, as we pray in our hours of *sickness* that we may ever be! Let us not follow the example of him who sent forth the servants of God in the hour of his *distress*, and then confessed that he had sinned—that the Lord was righteous, and that he was wicked—but who sinned yet more, when the rod of affliction, and the judgments of Thy hand were removed; who hardened his heart against conviction, and refused to repent till worse judgments came upon him, and there was no remedy.—Oh! let the past time of our life suffice to have grieved and to have offended Thee. May we learn from past affliction, to sin no more wilfully against Thee. May past hours of sickness, and of sorrow, be ever remembered, when the world gave us no comfort; when we called our past sins to remembrance; when death seemed to be near, and the soul to be departing to give up its account to God; when we vowed that if our life was spared but this once, the remainder of our years should be devoted to Thy service, to the good of others, and to the salvation of the immortal soul. Let us not now forget our *vows*, and restrain *prayer*, and go back to the ways which wound our conscience, offend our God, and render the thoughts of death dreadful; and the anticipation of the judgment that shall follow death a burthen more heavy than we can bear. Save, oh! save us from the sad necessity of enduring newer and weightier calamities to lead us to repentance! Save us from the *presumption* which refuses to repent. Save us from the *hardness of heart*, which seeks a refuge in infidelity from the pangs of a wounded conscience, and the sorrows of remorse and fear. Save us from the *darkness of despair*, which changes the joys of life into mourning, and draws the veil of misery between the light of God’s mercy and the sinful soul of man.—And because we have been dedicated and devoted to Thee, as the first-born were devoted and dedicated to Thee, before the children of Israel were set apart as kings and priests to Thy service; save, oh! save us, we beseech Thee from the worst of evils, the death of those who, like the first-born in Egypt, were alienated from God in their life, and died with no hope in the blood of the covenant, no share in the promises to the people of God. When the *destroying angel* shall pass over us; when the *afflictions* of life, which Thy Providence shall have sent upon us, shall be ended at the day of our death; then, oh! then, have such mercy upon us, that the blood of the true sacrifice of Thy Son shall be found

sprinkled upon our hearts and souls; that the first death shall lose its terrors, and the second death have no power to hurt us. Whatever be the evils Thine hand shall now send upon us because of our sins, save us from this worst of evils, that we die in our sins, and perish in Egypt; and have our final lot and portion with the people of this sinful world, and die with no part nor lot in the inheritance of the people of God. Now, even now, while life continues; now, “even now, while the day of repentance is granted; now, even now, we beseech Thee to give us true repentance, and Thy Holy Spirit; to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of Thy Holy Spirit, that we may amend our lives according to Thy holy word.”—May we live to Thy honour and glory, and die in peace with God, through Jesus Christ our Lord.—In His name we offer our imperfect petitions, and in His words we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the destruction of Pharaoh, as well as his army, in the Red Sea.*

I have said, in the introduction to this section, that *Pharaoh was drowned in the Red Sea, with his army*. I am not unmindful of the opinion of Sir Gardner Wilkinson, who considers Thothmos III. to have been the king of Egypt at the exodus; but that he escaped the fate of his army.—“In the fourth year of the reign of Thothmos III.,” says Sir Gardner, “I suppose the exodus¹ of the Israelites to have taken place; and the wars he undertook, and the monuments he erected, must be dated subsequently to that event. Indeed, there is no authority in the writings of Moses for supposing that Pharaoh was drowned in the Red Sea²; and from our finding that wherever any fact is mentioned in the Bible history, we do not discover anything on the monuments which tends to contradict it; we may conclude that these two authorities will not here be at variance with each other. And in order to shew that in this instance the same agreement exists between them, and to prevent a vulgar error perpetuated by constant repetition³, from being brought forward to impugn the accuracy of the Jewish historian, it is a pleasing duty to examine the account given in the book of Exodus. According to it, Pharaoh led his army in pursuit of the fugitives, and overtook the Israelites, ‘encamping by the sea, beside Pi-Hahiroth, before Baal-zephon⁴.’ The Israelites having entered the channel of the sea, the army of Pharaoh, ‘his chariots and horse-

men⁵,’ pursued them, and all those who went in after them were overwhelmed by the returning waters. This, however, is confined to the ‘chariots, and the horsemen, and all the host of Pharaoh, that came into the sea after them⁶’; and neither here nor in the song, which Moses sang on the occasion of their deliverance, is any mention made of the king’s death⁷; an event of *sufficient* consequence at least to have been *noticed*, and one which would not have been omitted. The authority of a Psalm can scarcely be opposed to that of Moses, even were the death of Pharaoh positively asserted, but this cannot even be argued from the expression, He ‘*overthrew Pharaoh and his host in the Red Sea⁸*,’ since the death of a monarch is not the necessary consequence of his defeat and overthrow⁹.”—Such are the words of Sir Gardner Wilkinson; to which I answer, that this mode of reasoning cannot be admitted for one moment by the Christian, who believes that the authority of the Psalms is equal with that of the Pentateuch, or any other part of Scripture. The historical testimony of every portion of Scripture has hitherto been found consistent with all the facts related in authentic records: and we may be assured that there must be some great error in every system of chronology which adopts the theory, that any passage of Scripture affirms an error. Mr. Cory’s system of the chronology of these events is much more correct. He makes the year 1491 to be the year of the 511 years during which the shepherds remained in Egypt; the year of the exodus of Israel, and of Danaus with the mixed multitude; and that Amenoph I. was the Pharaoh to whom the miraculous

¹ We find the date of his 34th year on the monuments.

² Vide my *Materia Hieroglyphica*, remarks at the end of page 4. The Arabs have a tradition, that the exodus happened under king Amioos, a name very like Amosis or Thothmosis (Ames or Thothmes), both which have a similar report.

³ Among many others are the two humps of a dromedary, and the inability of a crocodile to turn round quickly, both in direct opposition to truth.

⁴ Exod. xiv. 9.

⁵ Exod. xiv. 23.

⁶ Exod. xiv. 28.

⁷ Exod. xv. 4, “Pharaoh’s chariots and his host hath he cast into the sea: his *chosen captains* also are drowned in the Red Sea.”

⁸ Psalm cxxxvi. 15.

⁹ Wilkinson’s *Egypt*, vol. i. pp. 54. 55.

plagues appealed in vain ; that Amenoph died about that time ; and that his son Bocchoris was the Pharaoh whom all accounts unite in representing to be the sovereign who drove out the Israelites, and who was drowned with his army in the Red Sea ¹.—Sir Gardner's hypo-

thesis, too, is entirely overthrown by the fact, that the same Hebrew word *שָׁף*, "to shake off," is used both in Exodus xiv. 27, and in Psalm cxxxvi. 15, to describe both the destruction of his army, and the destruction of the king of Egypt.

¹ See Cory's Chronological Enquiry into the Ancient History of Egypt, pp. 68. 73. 312.

END OF VOL. I.



